D. L. Blackwell June95

Signs of the Times.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, JANUARY 2, 1895. NO. 1.

POETRY.

AMEN.

I CANNOT say,
Beneath the pressure of life's cares to-day,
I joy in these;
But I can say
That I had rather walk this rugged way
If him it please.

I cannot feel
That all is well when darkening clouds conceal
The shining sun;
But then I know
God lives and loves, and say, since it is so,
Thy will be done.

I cannot speak
In happy tones—the tear-drops on my cheek
Show I am sad;
But I can speak
Of grace to suffer with submission meek,
Until made glad.

I do not see
Why God should e'en permit some things to be,
When he is love;
But I can see,
Though often dimly, through the mystery
His hand above.

I do not know
Where falls the seed that I have tried to sow
With greatest care;
But I shall know
The meaning of each waiting hour below
Sometime, somewhere.

I may not try
To keep the hot tears back, but hush that sigh,
It might have been;
And try to still
Each rising murmur, and to God's sweet will
Respond, Amen.

CORRESPONDENCE.

FALL OF MAN.

"WHAT is meant, or what do we mean when we use the term, fall of man?"

G. BEEBE'S SON—DEAR BROTHER IN CHRIST JESUS:—I have just received a very interesting letter from Elder James McDonald, of Wasioto, Ky., asking me for my views of the above subject, either by private letter or through the SIGNS OF THE TIMES; and after thinking over the matter a little I have decided, by your permission, to write to him through the SIGNS, thinking there might be some others who are interested in this subject. I am somewhat acquainted with Elder McDonald. I have heard him preach a few times, and I deem him an able, sound and consistent Old School Baptist preacher, wonderfully able in the glorious Bible doctrine of the predestination of all things. There is no doubt in my mind but his mind is much more clear and extensive than mine; yet I do not know that this is sufficient ground for me to withhold my views from him. If I knew it were, I certainly would do so, for I feel so weak, sinful and short-sighted that it is a cross to me, according to the flesh, to write for publication, or even a private letter to one of the Lord's humble followers. But no doubt brother McDonald would say, I am with you in weakness and fear, and in much trembling; neither is my preaching or writing with enticing words of man's wisdom, but in demonstration of the Spirit and of power. From brother McDonald's letter it seems clear to my mind that the leading thought the brother is inquiring after is the life and nature of Adam as he stood in the garden of Eden, or as he came from the hand of his Maker; therefore I will state the question thus: What life did Adam forfeit when he transgressed God's law, and in what condition did it involve him and his unborn race? The Bible informs us that God made man in his own image, after his own likeness; that he formed him of the dust—dust which the Lord God had created. Hence man is a time being, a being who was created, formed, and had a beginning—began to exist—hence was not eternal; for eternal things never began to exist; neither was there anything spiritual or immortal about him; for "that was not first which was spiritual, but that which is natural; and afterward that which is spiritual."—1 Cor. xv. 46. There is no doubt in my mind but Adam was a sinless being when he came from the hand of his Maker. He was entirely without sin, but susceptible to sin, and liable to fall, and did sin and fall.

I have time and again been asked what it was in Adam that died when he transgressed the law of God his Maker. My answer has been, and yet is, that it was nothing in Adam that died when he transgressed, but it was Adam himself that died; and it was the entire man that died; not a part of him, nor a something in him, but he himself died. When the Lord made man he made him a good earthly man, but not a spiritual man; and he gave to Adam a law in express terms, and said, "In the day thou eatest thereof thou shalt surely die." This personal pronoun "thou" denotes or points to the person addressed; and the person here addressed was Adam, the man whom the Lord God had created and made, formed him of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul, or person; that is, a mortal man, a living human being. This breath was the breath of natural life. God does not breathe eternal life into the notsrils. The phrase, "Breathed into his nostrils the breath of life," denotes the mortality of man and his short duration; for it does not say that he breathed the breath of life into Adam through his nostrils, but breathed into his nostrils the breath of life, and he became a living soul. Isaiah says, "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?"—Isa. ii. 22. Adam was a created, mortal man whose breath was in his nostrils; therefore he did not forfeit spiritual or eternal life, for he was not possessed of such a life. There was no eternal life or immortality about him. He was only a mortal man, a living human being, with all the organs and faculties of man naturally, a very noble and exalted creature, being placed as the head and lord of this world, having all the creatures in subjection to him; for it is said, "Thou madest him [man] 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 [man's] feet. * * * But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man," &c. —Heb. ii. 7–9. Thus we see that when Adam was formed in the image of God, and God breathed the breath of life into his nostrils, and he became a living soul, that he was a perfect and upright man naturally; so the powers and operations of his mind were extensive, uncorrupted and pure; and it was while he was in this state of innocence and uprightness that God gave the law. In this state of moral rectitude Adam was a good, natural, mortal man, whose faculties and powers, either of body or mind, were not in the very least impaired, weakened or defiled; but by sinning against his Maker, in transgressing his divine law which he had given him, he became vitiated, corrupted, debased, both in body and mind; or in other words, he became totally depraved, dead in trespasses and sins, both the understanding and will as totally depraved as any of the other faculties of the man; in fact the entire man was vitiated and debased, sunk down in degradation and sins, totally dead, altogether unable to move himself toward God by thought, word or deed, or in any wise, until quickened by that eternal life which they had in Christ when he (Christ) dwelt in the bosom of the eternal Father, and which had undergone no change whatever; for it is immutable; in fact Christ is himself their life. Hence the life that Adam forfeited was the life of innocence and ease, peace and tranquility of mind; also his excellency and conformity to the divine pattern. He was driven out of this state of ease and uprightness, as the garden of Eden signifies. And as this sin and rebellion of Adam was of universal efficacy, all are equally involved in the transgression. The whole head is sick, and the whole heart faint, full of wounds (made by the fall of man) bruises, and putrefying sores; no soundness in it. For "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." The entire progeny of Adam virtually existed in Adam's loins as he stood in the garden of Eden; all received the law in him; all transgressed the law in him, and all became dead in trespasses in him, totally depraved in him; or in other words, all the long line of Adam was so related to him that when Adam sinned they sinned, and when Adam was driven out they all were driven out; so that Adam nor any of his progeny ever have or ever will enjoy that life of moral rectitude and innocence which Adam enjoyed prior to the transgression. This he entirely forfeited; so that "man that is born of a woman is of few days, and full of trouble." Neither can a clean thing be brought out of an unclean; or in other words, there cannot be born of the earthly Adam or any of his progeny a being without sin; for they all are shapen in iniquity and conceived in sin. Forasmuch then as Adam was the moral principle of mankind, when he transgressed all was gone, was forfeited; totally dead to the life of ease, innocence and uprightness, it is impossible for him or any of his offspring to live any longer therein. Gone, clean gone forever and ever. Now, dead in trespasses and sin, totally depraved in every faculty, all are sunk down in wretchedness and ruin. But notwithstanding this dreadful dilemma in which Adam sunk him-

self and his unborn race, the eternal life and heavenly inheritance of the election of grace underwent no change whatever. This was hid with Christ in God, reserved in heaven for them.

Some professors of religion believe and assert that what Christ did for his chosen people by his atoning merits and propitiatory sacrifice of himself, when he offered himself without spot to God, was to place the progeny of Adam back in the standing that Adam was in prior to his transgression. Now, in this life or state, Adam nor any of his race have ever been in or enjoyed since the transgression; no, nor ever will; for they all forfeited that life, became totally dead to it, and never can live that life any more. In fact they have no use for that life any more; it could do them no good. In that life Adam was prepared neither for heaven nor hell, but only for the pleasures of Eden; and if all or any of Adam's race were in this condition now, they could not be saved; for "Christ Jesus came into the world to save sinners;" and Adam, prior to the transgression, was not a sinner. So where sin abounded, grace has much more abounded.

W. J. MAY.

NORTH BERWICK, Maine, Dec. 5, 1894.

TO FREEMAN CROKER—MY DEAR BROTHER IN CHRIST JESUS:—Your letter was very welcome, for I much desired to hear of your welfare, and of the welfare of the church in your parts (Hopewell Cape, N. B., Canada). There is a sweet satisfaction in knowing that "He that keepeth Israel shall neither slumber nor sleep."—Psalm cxxi. 4. Wherever his people are, the eternal God will ever be mindful of them. Even when they feel to be overwhelmed in the depths of the sea, his hand shall bring them up again.—Psalm lxviii. 22. Then, though you and the dear children of God living around Hopewell Cape are hundreds of miles away, I know that God is as near to you as he is to his people here. Yea, all the household of God, wherever they may be scattered throughout all the nations of the earth, are under his eye; and he will keep them also as "the apple of his eye."—Deut. xxxii. 10. When Solomon had finished building the temple, God said unto him, "I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually."—1 Kings ix. 3. This temple was the type of Christ and the church; and truly in our Lord Jesus, our glorious Head, and all the members of his body, this divine declaration is fulfilled, "Mine eyes and mine heart shall be there perpetually." In the type, the eyes of the Lord saw all the worshipers coming with their sacrifices and peace offerings; poor, sinful Israelites seeking the remission of their sins through the blood. The Lord saw the grateful ones coming with the first-fruits of their increase. He beheld those coming to perform their vows which in times of trouble they had vowed unto the Lord. He beheld also those perplexed ones seeking counsel, and awaiting the sentence from the lips of the priest that should end their controversies and quiet their troubled hearts. "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts." The eyes of the Lord of hosts beheld all the ordinances of divine service. The priesthood, the burnt sacrifices, the shew bread, the incense burning, the blood flowing, and the singers singing, "Praise ye the Lord," yea, every whit of it. "Mine eyes and mine heart shall be there perpetually." It was the place where his honor dwelt, where his justice and his grace were declared, and his glory, which is so great in salvation, was revealed. In this temple was shadowed forth the gracious atonement of his dear Son for the sins of his people; yes, all was fragrant, of a sweet-smelling savor, unto our Father in heaven. Then let us believe, dear brother, that the one eternal God, the Father, the Word and the Holy Ghost, changeth not, and that he still looks upon, and his heart is set upon, all his chosen ones, wherever they may be under the whole heaven. The God of Israel sees them in all their weaknesses; he beholds their conflicts with sin, and the powers of hell, and of the world. He looks upon their afflictions, wherever they rove, whatever their lot; he never turns away his eyes from them. "Mine eyes and mine heart shall be there perpetually." Ah, even when we wander away, when we stray in forbidden paths, we are still under the all-seeing eyes of the Lord our God. When we are left to prove the hidden evils of our hearts, still then we never rove beyond the limits of his love. In our infirmity, like Jonah, we may cry out, "I am cast out of thy sight." But the Lord himself saith, "I have graven thee upon the palms of my hands; thy walls are continually before me." We can never get so low down, or so far away, as to be out of sight of our God. "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 take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee."—Psalm cxxxix. 7–12. Such knowledge is wonderful, but full of unspeakable consolation to such a tossed about sinner like me. Before it pleased God to call us by his grace, even then, when dead in our sins, he loved us; we were ever beneath his eye of tender compassion. And shall we think that since the time that he has exercised our souls with divine and eternal things, that Jehovah is less watchful and loveth us less?

"When his name was quite unknown,
And sin my life employed,
Then he watched me as his own,
Or I had been destroyed.

Now his mercy seat I know,
Now by grace am reconciled;
Would he spare me as a foe,
To leave me as a child?"

Though sin and temptations bring us into darksome places, and in chastening us God plunges us into the deep, and our chastened souls are afflicted with wave upon wave, when he hath shewed hard things, and hath made us to drink the wine of astonishment, even then the eyes and the heart of our God were upon us perpetually. How graciously our unchangeable and faithful God spake concerning Ephraim, "I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him. I will surely have mercy upon him, saith the Lord."—Jer. xxxi. 18–20. Never was Ephraim forgotten of the Holy One of Israel. "Mine eyes and mine heart shall be there perpetually." The Lord our God knows our abode. "He knoweth our frame, he remembers that we are dust." All our frailties and sinfulness he knows. There are no difficulties, no afflictions, temptations, vexations and griefs that are our heritage in this world, but he knows them all. For they all are in measure, weight and duration as he himself has decreed. All the days of our earthly pilgrimage he says, "I will guide thee with mine eye."—Psalm xxxii. 8. As the land of promise was, so are the people of God. It was "a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year, even unto the end of the year."—Deut. xi. 12. He beheld the land, and cared for it in its spring, summer, autumn and winter seasons. So,

"In every condition, in sickness and health,
In poverty's vale, or abounding in wealth;
At home and abroad, on the land, on the sea,
As thy days may demand, shall thy strength ever be."

Such revelations of the character of Jehovah our Redeemer, given us in the holy Scriptures, are truly of great consolation to us, poor, tossed about sinners. We sometimes picture to ourselves how much better our spiritual prosperity would be if this, that and the other things were otherwise than they are. But the Lord himself is the Shepherd of his people, and they shall not want. This truth has afforded me some comfort and ease of mind as I have thought over the condition of the two little flocks (churches) of Jesus Christ in New Brunswick. It is in my heart to pray for your health and peace in the gospel, and that it may please the Holy Spirit to build you up to the honor and praise of the Lord. You will tell all who love the truth as it is in Jesus, whom I met when among you, that I have affectionate remembrance of them all. May the gracious Lord bless you all, and make his face shine upon you. The Lord lift up his countenance upon thee, and give thee peace. I am, I hope, your brother in Christ Jesus,

FRED. W. KEENE.

MASON CITY, Neb., Dec. 2, 1894.

G. BEEBE'S SON—DEAR BROTHER:—I inclose herewith the christian experience of my beloved uncle, Jabez Beard, of South Side, W. Va., which I know will be of deep interest to a large number of the brethren who read the SIGNS OF THE TIMES, and who know my uncle personally. In October, 1883, and also in August of this year, brother Beard visited us here, and spoke many words of cheer and comfort to us, who have been deprived of our crops for the past two seasons, and also the season of 1890, on account of drouth and hot winds. In behalf of the many brethren whom I believe will read his communication with interest, I ask that it be given a place in your much prized paper.

I desire to congratulate you and the brethren who read the SIGNS upon the accession of brethren Jenkins and Chick to the editorial management of the blessed medium through which we poor, scattered sheep, receive almost all the gospel we hear. A little unorganized remnant of us, seven in number, will gladly welcome any wandering Baptist who may be passing this way; and especially would we rejoice should a sufficient number locate with us to enable us to organize and maintain a church.

From an unworthy little one in tribulation,

J. M. AMSBERRY.

SOUTH SIDE, W. Va., Nov. 23, 1894.

WHEN I was quite young I was frequently under conviction that I was a terrible sinner, and that if I should die without a change I would go to torment. Sometimes I would be afraid to go to bed, for fear I would die before morning; but the next morning I would awake, and would feel so glad that I was alive, I would feel quite cheerful till toward evening. But this state of my mind was not continual. When I was about twenty years old, in the year 1849, I was brought under conviction, and

was in great distress. I tried to wear it off; but the more I tried to get rid of it the worse I grew, until I became so bad that life was a burden to me; yet I was afraid to die. I remained in this condition until the third day of August of that year. The cholera was very bad in the United States that year, and the President proclaimed a fast on the third day of August, for the purpose of staying the dread disease. I was at work away from home at the time. I quit work and went home on the evening before, for the purpose of observing the day by fasting. I thought on the next morning that if I should eat one bite I would die before night. I went to the preaching, not caring much where I was, for I thought it was my last day on earth. I entered the meeting-house and took a seat on a pile of old lumber in one corner. I cast my eyes over the congregation, and thought I never saw so much gloom in all my life. Everybody seemed like they were in distress. The preacher gave out a hymn, and the congregation sang it, and then I heard the words, "Let us pray." I fell down upon my face in that old lumber pile, and said, "Lord, be merciful to me, a sinner." I immediately felt better. But I remained down during the prayer. When I arose everything seemed changed. I thought I never before saw such pretty people as that congregation were. Everyone seemed to be pleased, and in good humor, and rejoicing. I got out of doors, and everything seemed changed out there. The trees and grass and rocks, in short everything, looked so pleasing and happy. I could walk without any exertion, the road seemed to be so smooth. I had to attend to some business that afternoon for some friends, and it seemed no trouble to do business. I was so perfectly happy that I never felt at all hungry, though I did not eat a bite till after dark. I did not tell it to anybody, and in fact I did not realize what had been done for me. I only knew that I had been in great trouble and distress, and now I was entirely clear of it, and was perfectly happy. Well, to be brief, I gradually got back into my sinful ways, so much so that I believe I was more wicked than I was before. The only change that I could perceive in me was that when I heard christian people talking I would like to listen to them, without being seen by them. I went on in this way for about ten years. At that time I heard a young friend of mine relate his christian experience to the church, and it was so much like my own that I did not believe he was fit to join the church. I so expressed myself to my mother one day, and told her I once got that far myself. She asked me to tell her how far I got, and I told her. She said, "Why, I never heard a better experience." Well, I got away from her as soon as I could, for I thought she was mistaken. I could not believe that a converted person could do as I had done. I finally talked to Barnabez Greenlee in the same way, and he said that he never heard a better experience. I tried to get away from him, but he followed me up. Finally I commenced praying that if I was converted I might feel some evidence of it; but my prayers did not seem to rise higher than my head; so I was in great darkness and gloom. The more I tried to pray, the less effect it seemed to have. Finally I concluded to do my duty, if the church would accept of me. I offered myself to the church, and was accepted, and in June, 1861, was baptized. Then I had another season of rejoicing. I never was happier in my life than I was the day I was baptized. Since then I have had my seasons of rejoicing, and also seasons of despondency, and all the time I feel my nothingness. I know that all my righteousness is as filthy rags, and that without the blood and righteousness of Jesus Christ I am lost. I know that I can do nothing of myself.

JABEZ BEARD.

HAYESVILLE, Iowa, Dec. 2, 1894.

DEAR BRETHREN:—As this is my eightieth birthday, I thought I would try to write something for our dear old family paper, the SIGNS OF THE TIMES, if I shall be able, by what help I may receive through the Spirit, to make it worth reading. I want to be led by the Spirit of truth; for that which comes from any other source will do us no good. When I contemplate the great source of all truth it makes me fear and quake, knowing that I only see as through a glass darkly, and only see in part; and yet my mind has been led to search after the things that are too wonderful for me to comprehend, so that I can only say, as Elihu did, "I also will shew mine opinion."

Paul said to Timothy, "Preach the word." He would himself know nothing among the saints save Jesus Christ and him crucified. He would not tell Timothy to preach that which he would not himself preach; so when he preached Christ he must have preached the word. And John said, "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." Now let us read it, In the beginning was the Christ, and the Christ was with God, and the Christ was God. This does no injustice to the reading of the text. Then this Word, or Christ, was in the beginning, and he must have been there before he began the work of creation; before Adam was formed out of the dust of the ground. Adam was the figure of him that was to come, or made in the image or likeness of the Word, which was God. Now, as the law was given to Adam while his bride was yet in him, so grace was given to the Lamb's wife while she was yet in him. And as Adam loved his bride because she was of his flesh and of his bones, a time relationship, so Christ loved his bride because she was of his flesh and of his bones, an eternal relationship. Adam's generations were all in him when sin and death entered into the world. It is hard for us to see how that which was pronounced good could produce evil without a cause. I must look somewhere else for the cause. Sin entered into the good world which God had created, and death by sin; so death passed upon all Adam's generations, for that all have sinned. None will deny that sin is of the devil. If so, that sin which entered into the world caused Adam to transgress the law, which was sin; for sin is the transgression of the law. Now, are we not the seed of the second Adam, the Lord from heaven, involved in sin and death? Was not Adam the field in which both the good and bad seed are sown? If not, how was the first-born, Cain, of that wicked one, and slew his brother, because his own works were evil, and his brother righteous? The prophet said, by the word of the Lord, "A seed shall serve him; it shall be accounted to the Lord for a generation."—Psalm xxii. 30. This is the generation that was chosen in Christ before the foundation of the world, which Peter calls "a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." Christ said in explanation of his parable of the tares, "He that sowed the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; the reapers are the angels." Christ sent his disciples, ministers or angels, to reap that whereon they had bestowed no labor; for the fields were already white to harvest. And the reapers are yet at work in the great harvest, reaping or gathering together that whereon they bestowed no labor. This is all done by the Spirit of that Word which was in the beginning, which was with God, and which was God.

But I have not written as I intended when I commenced writing. I had thought of speaking of that Word, which was God, which came to Abraham, to Isaac and to Jacob, to Moses and all the prophets; that it was Christ who came to all of them, speaking of the work the Father had given him to do. The same Word came to Mary and Joseph, and the Shepherds in the field. This same Word comes to us, his believing children, raises us up, puts a new song in our mouth, even praise to his name; telling us the glad tidings of our eternal deliverance; that he has finished the work he came to do; that he has abolished death, and brought life and immortality to light through the gospel.

A. RICHARDSON.

FRAGMENTS.

A SERMON is often as a "Yes" or a "No" to what has been in the mind before. The sermon that we hear well was in our own hearts before we heard it preached by this man. It is according to what had been written in our hearts by the Spirit of the living God that the sermon to which we listen is long or short to us, tiresome or refreshing, dull or full of absorbing interest.

When a sermon tells over what we have felt, points out the road we have traveled in our experience, describes the deep troubles which we never could tell, and shows out of the Scriptures the very deliverances which we have known, the bringing of our souls out of prison that we might praise the Lord's name, then that sermon is a "No" to all our doubts and fears, to all the temptations of the devil that have made us tremble under the power of unbelief, to all our complaining questions whether the Lord has not forsaken us; and it is a "Yes" to all the sweet hopes which have been raised up in our poor hearts, to all the precious promises which have at times filled us with joy, to the communications of love and peace which we have hoped were from Jesus, and which have quieted the waves of trouble in our souls when all hope of deliverance had gone. That is a good sermon to us, and we can say the best things of it, and of the preacher, however poor his manner of speech may appear to the natural man. He is a good preacher, because he has been sent to us from the Lord.

That part of a sermon which we cannot read in our own hearts as the words fall upon our ears is of no spiritual value at the time.

ADORNING THE DOCTRINE.—Titus ii. 10.

How can we adorn the doctrine of God our Savior? Can a sinful man do anything which shall adorn that which is already perfect? Yet the apostle commands that servants (who have been called by grace) be exhorted to be "obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Savior in all things." By this it appears that the apostle regards an obedient walk on the part of any child of God as an adornment of the doctrine. The doctrine of God our Savior declares that God saves his people by his grace; that he works in them both to will and to do of his good pleasure; that he makes them willing in the day of his power, and leads them by his Spirit in paths of righteousness; that the grace which appears to them in their salvation teaches them to deny ungodliness and worldly lusts, and

(Continued on page 6.)

EDITORIAL.

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INTRODUCTORY TO VOLUME LXIII.

WITH this number we begin both a new year and a new volume of the SIGNS OF THE TIMES, and in doing so we extend to our readers our cordial wishes for their prosperity in all things, temporal and spiritual. We wish above all things that you may all prosper and be in health, even as the Lord gives you prosperity of soul.—3 John 2. As we enter upon the beginning of the new year we are reminded of the language of James, and hope that we feel a desire to profit by it in all our undertakings. "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings: all such rejoicing is evil." How solemn and how weighty do these words of James appear when they are compared with our own experience in the temporal things that concern us! They certainly contain a solemn warning to us all of our entire dependence upon God for all our temporal as well as for all our spiritual mercies, and also teach us that to trust in ourselves and to boast of our own power is a sin against God. "All such rejoicing is evil."

In entering upon the labors of this new year we desire to do so in full remembrance 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." In entering upon our duties, in connection with the SIGNS especially, during this new year, we desire to ever remember that we are dependent upon the God whom we desire to serve for wisdom and strength, that we may know and do his will.

We desire, so far as what feeble part we may take in the conduct of the SIGNS is concerned, to continue to present the same truth that has always been contended for in its columns. This truth has been our comfort and our hope for many years, and so it will be a labor of love to continue to present the same things so far as in us lies. We doubt not that we shall often need the forbearance of our brethren. Our experience of their kindness and forbearance in all our past life seems to us full warrant for believing that we may confidently expect a continuance of the same.

The people of God are a poor and afflicted people; and of the poor and afflicted it is said, "They shall trust in the name of the Lord." From what we trust is a heartfelt experience, we are well assured that nothing can do the poor and afflicted of the flock any good but "the name of the Lord," for in that name is contained all the fullness of every heavenly excellence that they ever need. Therefore to proclaim the name of the Lord must ever be the delight of those who know him, both in those who speak and in those who hear. The poor and afflicted soul can never find aught but death in that proclamation which sets forth any creature power or wisdom or righteousness as a ground of justification and salvation before God; but to proclaim the name of the Lord in his salvation is to that soul life and peace. We desire that the SIGNS during this coming year shall continually be found holding forth the word of life, to the comfort and upbuilding of many who fear his name.

To present the name of the Lord seems to us to involve setting forth something of the character and attributes of Jehovah as revealed in the Scriptures of eternal truth. This includes his eternity, his self-existence, his omnipotence, omniscience and omnipresence, his foreknowledge, predestination and absolute sovereignty, his holiness, justice and truth, his mercy, love and grace, and in short all that he is and all that he does, so far as is revealed to us in his word. These things are all found in the name of the Lord. We desire to ever be found holding forth these things by voice and pen so far as in us lies. In these things is found the security of the people of God, for they shall trust in the name of the Lord; and again, "In his name shall the Gentiles trust." The God in whom we trust inhabits eternity; and yet he hears and helps us, poor worms of the earth, finite creatures, who must die, because we are the creatures of time.

No creature can possess the attributes of Deity. If eternity or self-existence or omnipotence or essential holiness belong to any being, that being is entitled to be worshiped as God. Jehovah only is eternal, or self existent. He alone was not created, and he alone never began to exist. All other beings are but creatures dependent upon him for being and life and all things. This is the God that christians worship. This is he in whom they trust.

Because our God is who he is, therefore every promise that he has made is sure. His predestination is for this reason absolute or certain, for this is what the word "absolute" means. His foreknowledge is not mere guess-work, but is knowledge. His sovereignty is coextensive with the universe; and his work of grace in salvation secures to the heirs of promise all that fullness of blessing which he has purposed to bestow upon them. What hope could we have, what ray of light would ever cheer our pathway, what comfort could we have in trouble, were not our God just what he is revealed to be in the word of truth? The strong, the rich, the self-righteous, we are well aware, feel no need of such a friend. His name contains no sound of delight for them. But when the self-righteous Pharisee, Saul, becomes the sinner, Paul the little, then to him all that is involved in the name of the Lord becomes precious. We therefore hope that such poor and needy ones may continue to find in the SIGNS in the future, as in the past, the meat and milk of doctrine that is suited to each one's need. Far better that the SIGNS should cease, than that it should fail to declare the name of the Lord.

In full harmony with this setting forth of the name of the Lord, we desire that all which may appear in the SIGNS during the coming year shall be for the furtherance of peace and truth among the churches of the saints. We desire to exclude any bitterness of controversy that may arise. We think it right that brethren should confer together, and compare each other's views together; but this does not call for the use of any bitter or unbrotherly words, such as naturally arise out of the flesh. We hope to be ever kept from using such words ourselves, and we desire to give no place to them from the pen of any correspondent of the SIGNS. We can none of us know the truth except by the revelation of God; and therefore it ill-becomes us, if we know any truth, to blame our brother who may not know it, seeing that God has not revealed it to him. We must ever learn by experience. It is but an idle tale to tell us things of which we have no knowledge. If preaching or writing, however, be of things that we have known by heartfelt experience, then indeed our hearts respond, and we have fellowship together through our Lord Jesus Christ. We trust that all who may write for the SIGNS, both editors and correspondents, may speak the things they do know, and testify the things they have seen.

Finally, brethren, we wish you all a new year of blessing from the hand of God. May grace, mercy and peace abide and abound with you all. Farewell. Be perfect, be of one mind, live in peace; and the God of love and peace shall be with you all. Amen.

C.

DIFFERENCE BETWEEN OLD AND NEW SCHOOL BAPTISTS.

NUMBER THREE.

MANY of the New School Baptists, as well as the Old School, profess to believe the doctrine of Election; but there is great diversity among them, in their manner of explaining their belief on this subject. None of them believe it, so far as we can understand them, in any sense that will conflict with free will, free agency, means of grace, and obligations of the unregenerate to make themselves the subject of it. It would be a wearisome undertaking for us, and an unreasonable infliction upon the patience of our readers, for us to write, or tax them to read, all the confused theories which have been avowed, from pulpit and press, and in private conversation by them, on Election. Some specimens of their views must suffice to show the contrast between them and Old School Baptists on this point; we will give a few.

SPECIMEN 1st. Those of the New School who are considered as the most sound, or as less violently opposed to the truth than others, profess to believe that God has chosen a people in Jesus Christ unto eternal salvation, and that this choice was made in the divine mind before the world began. That it is sovereign, discriminating and effectual; but that this doctrine being calculated to stir up the hearts of ungodly men to rage and blaspheme, is rather calculated to make them worse instead of better, and discourage them from seeking religion, and therefore ought not to be publicly preached. While they hold that it may, and perhaps in some cases ought to be believed, the tendency of publishing it is to chill the zeal of christians, make them stupid and sluggish in regard to their walk and deportment, careless and easy about the prosperity of Zion and the salvation of souls, and that it will paralize the churches and cause them to decline and become extinct.

In opposition to this, the Old order of Baptists believe that what the God of heaven has revealed of his eternal purpose in the salvation of his people should not only be believed in the heart, but published with the tongue, pen and press; that it illy becomes us, who profess to hope for salvation, to find fault with the manner in which we believe God has saved us, or to set our wisdom above his wisdom, and determine, of what he has revealed, what may and what may not be preached. We admit that a faithful testimony of the truth as it is Jesus will raise and stir up the enmity of the carnal hearts of ungodly men, that it will make diviners mad, and bring persecution on the people of God, and reproach upon his cause, not only from the openly profane, but more abundantly from unregenerated professors of christianity; but we at the same time

feel assured that while it, on the one hand, makes the enemies of God and of his cause belch out the rage and blasphemies of their wicked hearts against the truth, it will feed, comfort, instruct, edify and enliven the heirs of salvation, and thereby effect the purpose of God in separating between the precious and the vile, and make manifest who are and who are not the children of God. The apostles have declared that they are of God, and that they that know God hear them, and they that know not God hear them not: and hereby know we the Spirit of truth and the spirit of error. And in regard to discouraging the ungodly from seeking after God and the salvation of their souls, they have no eyes to see, ears to hear, nor hearts to understand, the things of the kingdom of Christ, or that belong to the salvation of God, until they be quickened by the Holy Ghost; and when this is effected they are invariably discouraged, but completely slain to all hope or expectation of deliverance from wrath and perdition but by and in and through the Lord Jesus Christ, in perfect harmony with the Bible doctrine of eternal personal election.

SPECIMEN 2d. Others of the New order profess to believe God has eternally elected to salvation all who shall in time repent and believe the gospel. These, however, deny that election is personal; they contend that characters, and not persons, are elected. To illustrate, we will give an example which actually occurred in Indiana, not many months since. Brother B., an Old School Baptist Elder, in riding, fell into company with a Baptist minister of the New order, and in conversation asked him, "Do you believe the doctrine of Election?" "Certainly I do," was the reply. "Well, do you believe in eternal election?" "To be sure I do, and preach it constantly," said the New School man. "But do you believe in eternal unconditional election?" urged the Old School brother. "With all my heart I do" responded the New School man. "Well," said brother B., "I have but one question further on this point to ask: Do you believe in eternal, unconditional personal election?" "No!" was the unequivocal reply, "I do not. I believe that God has eternally and unconditionally elected all such characters as shall in the course of time be found repenting, believing and serving him; but that he had chosen any personally, to make them believers, and to give them repentance and eternal life, I do not."

From this description of professed believers in Election, the lovers of truth most decidedly differ, and against their artful deception they most emphatically protest. If Election be not personal, it is not election at all. Instead of God choosing his people because they were holy, he chose them in Christ Jesus before the foundation of the world, that they should be holy and without blame before him in love. Having predestinated them to the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. Hence the apostle says, "But we are bound to give thanks unto God always for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." They are, therefore, "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. Not according to what God foreknew or foresaw of faith or obedience in us, to induce him to elect us, but elected unto obedience and purification by the Spirit's work in applying the blood of Christ to us for the cleansing of us from sin.

Paul uses what is written of Jacob and Esau, to illustrate the election of grace: "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 [Rebecca], The elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated." Will any pretend to say that God's love for Jacob and hatred of Esau were not personal? If so, why did God lead about Jacob, and keep him as the apple of his eye, and lay the heritage of Esau waste for the dragons of the wilderness, and decree that Edom should build, but he would throw down, and that they should call them [the children of Esau] The border of wickedness, the people against whom the Lord hath indignation forever? This account of Jacob and Esau, Paul says, is according to Election; therefore the one is just as personal as the other, and equally as irrespective of the good or evil works of the parties concerned or embraced in the choice of God, in the one case as in the other.

SPECIMEN 3d. Some of the New School profess to believe that God's election is personal, but deny that it is eternal, or from before the foundation of the world. These contend that if sinners wait for God to quicken and regenerate them, they will die in their sins and be forever lost; but if they will do what is in their power to commend themselves to the favor of God, by using certain supposed means of grace, repent, believe, pray, attend meeting, contribute to what they profanely call the support of the gospel, they will be the cause of their own election. In short, if the sinner will choose God, God in return will choose the sinner, whose election is thus secured by himself! Of this sort of pretended believers in Election, there is the greatest number among the New School Baptists at this time; hence their preaching, exhorting, and all their inventions to coax, persuade, frighten, command and compel the unquickened sinner to get religion; and hence their various extravagant operations for evangelizing the world.

But the apostolic Baptists, from Paul's day down to the present, have and do believe that God from the beginning chose his people to salvation; that "He has saved them, and called them with a holy calling, not according to their works, but according to his own purpose and grace, given them in Christ Jesus before the world began." The declaration of Paul to the Ephesians is conclusive, "According as he hath chosen [or elected] us in him before the foundation of the world, that we should be holy and without blame before him in love."

Admit the testimony of an inspired apostle, and the slimsy caviling of Arminian Baptists, and of all other enemies of the truth, falls like Dagan before the ark of God. For if we were, as the apostle asserts, chosen in Christ before the foundation of the world, and predestinated to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, it follows of course that God did not choose us subsequently to our having chosen him, or in consequence of our having first chosen him, or of our having done either good or evil. And if, as we have quoted, "by Jesus Christ to himself," it is not by us and Jesus Christ to ourselves; and if according to his will, it is not according to our will; and if he has made us accepted in the Beloved, we have not made ourselves accepted, either in or out of the Beloved.

SPECIMEN 4th. There is still another class among the New order, who profess to believe that God has chosen a certain portion of mankind to salvation, such as Enoch, Noah, Abraham and others; but that his election is not so definite as to include all that may be saved, or positively to secure against all possible contingencies the certain salvation of all who are chosen or elected. This description of cavilers make void the election of grace *in toto*, and make salvation to depend exclusively upon the will and works of men; although Paul has said that God's purpose according to election should stand, "not of works, but of him that calleth." "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." "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." "If it be of grace, it is no more of works; otherwise grace is no more grace," &c.

The Scriptures are inexhaustible in the testimony which they afford to meet all windings of wicked men and devils on this subject; and to demonstrate that the Election of grace is, as held by Old School Baptists, sovereign, eternal, unconditional, discriminating, personal and effectual, that in it the eternal salvation and ultimate glory of all whom God has everlastingly chosen and ordained to eternal life is perfectly secured, so that none can be added to it, nor any be taken from it.

We might greatly enlarge and give an indefinite number of specimens of New School divinity, on the subject of Election; but we conclude that sufficient has been said to show that there is no more real harmony between Old and New School Baptists on Election, than between the Old School and any other of the numerous branches of antichrist.

In our next, we propose to consider the difference between the New School Baptists and the people of God on the glorious doctrine of the Atonement.

NEW VERNON, N. Y., Feb. 15, 1848.

PRUNING OUR LIST.

ABOUT three months ago we sent notices to all our subscribers whose subscription was not paid beyond 15 December, 1893, and we have now discontinued all who have made no response. It is impossible for us to tell who desires their paper continued after their time has expired unless we can hear from them. Our experience has been that not more than one in five whose subscription becomes more than a year in arrear ever pay at all. Besides, many move from the place at which they were receiving their paper, and through neglect of the postmaster the paper is continued often two or three years, unless we discontinue it ourselves. Our only protection, then, is to do as we have done, and discontinue all from whom we have heard nothing in response to our notices sent them three months ago, and whose subscription is a year or more in arrears. If in stopping these papers we have discontinued any who desire to have their paper still sent them, and who will pay up soon, if they will so inform us we will again enter their names on our list and continue their credit. Or if we have stopped any who are really not able to pay we will place them on the indigent list as long as we can afford to do so.

We shall print extra copies of the first few numbers of this volume, and all who send on before the supply is exhausted will be furnished with back numbers.

CRUDEN'S CONCORDANCE.

TO MOST of our readers the above mentioned book is too well known to need any introduction or a description by us. While many of the Bibles have a Concordance appended, they are generally so condensed or abridged as to be of little or no use. Cruden's Complete Concordance, however, enables one to readily turn to any passage of Scripture of which they can call to mind two or three words, and in our opinion is the most complete and convenient as a reference book of any published. In addition, it contains many other aids in studying the Bible, as may be seen by reference to advertisement on last page. Remember, both the books there mentioned are CRUDEN'S COMPLETE.

(Continued from page 3.)
to live soberly, righteously and godly in this present world.

Now, if those who profess to have been subjects of the saving power and grace of God do not walk righteously, but follow the desires of the flesh, then the power and truth of the doctrine they profess to believe and love is denied, and they dishonor it; but every exemplification of the power of that doctrine in the life of a christian is as a jewel hung upon it to set off its beauty. The more apparent opposition there is to a correct walk, the stronger the temptations are to walk dishonestly, the more does the power of the truth appear in the overcoming of them, and therefore the greater is the adornment of the doctrine when truth and purity are maintained in the walk. So the apostle uses this form of speech when speaking of a servant, as in a natural point of view he may be supposed to be more subjected to temptations in various ways to swerve from the strict path of integrity, considering his peculiar condition as one subject to the will of another. So an obedient walk of a servant is spoken of as conspicuously adorning the doctrine, proving its truth, manifesting the power of God which that doctrine speaks of, and causing it to shine forth more gloriously, as these jewels of good works reflect its beauty and loveliness.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Dec., 1894.

WARWICK, N. Y., Dec. 12, 1894.

DEAR BROTHER JENKINS:—Thinking the inclosed letter of more than personal interest, I have asked liberty to submit it for the benefit of the readers of the SIGNS. Doubtless much could be added to the value of the paper in comforting the afflicted and poor people of God if many such private letters were forwarded for publication.

In the hope of life, your brother and companion in tribulation,

WM. L. BEEBE.

FRENCHTOWN, N. J., Aug. 22, 1894.

DEAR ELDER BEEBE:—For some time I have felt that I would like to write to you; but as so many go to you for your kind, fatherly advice, I really hesitate to trouble you with anything I can write or say. How very often do I fear that I can trace some of the feelings of a child of God without being one myself; but if feelings of sinfulness, vileness and just condemnation are some of the feelings of the saints, then I can claim some evidence that I am one for whom Christ died. Or, if

> "A daily cross, a stubborn will,
> A heart replete with every ill,
> Affections prone from God to go,
> Are ills which only Israel know,"

then I may claim to be an Israelite. How very well do I remember when I would hear people talk of being sinners, or if a saint the least of all, that it would make me think they were not quite right, for I could not see how any one who had lived a usually moral life could feel such vileness as I heard the Old Baptists talk of; so I concluded they just said it to make people think they were pious. But since that time I think I have been made to know the exceeding sinfulness of sin, and to see myself as one that could not even think a good thought nor do a good deed. All was vanity, and I utterly cast down. I can think of myself only as one wandering in the wilderness, in a solitary way, finding no city to dwell in. Hungry and thirsty, my soul fainted in me. Then the Lord heard my cry, and delivered me from my distress in such a way that I could not tell it; for all I knew I was loving the ones that I had really hated, and I felt all my trust to be in God. This was several years before I became a member of the Old Baptists; and how I did at that time hope the time would come when it would be my privilege to be baptized. When the appointed time came I was given strength to go and tell the church just a little of the sorrows and joys that I had passed through, and they kindly received me. The day I was baptized I felt calm and peaceful, just an assurance that Jesus was leading me; I could not doubt his love. I did not feel but what I should have doubts and fears in regard to myself being a child of God, but really thought that whatever trial should come I could say, "It is the Lord; let him do what seemeth good in his sight." Last fall we had to part with a dear cousin, and I found that I did not bear it with the patience or resignation that I thought I would. Then when we were called to part with that dear girl whom you saw fall asleep [her sister, Miss Abbie Kugler], I think if one were ever filled with murmurings I was. I could not see any justice in God in taking our loved ones. I wanted them here. I did not think of spiritual things, neither did I want to. It would be useless for me to try to tell you one-half the many sad and evil thoughts I had. I cannot imagine another numbered with the Old Baptists to be filled with such selfishness and meanness.

Elder Beebe, it was a terrible place to be in, and I do not know what you will think of me after you have read this. I really think most of the time that I have deceived the church, and it would be just to try to tell them; yet I do not know what I would do if I did not feel that I had their fellowship. Now, am I not a mystery? I think you will readily acknowledge with me that I am. Perhaps I have never known what it is to trust in God, but only thought I knew.

Will you please excuse me for writing to you? But as some people are just to trouble others, I have quite come to the conclusion that is what I am for. May it be your privilege in the future, as it has been in the past, to contend earnestly for the faith once delivered to the saints, whether I am one or not.

Affectionately,

SUSAN R. KUGLER.

NEWARK, Del., Dec., 1894.

DEAR BROTHER BEEBE:—Having recently moved from Batavia, N. Y., to Newark Del., I would be pleased to have my correspondents address me at the latter place.

We, as a family, have never before been able to attend the meetings we all like best, until we came to reside near the old Welsh Tract Meeting-house. I find, on examining the history of the church, that it was really formed in Wales, in the year 1701, before the little colony came to this country. The present church was re-organized in 1703, two years later. For several years they had native Welshmen for ministers and pastors, and after that native Americans. They first worshiped in a log house. The present house was built in 1746, one hundred and forty-eight years ago, and is, at the present time, a neat and convenient place for meetings.

But with the attractions of this old, historical place, what may we say of the brethren and sisters who are members of this church, and the churches near them? If the kind and hospitable reception we, as a family, received on arriving here is a true index of their love and fellowship, surely we may count them as among those precious ones of whom it is said, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Mal. iii. 17.

It does seem truly wonderful that wherever one may go among the true children of God there is always this manifestation of the love of God among them. It is not only shown to those we hold dear in the flesh, but strangers share equally in the love which unites the hearts of the saints. This love, which is of God, binds all hearts in one bundle of love; and through the truth they have fellowship with each other. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." It does not take long for those who have a true spirit of discernment to detect the language of Canaan. When it is found in its purity, there springs up a love and fellowship in the hearts of the saints which is never experienced in natural friendship. It is like two drops of water, whose particles intermingle and never can be separated. So the love of God diffuses itself in his people, and makes them one with him and one with each other. "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him."

Yours in fellowship,

B. F. HAMILTON.

HOPEWELL, Pa., Dec. 5, 1894.

G. BEEBE'S SON—DEAR BROTHER IN THE BLESSED SAVIOR:—If I may address you thus. I fear I have no right to claim so sacred a relationship with any of God's dear children; for I think I am the least of all, and am altogether vanity in his pure sight. I am made to fear that I have deceived you all, and that I am nothing but a hypocrite. But God cannot be deceived, and I feel satisfied to trust myself in his tender care; for he is too wise to err, and too good to be unkind. Every one will receive according as he has prepared for them, and not according as we prepare for ourselves. Without him we can do nothing. Through him we live, move and have our being. Is it not good, my dear brother, to trust to the dear Lord, that some day when it pleases him he will take us home to rest? What a great comfort this one little word, rest, contains; rest our weary souls in the bosom of Jesus. O how soothing it is to lean on our blessed Lord for rest. He giveth his beloved rest. O may he, my dear brother, give you and I that rest that cometh to all the dear children of our God. For you, dear brother, I feel that it shall come; but for myself my hope is sometimes faint. There is rest for the weary on the other side of Jordan; there is rest for the weary soul.

I am almost forgetting for what purpose I commenced this letter to you. The object is to send you my subscription money for the dear old SIGNS another year, as I do not wish to be without it; neither do I wish to neglect my duty in sending, when I know my subscription has almost expired. It is certainly a great comfort to me to read its richly laden columns. Often in distress of mind it finds me; but as I read, I am made to cry out, "Bless the Lord, O my soul; and all that is within me, bless his holy name." For it is God who doeth it. He gives his servants richly from their Master's table, and then do they speak comfortingly to Zion.

> "Without thy sovereign power, O Lord,
> No sweets the gospel can afford;
> No drops of heavenly love will fall,
> To cheer the weary, thirsty soul."

I have now written more than I thought for. I know your time is fully taken up without reading my scribble. My health in general is failing, to what it has been, yet I am very thankful indeed that it is no worse. I am blessed far above what I deserve.

Remember me at the throne of grace when it is well with you.

Your humble sister in Christ Jesus our Lord,

LIZZIE HIMES.

LINDALE, Texas, Dec. 8, 1894.

BROTHER BEEBE:—Please give notice through the SIGNS OF THE TIMES that the Big Springs Primitive Baptist Church, of Smith County, Texas, granted an arm of said church at Nebo school-house,

two miles east of Lindale, Texas. The regular meetings will be held on the second Sunday in each month; at which time and place we would be pleased to meet any of our brethren, and especially the preaching brethren, who believe in the doctrine of the absolute predestination of God in all things whatsoever cometh to pass; that God chose his people in his Son before the world began; that his people are sons and daughters of Adam, chosen and predestinated unto eternal glory, and not principles in them; and in time they will be effectually called, and born of his Holy Spirit, and be made partakers of the divine nature; not their carnal nature remodeled, or renovated, or modified; but they simply receive a nature they never had before; that is, the divine nature; and to them a new nature; hence the warfare between the two natures. Also, the doctrine of the resurrection and change of our vile bodies; that the same body that returns to the earth as it was, will be raised; not as it was, but will be changed from a natural to a spiritual body, from a corruptible to an incorruptible body, and fashioned like unto the glorious body of the Son of God.

May God help us all to know and love the truth, is the prayer of your brother in hope of a better life after death,

FRANK LODEN.

EDITORIAL NOTICES.

BIBLES OF ALL SIZES.

ON our last page will be found an advertisement of some of the sizes, styles and prices at which we can furnish Bibles. The vast variety of sizes and combinations compiled in Bibles is too great to all be given in our space.

The smaller Bibles mentioned in the advertisement are the ones most in demand, and these we will mail postage paid on receipt of price. The larger or Family Bibles, being too large and heavy to go safely by mail, will be sent by express at our expense. We are prepared to furnish most any size, style or priced Bible. If you do not find what you wish in our list published, write us a description of what you would like to have and we will send you the price.

INDIGENT FUND.

IN calling the attention of our brethren and friends to the necessity of our having assistance in order to be able to continue the SIGNS to those on our indigent list, we wish to emphatically impress on their minds that personally we are not financially profited by their liberality. On the contrary we are, and are willing to be, losers in this matter. The actual cost of supplying the paper to our indigent subscribers always considerably exceeds the total amount of contributions to the fund for that purpose. But were it not for the kindness of brethren and friends in sharing this burden with us we should be obliged to strike from our list many who highly appreciate reading the paper, but who are not able to pay for it.

CHANGE OF RESIDENCE.

SISTER Beebe Blackmon having changed her residence from Zephyr, Texas, to Mill Creek, Chickasaw Nation, Indian Territory, requests her correspondents to address her at the latter place.

MARRIAGES.

DEC. 19th, 1894, by Elder J. D. Hubbell, at his residence, Mr. David H. Mead and Miss Libbie Brown, both of Batavia Kill, N. Y.

DEC. 19th, 1894, by the same, at the house of the bride's uncle, Kelly's Corners, N. Y., Mr. Burr Hubbell, of Kelly's Corners, N. Y., and Miss Mary H. Stanger, of the city of New York.

DEC. 19th, 1894, by Elder Silas H. Durand, at the house of the bride's father, Glen Moore, N. J., Mr. Noah R. Hixson, of Wertsville, N. J., and Miss Katie H. Learning.

DEC. 26th, 1894, by Elder Benton Jenkins, at his residence in Middletown, N. Y., Mr. Charles Sorg and Miss Elizabeth Marsh, both of Guymard, Orange Co., N. Y.

DEC. 26th, 1894, by the same, at his residence in Middletown, N. Y., Mr. Charles N. Dusenberry, of Middletown, N. Y., and Miss Carrie M. Pelton, of Howell's Depot, N. Y.

NOV. 28th, 1894, by Elder C. Bogardus, at the house of the bride's father, Rosedale, N. J., Mr. Elijah L. Blackwell, of Mount Rose, N. J., and Miss Hattie H. Van Kirk, of Rosedale, N. J.

OBITUARY NOTICES.

DIED—June 3d, 1894, in Hot Springs, Ark., Judge **H. R. Littell,** aged 62 years lacking 6 days.

He was the son of consistent Primitive Baptists, and loved the doctrine of their church. He had never joined the church, but had a hope through the mercy of Jesus, which he manifested to all by sterling integrity and uprightness in his walk before men. He was for many years a subscriber and reader of the SIGNS OF THE TIMES. He had been at Hot Springs but little more than a week, when death came suddenly.

E. C. PHELPS.

HOPKINSVILLE, Ky., Dec. 17, 1894.

DIED—At her home east of Mt. Pulaski, Thursday night, Sept. 27th, **Mrs. Susannah Ludwig Ring,** aged 82 years, 1 month and 18 days.

She was the daughter of Daniel Ludwig, of Circleville, Ohio, and was married to George Ring, of Lancaster, Ohio, Sept. 5th, 1832. He dying in 1862, she came with her children to Logan Co., Ill., in 1866, where she lived a useful and conscientious life for twenty-eight years. She leaves four children, ten grandchildren and two great-grandchildren to mourn their loss. She had for fifty-four years been a consistent member of the Old School Baptist Church. In her last illness she was patient and cheerful, bearing her severe pain with the fortitude of a true christian, only longing for the rest of her heavenly home.

Sarah Wright, daughter of Martin and Elizabeth Sayler, was born March 21st, 1813, on the Sayler homestead, near Winchester, Preble Co., Ohio. She was one of a family of eleven children, seven daughters and four sons, of whom she was the sole survivor.

On Oct. 24th, 1835, she was united in marriage to Wm. F. Wright. The fruits of this union were seven children, three of whom are still living. For more than fifty-seven years their wedded life continued, until dissolved by the death of the husband on June 9th, 1893. In the various relations of life she showed herself a good and true woman, and above all things she was a kind and devoted wife and mother. Although not a member of any church, she held to the faith of the Old School Baptists, being a firm believer in the doctrine of foreknowledge, predestination and election. She was well-versed in the holy Scriptures, and was very fond of conversing upon religious topics. The longer and more deeply she studied these subjects, the more confirmed she became in her faith. Full of years, she fell asleep at the age of 80 years, 6 months and 12 days.

The family of the deceased take this opportunity to extend heartfelt thanks to their sympathizing friends, who in so many ways have ministered unto and consoled them in this their time of sorrow and bereavement. The funeral service was held in the M. E. church-house at Winchester, Ohio, where a large company of relatives and friends met to pay the last respects due the deceased, and an appropriate discourse was delivered by Elder Wells C. Cornell, from Revelation xiv. 13. After services the mortal remains of the beloved mother were interred in the cemetery near by.

DEAR BROTHER BEEBE:—I am requested by our venerable and highly esteemed brother, George Lowe, to write for publication a notice of the death of his beloved wife, **Mrs. Mary A. Lowe,** who was called from these scenes of sorrow and affliction Nov. 12th, 1894, aged 70 years, 2 months and 24 days.

Sister Lowe was a devoted member of the Old School Baptist Church in Salisbury, Md., for more than thirty-six years, having been baptized there April 25th, 1858. She was truly a faithful member. Her seat was never vacant at her meetings, except for sickness of herself or some member of her family whom she could not leave. She was well known to all the brethren who have visited the Salisbury Church for thirty years or more. Her bright face, cheerful smiles and pleasant words, with her many acts of kindness, and her hospitality, which was open-handed and free, all impressed those who came in contact with her, and filled their minds with cheerful thoughts. No one was ever in her company but went away feeling refreshed.

Her spiritual exercises began very early in life, and it was because the Lord led and instructed her that she was an Old Baptist. Her parents were of the Episcopal persuasion (as were also her husband's family); but at the early age of sixteen years she became a searcher of the Scriptures, and soon realized that her hope and faith had placed her in the company of those who fear the Lord, and she with her husband was a regular attendant upon Baptist preaching for several years before uniting with the church. They were both baptized the same day. Sister Lowe, in common with all the Lord's people, met with many severe trials, but all were borne unmurmuringly, she at all times bearing testimony to the goodness of the Lord, and recognizing his hand in all that was laid upon her. Her constant affirmation was of the grace of God in her salvation.

She had been subject for the last few years to spells of sickness, perhaps induced by "La Grippe," of which she had an attack when it was prevailing in her vicinity; but her last illness was of about a month's duration, and for just one week she was paralyzed and unconscious. For some time previous to her last illness she was unusually bright in spiritual things, and friends now recall many expressions from her lips which showed that the Lord was preparing her to enter into her eternal home.

She leaves her aged husband, to whom she had been married nearly fifty years, four surviving children (two, brother Wilson Lowe and Mrs. Georgie Ruark, having preceded her a few years), twenty-one grandchildren, two devoted sisters, besides the church and a large circle of friends, who sincerely mourn their loss of an affectionate wife, loving mother and sister, and kind friend, but not as those who have no hope; as our dear afflicted brother said to me, "It is not for her I mourn, but for myself." But he bears it patiently, and says, "I have one consolation; I shall not be long behind her."

Her funeral was attended on the 14th by many sympathizing friends. Elders Rittenhouse, Poulson and myself were present, each taking part in the funeral services.

A. B. FRANCIS.

WILLARD, Va., Dec. 19, 1894.

G. BEEBE'S SONS—DEAR BRETHREN:—It becomes my painful duty, by request of the friends, and in accordance with my own wishes, to send you for publication in the SIGNS OF THE TIMES the obituary of our beloved sister, **Mrs. Elizabeth Shanks,** who departed this life on Tuesday, Sept. 18th, 1894, at her home in Turner, Marion Co., Oregon, aged 62 years, 10 months and 28 days.

She was married to our beloved brother, Elder Abner Shanks, July 22d, 1852, and was baptized by Elder John Shanks the same year, in the fellowship of the Paint Creek Church of Regular Old School Baptists, in Carroll Co., Ind. She with her husband and family moved to the state of Iowa, and from there they crossed the plains in the year 1865 with teams, and settled in Marion Co., Oregon, where she spent her life in duties to her God and to her family and friends. She lived a useful life, to the honor of her profession. She was all we admire in noble womanhood, a faithful wife, a loving mother, a friend to the poor and afflicted. The Primitive Baptists found a comfortable home at her house, where she delighted to see them. She was a member of the Union Church at the time of her death. She will be sadly missed at the church where she loved so well to fill her seat and join in singing the songs of Zion; but she is missed more at her home, where she has been so faithful to administer to the wants of an old, afflicted husband, who has been sorely afflicted for the last ten years. He is eighty-four years old this month. Late in the summer she was taken with cancer in the stomach. The best physicians were called in, and her children and step-children did all they could to restore her to health; but her heavenly Father called her home. The writer went to see her one week before she died, and found her perfectly resigned to the will of her Master. She requested me to preach her funeral, and told the family where and how she wanted to be buried. She wished her sons and step-sons to act as pall-bearers, and an artist to take a picture of her grave after she was laid to rest.

On Sept. 20th, 1894, she was taken from the residence to the church where her membership was, where the writer tried to speak words of comfort to a large company of sorrowing friends and relatives, using for a text Psalm cxvi. 15. Then she was laid to rest, to await the resurrection of her body.

May the Lord bless the afflicted husband and the dear children, and prepare them all to meet her in that glory world.

W. S. MATTHEWS.

LINCOLN, Oregon, Dec. 3, 1894.

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(ESTABLISHED 1832.)

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PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

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Anno DOMINI 33.

42 *m* There laid they Jesus therefore *n* because of the Jews' preparation *day;* for the sepulchre was nigh at hand.

CHAPTER XX.

1 *Mary cometh to the sepulchre;* 3 *so do Peter and John, ignorant of the resurrection.* 11 *Jesus appeareth to Mary Magdalene,* 19 *and to his disciples.* 24 *The incredulity, and confession of Thomas.* 30 *The scripture is sufficient to salvation.*

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to *k* my brethren, and say unto them, *l* I ascend unto my Father, and your Father; and *to* *m* my God, and your God.

18 *n* Mary Magdalene came and told

Anno DOMINI 33.

m Is. 53. 9. *n* ver. 31.

k Ps. 22. 22. Matt. 28. 10. Rom. 8. 29. Heb. 2. 11. *l* ch. 16. 28.

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D L Blackwell 1June95

CORRESPONDENCE.

HUSBANDS AND WIVES.

"HUSBANDS, love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones."—Eph. v. 25–30.

This direction of the inspired apostle does not deal with love as an emotion, but as a principle; it does not refer to the feeling of love as a passion, but to its proper influence upon our life, to its faithful and steadfast expression in word and action. It is taken for granted that the man loved the woman before he asked her to become his wife, and the apostles here and elsewhere direct and exhort as to the manner of that love after the marriage has been legally confirmed. They speak of the mutual obligations which belong to this holy relationship, and which they who enter into its sacred bonds assume toward each other.

The marriage relation is the most ancient and the most important of all the ordinances of God in this world, and it is fraught with greater and more far-reaching interests than any other institution that exists among men; and under God's blessing it is the source of the purest and most exalted earthly happiness. But the true enjoyment of this sacred relationship, the full experience of its rich beneficence, is made to depend in great measure, if not entirely, upon a due regard to these wholesome and binding responsibilities which it justly imposes upon both the husband and the wife.

The example presented to the husband, in the words I have quoted, for the regulation of his attitude and conduct towards his wife is, in its purity and holiness and absolute faultlessness, infinitely beyond the possible reach of men, except, in so far as they are controlled and led by the Spirit of Christ, the heavenly Husband. But this command, with every exhortation to husbands and wives, is given only to those who have the Spirit of Christ. "If any man have not the Spirit of Christ, he is none of his."—Romans viii. 9. All such are under law to Christ, and desire to obey him, and to "walk even as he walked." It is well, therefore, for husbands to often consider with what manner of love Christ loved the church, and still loves her; to remember how faithful he is to all the exceeding great and precious promises which he gave to her in the day of her espousals, fulfilling them every one; to behold how long-suffering he is toward her in all her waywardness, and how tenderly compassionate and merciful to all her faults, to all her unrighteousness. No ugly conduct on her part toward him, no forgetfulness of his loving commands, no slighting of his wishes made known to her, no ingratitude for his constant goodness, ever causes him to abate in the least degree the manifestation of his tender love and kindness toward her. Here is the perfect example set before all husbands who are subjects of the grace and salvation of our Lord Jesus Christ.

I once heard Elder Robert C. Leachman say, "No husband ever had so fretful, complaining, disobedient and disagreeable a wife as the church is to Christ; and no wife ever had so patient, loving, kind, faithful and forbearing a husband as Christ is to the church."

How liable the most loving husband is to become worried and fretful under pressure of care and trouble, and to be moved, at times, in his manner toward his wife by some hasty, selfish impulse of the flesh rather than by the pure, quiet, unselfish principle of love. How liable he is to grow distant and cold in manner on account of some real or fancied (more likely the latter) opposition to his wishes on her part, or to use sharp and reproachful words to her. For such a course, whatever provocation he may think he has, the example gives no warrant, nor allows the least excuse. Love only, the love which preceded and caused the relation, is recognized in the Scriptures as the proper moving principle of the husband toward his wife at all times, and under all circumstances. If this mark appears at times too high, and impossible to be attained unto, yet it is the holy privilege and solemn duty of the husband to reach forth unto it, and steadily press toward it, striving for its attainment in the fear of God.

If a man has offered marriage to a woman whom he knew he did not love, he has done a great wrong, unless some particular circumstances may be regarded as making a difference. Nevertheless, as a christian he owes her all the amenities of true love, and cannot answer a good conscience with less. If one has mistaken his own sentiments, and did not discover his mistake until after marriage, every principle of true manliness, not to speak of religion, demand of him to quietly bear the consequences of his own weakness. He must be a weak man indeed, if not at heart vile and cruel, who, after having won a woman from her home to be his wife by assurances of love, would tell her, after some months or years of wedded life, that he had discovered that he did not love her, and carry himself toward her as though this were some fault of hers, instead of being the fault of his own insincere and corrupt heart. But what a pitiful spectacle would he present who would publicly proclaim his wife a jealous woman, and how still more would he be regarded with contempt by all honorable men, if he should give this as a ground to justify a cruel desertion of her. The very suggestion by a husband that his wife is jealous of him, instead of justifying him in his ill treatment of her, proclaims to all discerning people that she has cause for jealousy, whether she yields to the painful pangs of the bitter passion, or bravely, in the strength of a woman's love, puts it away, and strives with all her power to keep to herself the love and integrity of her husband. Yes, to charge one's wife with jealousy is about the same as to acknowledge that she has had some appearance of reason to be jealous, at least, if not some good reason. What right has he to even think her jealous? How came he to think of the possibility of such a feeling? Why should he allow the first shade of suspicion to enter her mind. He is all her own; has he given himself fully and unreservedly to her? I venture to say that a jealous wife of a true and faithful husband is rarely, if ever, seen.

A loving wife does not go hunting for causes to be jealous. Such causes must force themselves upon her before she will even look at them. But how many a poor disappointed wife, who can no longer shut her eyes to the thoughtless, if not faithless, conduct of her husband, for the love she still has for him, smothers the bitter feeling, and makes every effort to keep, or win back, the affection that was hers, and preserve all that is possible of the married home, even while she must feel that much of its purity and sweetness have gone. It was her all, and she must be desolate indeed if she is forced to give it up. She is worse than a widowed wife. However thoughtless, indiscreet, or worse she may be who has given a wife any appearance of reason to be jealous of her husband, yet the husband must rightfully bear all the blame, as between him and his wife. He is her head, and the guardian of her peace and happiness in that relation, and he cannot throw the responsibility upon any other.

It is to be feared that there are many married people among the members of the church of Christ who give but little thought to the obligations which the Scriptures present as resting upon them toward each other. Yet these obligations are set forth in the law of Christ just as they are felt in the hearts of all true, right minded husbands and wives. They are binding upon all who are children of God, upon those whose companions are not believers, as well as upon those who are "heirs together of the grace of life;" but their bonds are not irksome, but good and pleasant, to those who are true and faithful. With what dignity and tenderness the apostles present the holy commands and loving exhortations upon this most important subject. "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything." Then, after speaking of the example of Christ as husband of the church, in the sublime language quoted at the beginning of this article, the apostle continues: "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church. Nevertheless let every one of you so love his wife even as himself: and the wife see that she reverence her husband."—Eph. v. 22–33. See also Col. iii. 18, 19; Titus ii. 5; 1 Peter iii. 1–7. But how can that man love a woman who acts in such an unlovely manner as it appears to us that his wife does? How can that wife reverence such an unworthy, unprincipled man as her husband; and why should she obey one who is far her inferior in mental ability and acquirements? Such

questions do not even suggest the true reasons for these mutual obligations. It is not because of any distinguished personal characteristics, not because of marked ability or special goodness, that his wife is commanded to reverence and obey him, but because he is her husband, and God has ordained it so. It is not because of any special grace of person or sweetness of disposition that the husband is to love his wife, and not to be bitter against her, but because she is his wife. It is not because of the mutual attractions of the person which first drew these two together, but because of the relation in which they now stand to each other, that these mutual obligations are to be observed by them in the fear of God.

Many years ago a dear and faithful member of the church, much older than I, said in conversation with me, "If my wife ever gets to feeling cold or vexed toward me, I cannot rest or have any peace till I get her love back again." I knew that his wife easily became angry with him, and I did not think her of a lovely disposition; but I would not have ventured to intimate such a thing to him, for he and I would not have agreed at all upon that subject. But his true love for her, his sublime regard for the holiness of the relationship, his humility and faithfulness in all the requirements of the Spirit of Christ concerning it, and his plain and simple manner of expressing his feelings about it, impressed my mind powerfully. Between two, one of whom was of that character, there could not be any estrangement of long duration, unless the other criminally destroys the integrity of the union.

I knew a sister in the church who was an example of how much a loving and faithful wife can do to preserve the home, and in some little measure to preserve the husband from becoming an absolute wreck. He was in every respect unworthy of her, dissipated and unfaithful, and her friends sometimes urged it as her duty to herself and her children to separate from him. But she said she loved him when she married him, and she loved him yet. While she never weakly excused his wrong doings to himself, she preserved a cheerful manner and kind expression toward him, and gave him all attention, while faithfully endeavoring to restore him, which she did in such measure as seemed possible. Of slender frame and feeble health, yet she seldom missed any meetings of the church, and seldom went without him. Her precious hope and spiritual mindedness were remarkably manifested daily. In this was the secret of her strength to bear and be patient. Under circumstances most trying she was calm, hopeful, cheerful. Her children grew up to love and honor her, and with reason to thank God for such a mother; and when she was called to her heavenly home many years ago, she left her husband in a position to appreciate the blessing she had been to him more fully than he ever had before, and with some deep sense of her wonderful goodness to him. And he has probably shown more of a disposition to resist his gross inclinations than ever for the same length of time before.

This is an extreme case, but it shows a good example of what long forbearance, unfailing faithfulness and unwearied kindness, with a patient and confiding trust in the Lord, can accomplish. She might have regarded the relation as at an end, for he had given her cause. Whether it was her duty to do so I could not judge, and cannot now. But she would have heeded no advice from men. Her heart directed her in the way she went, and her conscience acquiesced.

He who has commanded that the husband shall love his wife, and be not bitter against her; and that the wife shall see that she reverence her husband, and submit herself unto him, as unto the Lord; and that they shall dwell together with each other in the light of truth, "as being heirs together of the grace of life," will give each of them wisdom and strength and grace to fulfill these commands, and to know and do his will when the way is so dark and perplexing that all human wisdom and strength would fail. "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday."—Psalm xxxvii. 5, 6.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Jan. 1, 1895.

"IF ye love me, keep my commandments."—John xiv. 15.

These words of Jesus are so impressed upon my mind that I cannot remove them, so I have taken up my pen to write, to see if I can find relief by so doing. I have not troubled the readers of the SIGNS OF THE TIMES with any of my imperfect letters for nearly a year past, and I do not know but that it would be more profitable for me to remain silent now, than to ask space to speak or write again. I am a poor, ignorant, sinful old man, and feel that "I know nothing as I ought to know" about spiritual things; therefore I hope none of the Lord's children will think that I am writing with a view of being able to instruct them in spiritual things. I feel to be greatly in need of instruction from them. The apostle, speaking of the commandments of Jesus, says they "are not grievous." I understand by this that the Lord never gave one of his dear children a commandment that they could not obey. Upon one occasion one of the scribes asked the Savior, "Which is the first commandment of all?" And Jesus answered him, "The first of all the commandments is, Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God," &c. "And the second is like, namely this, Thou shalt love thy neighbor as thyself." The question comes up in my mind, Who is our neighbor? I call to mind a time in my life when I lived in a sparely settled part of the country, where I had no one living near me. One of my children sickened and died. While it was sick I cared for it and nursed it for days and nights, without any thought of its being a task. But the greatest task of all my life came when I had to, with my own hands, dress and lay out for burial my own child. Any one under these trying circumstances would naturally desire to have neighbors. A time came when one came and settled by me. He was poor, and I did all in my power to aid him and make his family comfortable for the winter then coming on, even dividing my provisions for my own family with him. It came to pass that this very man whom I had thus befriended came to be my most bitter enemy; and that, too, without a cause.

Upon a certain occasion one of the scribes asked Jesus, "Who is my neighbor?" And the Savior relates to him the circumstances of the man who fell among thieves. Hence I conclude that it is not always the man who joins fences with us that is our neighbor. "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!"—Matt. xviii. 7. Luke records this declaration of the Savior a little different from Matthew. "It is impossible but that offenses will come; but woe unto him through whom they come." This declaration of our Savior is often applied to the world, or the sin and iniquity in the world; but may it not be applied to the Lord's people? I do not believe that there is one of the redeemed family on earth but what at some time in this life they are found walking in disobedience to the commands of their heavenly Master. The Lord blesses his children in their rendering obedience unto him; but he never chastises them while in obedience. It is for their disobedience that he brings the chastening rod upon them. Paul says, "If ye are without chastisement, whereof all are partakers, then are ye bastards, and not sons." Every disobedience of the children of God is, to say the least, an offense against their spiritual enjoyment while here in this life, if not against their Lord and Master. Yet Jesus says, "It must needs be that offenses come; but woe unto him by whom they come." I believe that every child of God who has been brought to the knowledge of the truth as it is in Jesus, have been made to feel at times, "Woe is me," because of their disobedience to the commands of their heavenly Master, and have been made to feel that "It is a fearful thing to fall into the hands of the living God." They realize this truth while passing under the chastening rod. "Now no chastening for the present seemeth to be joyous, but grievous," says the apostle; "nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Sometimes we are led to doubt our acceptance with God the Father on account of our disobedience to his commands; on account of the manifold trials and chastisements we receive in this life. But we are admonished thus, "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." The children of God are curiously, yea, wonderously constituted, having the mind of Christ, desiring to serve and obey him, while at the same time they have a mind and desire to serve or follow after the flesh: a complex being. "If ye through the Spirit [mind of Christ] do mortify the deeds of the body, ye shall live." That is, if we subdue the mind which is of the flesh, and through the Spirit are found walking in obedience to all the commands of Jesus, we show that we love him; and not only so, but we enjoy the smiles of his love and his presence with us: thus it is we live. We cannot serve Jesus and the flesh at the same time. "No man can serve two masters." If we love Jesus, and keep his commandments, it is evidence that we are serving him. If we deny Jesus, by disobeying his commandments, it is also evidence that we are not serving him. I pray that all who love the Lord Jesus may be found following him as dear children, and keeping his commandments as he has commanded.

Dear brother Beebe, I have been hindered in writing, and shall have to leave the subject that was on my mind, as it has left me. What I have written is at your disposal. I may not trouble you again, and yet I may. Pray for me, a poor old man, a sinner of Adam's race, who, if saved, must be saved through grace alone. Farewell.

J. H. YEOMAN.

WESTCLIFFE, Colo.

WINSBORO, Texas, Dec. 9, 1894.

ELDER G. BEEBE'S SON—DEAR BROTHER IN HOPE:—I am impressed to write you and tell you in a plain manner of the pleasure that I am afforded by seeing the dear old SIGNS so ably conducted and filled with the solid doctrine of God our Savior. I often pick up the first and second volumes of your dear old father's Editorials; and it does me good to see the same old Bible doctrine now being advocated in the SIGNS OF THE TIMES as Elder Gilbert Beebe held from the commencement to the end of his life on earth. While frequently assailed and persecuted (even by brethren), he would still stand by his colors and contend so earnestly for the faith of the gospel of our God. I am glad to see the same principle of doctrine

proclaimed through the columns of the SIGNS now as were in the days of Elders G. Beebe, W. J. Purington, Thomas P. Dudley, and other old, reliable gospel ministers. Now that you have the assistance of Elders F. A. Chick and Benton Jenkins in the editorial department, I want to encourage you, and all the readers of the SIGNS, that we can now be assured of receiving sound Bible doctrine, having no compromising show in shunning all or any parts of the doctrine of God our Savior.

Many brethren have said in my presence that Elder G. Beebe was the ablest man in the Scriptures ever known to them; and I have quickly agreed with such expressions, and do claim that the SIGNS is now very ably conducted; and I do hold and believe that it is the only paper known to me that can be found contending fully in every point of doctrine as taught in the Scriptures. Many objections have been made to the SIGNS because of its ever declaring the doctrine of God's absolute predestination in all things, and also the eternal vital unity of Christ and the church; in which doctrine I have for a long while found all the spiritual food that I feel is necessary to fill my hungry soul. About the year 1870, I first began reading the SIGNS, and have been reading it all the time since, and still read it, and admire the course it yet pursues and the doctrine it yet maintains. While some of its once admirers have withdrawn from its doctrine and are speaking out against it, and that in harsh and heavy denunciations, yet I love the doctrine, together with its editors and contributors, and feel to encourage all true believers in christian faith and hope to aid in its circulation, knowing that many precious souls are fed and built up in the christian faith and hope by the precious doctrine set forth in its columns. Here in eastern Texas, in the Sulphur Fork Association, and other corresponding asociations, the doctrine as proclaimed in the SIGNS is received and loved. I would admonish all these brethren to aid in its circulation among the churches of these corresponding associations. While very heavy charges have recently been brought out against the brethren of the Sulphur Fork and other associations in correspondence, yet we know that these charges are false, and brought against us by designing men, who sooner or later will manifest their purpose and show clearly the evil in them.

Brother W. Lively, of Opelika, Ala., came among us in October and preached some very able sermons, to the satisfaction of the brotherhood, Since his return home he has written a short notice of his visit in Texas, and the brethren here were made to rejoice to read his article, published in November last. Now, before I close, I wish to say to Primitive Baptists everywhere, that we love the doctrine of our Lord, and we believe that the same has been declared in the SIGNS from its birth in 1832, on down to 1894, and will, no doubt, declare it as long as it lives. Let us all do all in our power to circulate it, and help its columns in sending forth glad tidings of joy and comfort to the hungry and needy. This is yours to dispose of.

T. L. MORTON.

ELGIN, Oregon, Dec. 21, 1894.

ELDER BENTON JENKINS—DEAR BROTHER IN CHRIST:—I hope you will bear with me while I offer a somewhat different view to yours on the words of the apostle, 1 Peter iv. 18, as appeared in a late number of the SIGNS OF THE TIMES. "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Now, my brother, all that you say of the trials and afflictions of God's people, which all who have passed from death unto life have while here in the flesh, is very comforting and instructive; but I think the apostle has reference to sorrow and afflictions that were to be brought upon those christians from without by persecution. In the twelfth verse the apostle says, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." It seems to me that the apostle was here forewarning his brethren of a trial yet in the future (notice, it is trial, in the singular), and "which is to try you," as though they had not been tried in that particular; and this view, I think, is sustained by the language used in the seventeenth verse, "For the time is come that judgment must begin at the house of God: and if it first begin at us," &c. Does it not appear here that this judgment had not taken place with those christians? I understand it to be persecution. It may be the first persecution brought on the church by heathen emperors. I think this view is farther sustained by the language, "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 [the world] he [Christ] 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. Yet if any man suffer as a christian, let him not be ashamed; but let him glorify God on this behalf." Now, brother, your definition of christian is, one who is a follower of the Lord Jesus Christ; and we know that only christians in this sense were persecuted, those who were open followers of Christ. "And if the righteous scarcely be saved." This I do not understand to be redemption from sin, for in Christ is "plenteous redemption." By "scarcely saved" I understand is meant scarcely able to endure the suffering to which they shall be subjected. Paul refers to this suffering where he says, "And others were tortured, not accepting deliverance." "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword."—Heb. xi. 35–37. To further confirm this picture please read the 214th and 215th pages of Hassell's Church History. "Christian men and women, covered with pitch, or oil, or resin, and nailed to posts of pine, were lighted and burned as torches for the amusement of the mob." Here is a trial of faith that the strongest and most faithful would scarcely be able to endure. This persecution by Nero is thought to be the time when Peter and Paul were put to death. As Peter said, "And if it first begin at us." Truly these sufferings are awful to think of. How greatly favored are God's people in this day. But do we appreciate it as we should?

I hope, brethren, I have made myself understood, that the righteous "scarcely saved" does not mean that they are not saved, but by grace were enabled to resist unto blood striving against sin. "Where shall the ungodly and the sinner appear?" I do not understand that they are the children of God. The idea seems to me to be that if the righteous scarcely be able to endure these trials for the sake of their principles, where will the ungodly and the sinner be?

I will say no more, although I feel that what I have said has been poorly said. I leave this with you first, brother Jenkins, and if you think it will not be profitable to publish do not do it. May the Lord bless you and Elder Chick in your labors as editors of the dear old SIGNS OF THE TIMES.

In fellowship, your brother,

G. E. MAYFIELD.

EDITORIAL NOTICES.

BACK NUMBERS.

WE have been compelled to strike from our subscription list about one thousand names, most of whom are from one to three years behind with their subscription; but we have and shall continue to print for the first few numbers of this volume several hundred extra copies, and all new subscribers received, as well as old ones whose names are re-entered on our list, will be sent back numbers as long as the supply lasts.

CRUDEN'S CONCORDANCE.

TO MOST of our readers the above mentioned book is too well known to need any introduction or a description by us. While many of the Bibles have a Concordance appended, they are generally so condensed or abridged as to be of little or no use. Cruden's Complete Concordance, however, enables one to readily turn to any passage of Scripture of which they can call to mind two or three words, and in our opinion is the most complete and convenient as a reference book of any published. In addition, it contains many other aids in studying the Bible, as may be seen by reference to advertisement on last page. Remember, both the books there mentioned are CRUDEN'S COMPLETE.

ALL BIBLES SENT AT OUR EXPENSE.

ON our last page will be found an advertisement of some of the sizes, styles and prices at which we can furnish Bibles. The vast variety of sizes and combinations compiled in Bibles is too great to all be given in our space.

The smaller Bibles mentioned in the advertisement are the ones most in demand, and these we will mail postage paid on receipt of price. The larger or Family Bibles, being too large and heavy to go safely by mail, will be sent by express at our expense. We are prepared to furnish most any size, style or priced Bible. If you do not find what you wish in our list published, write us a description of what you would like to have and we will send you the price.

POSTAL MONEY ORDERS.

BY a recent arrangement of the post-office department nearly every post-office in the United States is now a money order office for at least five dollars; and as it costs but three cents additional to obtain an order of not more than two dollars and fifty cents, or five cents for one not more than five dollars, or eight cents for one not more than ten dollars, and so on in proportion to amount of order, we request that all remittances be sent us by post-office money-order. You simply give the money you wish to send to your postmaster, and he will give you a money-order for that amount. You will inclose the order which he gives you in your letter to us; and if it should be lost in the mail you can get another one from your postmaster without additional charge. Please be sure to have the order made payable at Middletown, N. Y., and never at New York City, as that place is nearly a hundred miles from our place, and it puts us to considerable extra trouble and expense to get them cashed at the New York City office.

As will be seen from the above, an order for five dollars or less can be obtained cheaper than registering a letter, while an order not exceeding ten dollars costs but the same amount; and remitting by money order is a much safer way than sending by registered letter, as the postal department is not responsible for loss of registered letters, but money orders can be duplicated.

INDIGENT FUND.

IN calling the attention of our brethren and friends to the necessity of our having assistance in order to be able to continue the SIGNS to those on our indigent list, we wish to emphatically impress on their minds that personally we are not financially profited by their liberality. On the contrary we are, and are willing to be, losers in this matter. The actual cost of supplying the paper to our indigent subscribers always considerably exceeds the total amount of contributions to the fund for that purpose. But were it not for the kindness of brethren and friends in sharing this burden with us we should be obliged to strike from our list many who highly appreciate reading the paper, but who are not able to pay for it.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 9, 1895.

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

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All letters for this paper should be addressed, and money orders made payable as formerly, to

GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

JOHN XI. 51, 52.

"AND this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad."

Our attention has been called to the above Scripture by brother I. M. Darland, of Iowa, who speaks of seeing such evidence of the power of God in it that he desires to have something written upon it through the SIGNS. We certainly should have been glad if our brother had himself written out for publication some of the things that were made so precious to him. Perhaps he may yet feel to do so. Meanwhile we will present some reflections which have long been in our mind upon these words. They have for a long time seemed to us, as they have to our brother, to set forth in a wonderful way the power and sovereignty of our God. Experience has long since convinced us of the impossibility of setting forth any attribute of the God we worship by any human language whatever. We can see but in part, because the finite can never comprehend the infinite; and even the part that we do see cannot be told by any human utterance. Yet in his word, and by a blessed heartfelt experience, our God has been pleased to grant unto his people some glimpses of the eternal things; and of these revelations it is our privilege and duty to speak as they may be presented to our minds from time to time.

Time and space would forbid a complete reference to the connection of the text proposed for our consideration. We will try to call up a few things that seem to us to belong to the text.

First, we would call attention to the contrast presented between the first and last portions of this chapter. In the first part the record is given of the crowning miracle of our Lord in raising up Lazarus from the dead. We have called this the crowning miracle, because in the resurrection of Lazarus there was a greater and more manifest display of the divine power of Jesus than in any other of his miracles. He had indeed twice before raised the dead to life, in the case of the ruler's daughter and of the widow's son; but the one was raised up immediately after the breath had left the body, and the other in a few hours after, as he was being carried to his burial; while Lazarus had been dead four days, by which time decay must have set in, and therefore none could deny that he was dead, and none could deny that a notable miracle had been performed.—See verse 47. This his very enemies were constrained to admit. Yet the fact that in their very sight he had performed such a work did not cause them to believe on him, but rather stirred up their hatred against him. Signs and wonders and miracles never yet begat a soul from death, nor caused a man to love God or believe in Jesus. A miracle wrought before the eyes of man can only surprise and astonish him. If men come to be believers the miracle must be wrought, not in their presence, but in their hearts. What followed the resurrection of Lazarus proves this; and here we come to see the contrast alluded to a little before. It is this: the giving of life to this dead man was the very occasion of stirring up such enmity among the foes of Jesus as led to his betrayal and crucifixion shortly after. The giving of life to another opened the way, humanly speaking, for his own death. His love and pity were returned by the hatred and enmity of men. Some went to the Pharisees and told them what Jesus had done, and then (because of this that they had heard) the chief priests and Pharisees gathered in a council to see what they should do. It fully appeared that for his love and pity and mercy they returned him the gall and wormwood of hatred. As this miracle exhibited the love and power of Jesus in a most wonderful manner, so on the other hand was it the occasion for a display of what is in man of hatred and malice and evil.

Now, during this council the high priest, Caiaphas, uttered these words, "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not." It is this language concerning which the inspired John wrote the words of the text to which our attention is called; and this brings us to notice the special theme of which our brother spoke, and which also was more particularly in our mind. The sovereignty of God over wicked men, and men who are his enemies, never has had a more striking illustration than is here presented. Let us consider it for a moment. Here is a man, a proud, vainglorious man, a despiser of Jesus and a bitter enemy, whose one object is to compass the destruction of Jesus; who speaks simply that he may shame the people out of their hesitancy, and solidify every element among them in a crusade against Jesus; and who in his hatred counsels them that if Jesus does not die, then the Romans will destroy their whole nation, because they have followed one whom the Roman authority must regard as a traitor to Cæsar; for had he not said that he was born king of the Jews? Yet a man such as this, and meaning such things as these, and knowing nothing of the words and works of God, cannot here say one word without the control of God, or that is contrary to the fulfillment of his design that Jesus should be put to death.

"And this spake he not of himself." He indeed meant his counsel for evil, but God meant it for good. These words were a necessary link in that chain of events which led up to the very end for which Jesus came into the world. Caiaphas was no more or no greater a sinner than are all other men. His heart had no more natural enmity against Jesus than have any of our hearts. While he uttered the natural enmity of his heart, and thus drove a nail into the cross of Jesus, it is equally true that all of us have pierced him in the enmity of our carnal hearts. In all this the high priest but exhibited the natural enmity of all hearts against God. He was no worse afterward than before. He was no worse than other men by what he had done. His hands were wicked before, and no more nor less wicked afterward. He was wicked, and therefore he uttered these words wickedly; and his heart was wicked, and his mind carnal and enmity against God, for precisely the same reason that these things are true of all the descendants of Adam, viz., that he and we alike are the fallen sons of a fallen head.

But here the wonderful display of the complete sovereignty of God appears. Caiaphas is on hand at just the right time, and speaks just the right words, "not of himself," but under the control of God, to fit into the chain of events that led up to the accomplishment of the will of God in the betrayal and crucifixion of the Savior. This is one among thousands of events which since the creation of the world had all been pointing and leading to Calvary. The wonderful sovereignty and wisdom of God are seen in the fact that all these events have been marshaled together in such a way that all have worked together for the one end, viz., the redemption of the people of God through the atonement that was finished upon Calvary; and these words of the high priest fit in their proper place among all the other things that led on to this end. So he spoke this, not of himself, but as high priest God spoke through him, and put a meaning into his words which he knew not of; a meaning which God gave the inspired John to understand and set forth in the words of the text.

But to us it has long seemed that the chief comfort and joy of such instances as this which are recorded in the Scriptures is that we are by them taught that the divine sovereignty is over all things and in all places alike. The special records of the word of God are not solitary stars in a region of darkness, but rather occasional manifestations of a universal truth, given that we may learn that the sovereignty of God is universal; so universal that a Shimei cannot curse a David except God has bidden him, and a Caiaphas cannot speak except as his speaking will subserve the will and purpose of the eternal God. Except Joseph had told his dreams, his brethren had not hated him. Except they had hated him, they would not have sought his life. Except they had sought his life, they would not have sold him to the merchants, and he would not have incurred the enmity of his mistress in the house of Potiphar. Without all this he would not have been in prison when wanted to interpret the dreams of the butler and baker; and except he had interpreted these dreams he would not have been called to interpret the dreams of Pharaoh, and so have come to the very chief authority in Egypt under Pharaoh; and without all this his brethren would not have come to bow before him in fulfillment of his own dreams for which they had hated him. Well might Joseph say to them, "Ye meant it for evil, but God meant it for good." Well may we exclaim, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." "For of him, and through him, and to him, are all things." It seems to us, then, that if the Bible declares the will and purpose of God in one event of the world's history, it is that we may learn that his will and purpose are in every event of the world's history, and so that we may come to rest under the shadow of his hand whatever our lot in life may be. Surely if anything is fitted to comfort our hearts in sorrow, to strengthen us in weakness, to give us peace when the storm is high, to make us bow in submission under affliction, and to be reconciled to every loss, it is a firm belief that the wisdom of God has made the plan, and his good hand has guided it all, so that in all things we may say, "It is the Lord; let him do as seemeth him good." Ought we not to rejoice that his immanence and his power hold the mote which floats in the sunbeam in its own place by just as fixed a purpose (which we call law) as is shown in causing a world to keep its place and not deviate from its appointed path? There is no point of space in all the universe where God is not; and where he is he governs.

"This God is the God we adore,
Our faithful, unchangeable Friend;
Whose love is as large as his power,
And neither knows measure nor end.

'Tis Jesus, the First and the Last,
Whose Spirit shall guide us safe home;
We'll praise him for all that is past,
And trust him for all that's to come."

There are many things in the text suggested by our brother that it would be good to contemplate; but this one thought of the sovereignty of God was the matter suggested, and of this we have felt to write.

We thank God the field is not exhausted. Everything testifies to the eternal power and Godhead of him whom we worship. It is very true that we cannot always trace out the leadings of his purposes in his conduct of the affairs of men; but this need not surprise us, for his ways must ever be a great deep in our eyes. Because we cannot see how he works is no proof that he does not work. Because we cannot see how his will is done is no proof that his will is not done. Because we cannot see how some things can be if our God is a Sovereign in the affairs of men is no proof that he is not a Sovereign. Indeed, such is our view of our own finiteness that we could not feel that worship was due to a God whom we could comprehend. With Job, the servant of God, let us ever say, "Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?" It is both wise and blessed to remember, when any deep truth appears to us, that the most Christlike frame of mind is when we can say with the blessed Savior, "Even so, Father, for so it seemed good in thy sight." It becomes us to bow in humble submission and acceptance of all that God has revealed in his word, no matter what conclusions our fallible reason may fancy would result from it. Our reason may be all wrong in its inferences, but God's word cannot be wrong. May not the words apply here as well as elsewhere, "Let God be true, but every man a liar?"

Our concluding thought in connection with the subject of the text is this, that as the sovereignty of God was seen in bringing about all that led up to the crucifixion of Jesus, even to so controlling the words of Caiaphas that what he meant for evil counsel against Jesus should in reality be a grand and God-given statement of the very work which Jesus came into the world to accomplish, so also is that same sovereignty seen in gathering together every child of God that is scattered abroad, according to the closing words of the text. The least of the children of God is as much within the reach of this all-embracing sovereignty of God as were all the circumstances connected with the life and death of the Son of God and the Son of man.

For the revelation of such a glorious truth let every heir of promise "Praise God, from whom all blessings flow," while they together rejoice that he worketh all things after the counsel of his own will.

"My heart is fix'd; my song shall raise
Immortal honors to thy name;
Awake, my tongue, to sound his praise,
My tongue, the glory of his fame.

Be thou exalted, O my God,
Above the heavens where angels dwell;
Thy power on earth be known abroad,
And land to land thy wonders tell."

C.

ISAIAH LXVI. 8.

ELDER BENTON JENKINS:—A subscriber in this city desires that you kindly give your views through the SIGNS on Isa. lxvi. 8, particularly the last clause, "For as soon as Zion travailed, she brought forth her children." A professed minister here has lately stated that through the zeal and activity of the church (ZION) sinners are born again, or "brought forth;" that this is the established order of God, and without which souls cannot be saved; that it therefore behooved them as a church, since the revival season was now on hand, to actively engage themselves in winning souls for Christ.

A FRIEND.

REPLY.

The ones to whom this prophecy is addressed, and who alone are interested in it, are identified in the fifth verse, as those who tremble at the word of the Lord. "Hear the word of the Lord, ye that tremble at his word." They are the same characters spoken of in the second verse, "But to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word." In this connection a striking contrast is presented between the old and new covenants, the typical and antitypical Zion, with their children, and the hatred and persecution of the children of the new covenant by the children of the old covenant. To the children of the antitypical Zion, the new Jerusalem, the new covenant, the Lord declares, "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified. But he shall appear to your joy, and they shall be ashamed."—Verse 5. These two Zions, or Jerusalems, with their children, are spoken of by the apostle in his letter to the churches of Galatia. "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, and the other by a free woman. But he who was of the bond woman was born after the flesh; but he of the free woman was by promise. Which things are an allegory; for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written [Isa. liv. 1], Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the Scripture? Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond woman, but of the free."—Gal. iv. 21–31.

The prophecy of this and the preceding chapter looked forward to the coming of Christ in the flesh, the passing away of the old heavens and earth, the creation of the new heavens and earth, the abolition of those Jewish ceremonies and types which God had commanded and enjoined upon that typical people until the coming of the Messiah, in whom all should be fulfilled. To perpetuate those rites, ceremonies and types, after Jesus has come in the flesh, is declared an abomination to God, and a virtual denial that Christ has come in the flesh. So the Lord by the prophet here declares, "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol."—Verse 3. John the Baptist, the forerunner of the Savior, preached to the children of that old covenant, saying, "Repent ye [that is, turn away from these things]; for the kingdom of heaven is at hand." Pointing to the antitype of the victims slain on Jewish altars, he said to the people, "Behold the Lamb of God, which taketh away the sin of the world." What all the offerings according to the law had failed to accomplish, was to be accomplished by the death and resurrection of Jesus, their antitype. By his one offering he should forever perfect all them who were sanctified in him. The blood of Jesus Christ should cleanse his people, Jews and Gentiles, from all sin. This was a stumbling-block to the carnal Jews, who could not understand why a system that God had once authorized and commanded should be abrogated. They could not understand how God could save them unless they did something toward their salvation, by the observance of legal forms and ceremonies. Jesus was truly a stumbling-stone to them, as he is to all in this day who are legalists, and who imagine that God is greatly in need of their help to convert sinners and build up his church and kingdom in the earth. And as the brethren (according to the flesh) of Jesus and his disciples were "zealous of the law," and "ignorant of God's righteousness," they thought God was glorified in their persecution and hatred of Jesus and his disciples. "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified." From the days of Constantine to the present time, Rome and her Protestant daughters, who have been engaged in persecuting the saints, have professed to be doing it for the glory of God and the suppression of heresy. Indeed this was the professed object of the carnal Jews in the condemnation and crucifixion of the Redeemer.

"Before she travailed, she brought forth. Before her pain came she was delivered of a man child." This is spoken of the old, typical Zion, and not of the new; for in the next verse the spiritual Zion is said to travail in bringing forth. "For as soon as Zion travailed, she brought forth her children." When the Messiah came, who "sprang out of Judah," and "was made of the seed of David according to the flesh," being "the Root and offspring of David," "the son of David," the Zion under the old covenant were not in travail for him, nor did they recognize him as the long promised Messiah. His coming to earth was sudden and unexpected to them, and when they saw him he was to them as a root out of dry ground, with no form or comeliness, and no beauty in him that they should desire him, as Isaiah had prophesied.—Isa. liii. "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." Before there were any travail pains by that carnal nation, the heavenly host announced his birth to the shepherds, saying, "Unto you is born this day, in the city of David, a Savior, which is Christ the Lord." Yet he came at the appointed time, in the fullness of time, and in exact fulfillment of the prophecies of the holy men of God. In his birth of the flesh, he was a brother of the children of that covenant that was made in the flesh of Abraham, and embraced all the generations of Abraham until the coming of the Messiah, as the promised seed in whom all the families of the earth were to be blessed. John the apostle says, "He came unto his own, and his own received him not." As a nation they disowned and rejected him. They said, "Away with him, away with him, crucify him."

"As soon as Zion [the antitypical Zion or Jerusalem, which is the mother of all the children of promise, among whom Jesus is the elder Brother] travailed, she brought forth her children." Says the apostle Paul, "Without controversy, great is the mystery of godliness. God was manifest in the flesh." "Who hath heard such a thing? Who hath seen such things?" God was manifest in the flesh of his people. "Forasmuch then as the children [of the spiritual Zion, the new covenant] are partakers of flesh and blood," the Messiah, the Son of God, the life of the church, "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 [the children of the spiritual Zion, the New Jerusalem, the new covenant], that he might be a merciful and faithful high priest in things (pertaining) to God, to make reconciliation for the sins of the people." It was as the head of the body, the church, and as the life

of that body or church, that Jesus suffered in the flesh. "And he is the head of the body, the church." "When Christ, who is our life," &c. So identified was Christ with his people, and such was the oneness of Christ and his people, that his death in the flesh was their death. Hence the apostle says, "The love of Christ constraineth us; because we thus judge, that if one [Christ] died for all, then were all dead." We understand that the earth was "made to bring forth in one day, and that the "holy nation" was "born at once," in the resurrection of Christ from the dead, who had travailed in pain, who was put to death, being delivered for the transgressions of the members of his body, and was raised from the dead for their justification. That his resurrection from the dead was a birth, in which he and all his members were brought forth from under the law, born from the dead, is declared by the apostle—Acts xiii. 32, 33. "And we declare unto you glad tidings, how that the promise that was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, THIS DAY HAVE I BEGOTTEN THEE." Thus in his sufferings and death Zion travailed, and in his birth from the dead the whole spiritual nation were "born at once." The apostle says to the church, "And ye are complete in him [Christ], which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who raised him from the dead. And you, being dead in your sins, and the uncircumcision of your flesh, hath he *quickened together with him*, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross: and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it."—Col. ii. 10–15.

"Hail sacred union, firm and strong!
How great the grace! how sweet the song!
That worms of earth should ever be
One with incarnate Deity.

One in the tomb, one when he rose,
One when he triumphed o'er his foes;
One when in heaven he took his seat,
While seraphs 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."

While it is true, in the sense in which we have viewed the subject, that this holy nation was born at once, and the earth was made to bring forth in one day, when Christ was born from the dead, it is also true that in the development of the members of the body of Christ in this gospel day which was ushered in by the rising of the Sun of righteousness with healing in his wings, they must and shall individually experience the new and spiritual birth, of which Jesus spake to Nicodemus, and of which John speaks, saying, "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. Says God, of whom they all must be born, "Shall I bring to the birth, and not cause to bring forth?" Says the apostle Paul to the saints, "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." These children of God, who are called the seed of the Redeemer, the holy or consecrated seed, who had sins, and which were borne by the Redeemer, and which were atoned for and put away by him, are brought forth by the alone power of the Almighty God; and when thus brought forth they are manifested as children of God their Father, and of the new Jerusalem, the new covenant, which is the mother of them all. It is not by the labor and travail of the people of God that Zion's children are brought forth, for they have nothing whatever to do with that matter. They cannot hasten the birth of even one of them; for they are born, as we have already shown by the testimony of the apostle, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." How different is this from the manifestation of the children of Hagar, the bond woman, which are brought forth, according to their own statements, "through the zeal and activity" of themselves. While Zion's God works in the hearts of his chosen people both to will and to do of his own good pleasure, the gods of the religious world can only work on the surface, and even then only as their subjects are pleased to permit them. As Hagar, the bond maid of Abraham, brought forth a mocking Ishmael, a child of the flesh, and not a child of God's promise, so all the travail and labor of carnal religionists of the present day bring forth only bond children, children of human effort, who are ever found, like their prototype, mockers of the children of the true Zion of God.

"Some call him a Savior, in word,
But mix their own works with his plan.
And hope he his help will afford,
When they have done all that they can.
If doings prove rather too light,
(A little, they own, they might fail,)
They purpose to make up full weight,
By casting his name in the scale.

If ask'd what of Jesus I think,
(Though still my best thoughts are but poor)
I say, He's my meat and my drink,
My life, and my strength, and my store;
My Shepherd, my Husband, my Friend,
My Savior from sin and from thrall;
My hope from beginning to end,
My portion, my Lord, and my all."

J.

DIFFERENCE BETWEEN OLD AND NEW SCHOOL BAPTISTS.

NUMBER FOUR.

THE next item in which an essential difference of sentiment exists between the Old and New School Baptists, to be considered, is the Atonement. The prominent place which this doctrine holds in the New Testament is second to that of no other embraced in the christian faith. It is identified with every provision of grace, and strikingly illustrative of the perfection of God. In it is illustrated the inflexibility of his justice and truth; the discrimination and power of his love and mercy towards the chosen and predestinated heirs of its saving benefits. In its absence or perversion, election, redemption and regeneration would be spoiled of their charms. None can be sound on other points of the doctrine of Christ who hold erroneous views upon this. There is but little harmony among New School Baptists upon this all important subject; their theories are multiform, incoherent and confused; yet none of them agree with the scriptural doctrine held by all Old School Baptists. Of the many points of difference we will give the following:

1st. Some of the New School hold, with John Wesley and his deluded followers, that the atonement was made alike for all mankind, that its object was to bring the human family into a salvable state, but in reality saving none; that it secures to all a chance to save themselves, but has no power to save any; that millions for whom it was made are now in hell; that the salvation of sinners depends on their own will and works, and not on the redemption or atonement made by Jesus Christ. We could present many passages from the presses and pulpits of the New School to show that they have carried this matter as far as John Wesley or any other Arminian ever did; but it will be soon enough to prove our assertion when those whom we implicate deny what we say. This theory on the subject the Old School Baptists deny in all its parts; and in contradiction of it hold that the atonement and redemption made by our Lord Jesus Christ was for the elect of God, and for them exclusively; that it brings none into a salvable state, but it redeems and reconciles to God all for whom Jesus died; so that not one for whom Christ died can possibly fail to be saved, any more than Christ can fail to be the Son of God.

Although the extravagant views above alluded to are not in form contended for by all New School Baptists, all of them are justly responsible for such sentiments, for holding in their connection and fellowship those whom they know to hold and preach them.

2d. Others of the same fraternity contend that the atonement was not made for sinners at all, but for sin; and by virtue of it all mankind are saved from the consequences of sin; that no sinner shall henceforth be sent to hell for being a sinner, sin being put away by the sacrifice of Christ; that the only ground of condemnation is the rejection of the gospel. They affirm that Jesus, having died for sin, has removed it from the human family, and now requires all sinners to believe that he has done so, on pain of eternal damnation.

This theory is too ridiculously absurd to require a serious refutation; for if the atonement was not made for sinners, but for sin, then sin is reconciled to God; and instead of its making any holy, it would make God unholy, by removing the opposition of his nature from sin. The word atonement means reconciliation or perfect agreement. But all who know the Lord are fully satisfied that sin is as opposite or irreconcilable to God, or to holiness, as though Christ had never died upon the cross. Instead of reconciling sin to God, or God to sin, the mediatorial work of Christ in coming into our world was to save his people from their sins, that they might be holy and without blame before him in love. Old School Baptists also reject the abominable heresy of gospel damnation. Christ came into the world, and lived and died, to save his people; but he came not to condemn the world; for the world was already condemned, and that for sin. "The wages of sin is death; but the gift of God is [not death also, but] eternal life by Jesus Christ our Lord."

Again, if sinners were to believe what this class of errorists would have them believe on pain of damnation, they would believe a lie; for the doctrine is the very opposite of truth. The gospel of the Son of God cannot be believed by an unregenerated sinner; for faith is not the cause, but the effect of regeneration. Christ is exalted to be a Prince and a Savior, to give repentance to Israel, and the remission of sins; consequently as many as were ordained to eternal life believe. The faith of God's elect is the faith which was once delivered to the saints; not a faith originated in the heart of man as a preliminary of salvation. Of this faith Christ is the author and the finisher; it is a fruit of the Spirit and a gift of God.

3d. Another portion of the New School family profess to hold that Christ made no atonement at all while here on earth; that the object of his incarnation was to procure materials out of which he might be able to make atonement after his ascension to heaven; that having made an offering for sin, he took with him the blood of atonement, or necessary for atonement, and is now ready and willing, desirous and anxious, to make atonement for any who will favor him with a call; and that the object of preaching is to persuade sinners to call on him to make an

atonement for them; and consequently it is impossible for either God or man to know, until the consummation of all things, how many will be benefited by the atonement. This new-fangled notion was invented but recently, and is among the things which, with our New School neighbors, have "come newly up;" for it certainly never came down.

This together with the previously mentioned heresies, is rejected by the Old School Baptists, as contradictory to the whole tenor of divine revelation on the subject. We might here give the most positive Scripture testimony to prove that these views are false and blasphemous; but our object in these articles is rather to show wherein we differ from them, than to prove that we are right and they are wrong; and we find it necessary to limit the extent of our article. We pass to notice,

4th. Another outrage upon the doctrine of Atonement, from the same quarter, namely, that the death of Christ was only designed to show how much God hated sin; that the penalties of the law and eternal damnation had been provided for this purpose, and that the great object or grand reason sinners were condemned to suffer the vengeance of eternal fire, was to exemplify God's abhorrence of sin; but finding that this exemplification would cost so much, that it would require the interminable misery of so many, the Lord concluded to show his hatred of sin by the crucifixion of his Son upon the cross, and thereby supercede the necessity of sending sinners to hell; and having adopted this expedient, he has issued a general proclamation to the sons of Adam, in which he has given them their choice of salvation or damnation, of heaven or hell, and allowed them the terms of their natural lives to make up their minds in; and if they concluded to be saved, they were to signify the same by complying with some supposed term; but if they would not agree to be saved, they were left at liberty to go to hell. This doctrine, with all its absurdity and extravagance, finds many advocates among the New School Baptists, but is rejected, of course, with all who hold it, by the church of God.

5th. Others of the New Order of Baptists hold that the atonement of Christ was as necessary to procure the damnation of the finally impenitent, as the salvation of those who are finally saved. These deny boldly that God could or had any right in justice to consign sinners to endless punishment for their sins, without first giving them a chance to be saved; but that by the atonement such a chance or opportunity was afforded as left sinners without excuse, and thereby secured to God the right in justice to punish them for their sins.

6th. A still greater portion of the New School Baptists cling to the Fullerite heresy, that the design and effect of the atonement was special and particular, but that the nature of it was unlimited, or universal; that it required as great a sacrifice, as much suffering and blood, to atone for one sinner as for the whole human family; and that an atonement could not be made for those whom God designed should be savingly benefited by it, without making it sufficiently large to meet the full demands of law and justice for the sins of all mankind. The doctrine as taught by Fuller and received by his followers is substantially this, that the atonement was necessarily as much for the damned as for the saved; and that there is nothing but the willful rejection of its application to them that prevents their being equally benefited by it. And although it is written, "No man can come to me, except the Father which hath sent me draw him," it is also written, "Ye will not come to me that ye might have life." It is therefore inferred that the *cannot*, in the one case, is only the *will not* in the other; that the only deficiency of power to come to Christ, and share in the atonement, and be saved, is in the will; that if sinners could overcome their own wills they would find abundant access to God, and to heaven, and eternal life, through the blood of Christ. This ingenious perversion of the Scriptures affords the Arminians all the room they can desire to set aside the sovereignty of God in the special salvation of his chosen people, and to hinge the whole upon the will and works of men. Volumes have been written in support of this Fullerite system of refined Arminianism, and volumes in refutation of the heresy; still the lovers of heresy will cling to falsehood rather than truth, because they love darkness rather than light.

It is scarcely necessary to say that this heresy is rejected by the Old School Baptists; and not only the heresy, but also the heretics who contend for it.

Hereafter, if opportunity serve, we may, as we have frequently done before, prove by the unerring testimony of the Scriptures of truth that all the versions of the doctrine of the atonement by the New School Baptists are unfounded in truth, derogatory to the character and perfection of God, and a vile perversion of the gospel. And for a fair statement of the doctrine as held by the Old School Baptists, we refer the reader to the chapters on this subject now being published in this paper by brother Trott, in which we fully concur.

In our next, we propose to exhibit some difference between the two kinds of Baptists on the subject of Predestination.

NEW VERNON, N. Y., March 1, 1848.

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

Mrs. Emma S. Halstead, N. Y., 1, Mrs. E. Crandle, N. Y., 4, Charles Moulds, Ill., 1, Martha R. Scott, Pa., 1, Philemon Stout, Ill., 4, John T. Campbell, D. C., 3, George Lambert, Maine, 3.—Total, $17.00.

MARRIAGES.

DEC. 27th, 1894, by Elder Silas H. Durand, at the house of the bride's mother, in Snow Hill, Md., Mr. Wilford R. Lawshe, of Trenton, N. J., and Miss Margaretta T. Staton, of Snow Hill, Md.

AT the residence of the bride's parents, neat Trivola, Peoria Co., Ill., Dec. 25th, 1894, by Elder S. Ketchum, Mr. G. Stewart Varnes and Miss Clara E. Turl, both of Peoria Co., Ill.

OBITUARY NOTICES.

"HELP, Lord; for the godly man ceaseth; for the faithful fail from among the children of men." "Surely there is no sorrow like unto my sorrow."

By request of our dear afflicted sister Vanmeter and her almost heart-broken family I have consented to prepare for publication in the SIGNS OF THE TIMES an obituary notice of our much esteemed and deeply lamented brother and father in Israel, **Elder Isaac Newton Vanmeter,** who quietly and peacefully fell asleep in Jesus at 1:30 a. m. Dec. 13th, 1894, at his late home near Macomb, McDonough Co., Ill.

He was born in Grayson Co., Ky., June 14th, 1815, making him at the time of his death 79 years, 5 months and 29 days old. On Jan. 22d, 1839, he was united in marriage to Miss Lucinda Lawson, who survives him. To them were born eleven children, five sons and six daughters. One daughter died in infancy, and one son died in the army during the Rebellion. One daughter, our dear sister Susie Vanmeter, died nearly four years ago. Four sons, Miles H., of Denver, Colo., Cyrus S., of Macomb township, Hiram, of Gemison, Colo., and David, of the city of Macomb, and four daughters, sister Mary Shields, of Macomb, sister Sarah Runkle, living near her father's home, sister Mattie, unmarried, living with her parents, and Mrs. Hattie Fuhr, living in the neighborhood, were all present at their father's funeral. He was most fortunate in his domestic relations, and possessed the unbounded confidence and esteem of all his family. This feeling was mutual; hence the remark that Elder Vanmeter's was an exceptionally happy family.

In or about the year 1833 he received an evidence of God's love and mercy toward him, and soon afterward united with the Primitive Baptist Church; and straightway he conferred not with flesh and blood, but began preaching, not himself, but Christ Jesus the Lord. After spending more than twenty years visiting and ministering in word and doctrine, to the comfort and edification of the neighboring churches in Kentucky, he settled with his family on the farm where he died in the year 1855. He was not long among strangers, for he soon found the little band of brethren and sisters located at Greenbush, in the Spoon River Association, called New Hope, and commenced preaching for them, putting in his letter, and continued the double relation of member and pastor to the day of his death. He has been prominent and influential in the meetings of the Spoon River Association almost from the time of his coming into her bounds, either serving as Clerk or Moderator, and invariably giving the best of satisfaction in either capacity. His work as Clerk was characterized by the most scrupulous precision, and his rulings as Moderator were seldom called in question. As a man and a christian I think it can truthfully be said that he was as near as it is possible for man to be: vigilant, 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 ruled his own house well, having his children in subjection, with all gravity. As a counselor to and with his brethren in the ministry he was truly a father in Israel. While he was sensitive, he was always careful of the feelings of others, ready and willing at all times to give such advice as would be profitable, and ever keeping in mind the glory of God and the prosperity of Zion. As a pastor his undivided time was given to the work, and but very few were the times that his churches were disappointed by a failure on his part. Through all kinds of weather and all conditions of roads many times during the earlier part of his pastoral care of the New Hope Church he has traveled on foot from his home to the place of meeting, fifteen miles, and back. Much of the time he had the care of three and sometimes four churches. His gift in preaching and expounding the Scriptures covered the entire range of the gospel, including doctrine, christian experience and practical godliness, often closing his solemn sermon with an impressive exhortation to his brethren and sisters in Christ to walk worthy of the vocation wherewith they were called. As a writer his correspondence and communications published in the SIGNS OF THE TIMES and other Baptist periodicals, and read throughout the United States and Canada, as well as his book called "Walks about Zion," and also his Pocket Hymns, between sixty and seventy in the book containing three hundred and forty-five beautiful and sentimental hymns being composed by himself, besides his private correspondence, all attest the high order of his ability in the field of literature.

His fatal illness was of about three weeks' duration. He attended the meeting of the New Hope Church at Greenbush on the third Sunday in November, but was not able to preach. He soon grew worse, and for the last two weeks of his life could not lie down, but sat in an upright position. His disease was a complication of disorders, culminating in dropsy. He suffered (in his own language) more than tongue can tell, but no murmur or complaint was he ever heard to utter. Neither did he speak of death, but quoted many comforting portions of God's word, often saying, "Not mine, but thy will be done." At the time above mentioned he yielded up his spirit to God, who gave it, surrounded by the members of his family.

The funeral occurred at ten o'clock on Saturday, Dec. 15th, at his late residence, and was attended by a large concourse of neighbors, brethren and sympathizing friends. The services were simple in form. Hymns 15 and 1257, Beebe's Collection, were read, the first one being sung. Prayer was offered by our beloved brother, Elder S. L. Dark. The writer then spoke for a short time, using as a text 2 Timothy iv. 6-8; after which the remains were conveyed to Oakwood Cemetery, in Macomb, and laid in the family lot, to await the resurrection of the just.

SMITH KETCHUM.

ELMWOOD, Ill., Dec. 27, 1894.

T. H. Hudson, son of W. T. and M. A. Hudson, was born in Haskell, Haskell Co., Texas, Oct. 25th, 1892, and died Nov. 25th, 1894, after ten days' suffering from congestion of the stomach, leaving three sisters, one brother, with father, mother and many others, to weep and mourn over their great loss, which we feel to hope is his gain, joy and comfort.

"And now our dear one's sleeping,
And we still sorrow here;
O may we one day meet him,
All free from sin and fear."

I would say to all who loved him, "Be ye reconciled to God." He is out of our embrace, but not out of the Lord's."

May all who love the Lord remember sister Hudson in their most holy devotions in her very sad bereavement.

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

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42 m There laid they Jesus therefore n because of the Jews' preparation *day;* for the sepulchre was nigh at hand.

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1 *Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity, and confession of Thomas. 30 The scripture is sufficient to salvation.*

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to k my brethren, and say unto them, l I ascend unto my Father, and your Father; and *to* m my God, and your God.

18 n Mary Magdalene came and told

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m Is. 53. 9. n ver. 31.

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CORRESPONDENCE.

NORTH BERWICK, Maine, Nov. 8, 1894.

MRS N. B. LIBBEY—DEAR SISTER IN THE LORD:—Though unknown to one another in the flesh, yet I feel we are known to each other in the kingdom of Christ our beloved Savior. Though you and your husband, brother Libbey, cannot be with us in presence in our assemblies, as a church of our Lord Jesus Christ, yet it is a source of joy to my heart to know that your affections are still bound up in the truth as it is in Jesus, and in the saints of the most high God. Of late it has been in my thoughts a good deal of the time to pen you a few lines, and now to relieve my mind I have taken my pen, ink and paper to communicate a few thoughts. As I know that no theme is more gratifying to those who love God than Jesus Christ and him crucified, I trust that this will be the burden of my epistle. There is a text of Scripture on my mind which I would like to talk to you about. You will find the words in Heb. v. 8, 9. "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." That the eternal God, the Father, the Son and the Holy Ghost, should in any wise be mindful of man is indeed wonderful; and when we are brought to contemplate the mysteries of the love and mercies and grace of the everlasting God as declared in the gospel, we may well sing with the apostle Paul, "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out!" The Son of God in his eternal Godhead is one with, and equal with, the Father; as he himself said, "I and my Father are one." "We are one." He "thought it not robbery to be equal with God." But in fulfillment of the everlasting covenant, and in the development of the eternal purpose which was purposed in Christ Jesus our Lord, the Father sent forth his Son, who became incarnate. He was "made of a woman, and made under the law, to redeem them that were under the law, that we might receive the adoption of sons." In the fullness of time the Son of God came into the world. "Wherefore, when he cometh into the world, he saith, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me." The Son of God "made himself of no reputation, but took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross.

I have referred to those things in the holy Scriptures declaring the oneness, equality, of the Son of God with the Father, to prepare us to consider what is the depth of the meaning of the language, "Though he were a Son, yet learned he obedience by the things which he suffered." The doctrine of the personality and eternal Godhead of Christ our Savior is essential and precious to the believer.

"Some take him a creature to be,
A man or an angel at most;
Sure these have not feelings like me,
And know themselves wretched and lost.

"So guilty, so helpless am I,
I durst not confide in his blood,
Nor on his protection rely,
Unless I were sure he is God."

"Though he were a Son." This did not exempt our Redeemer from sufferings; neither was it any cause why the Son of God should withdraw from the work the Father sent him to do; but his meat was to do the will of God the Father, and to finish the work; and at length he was able to say, "I have glorified thee on the earth, I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."—John xvii. 4, 5.

In contemplating the Son of God in the form of a servant, being found in fashion as a man, how willingly he served. He exclaimed, "I delight to do thy will, O my God."—Psalm xl. "Therefore doth my Father love 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 up again. This commandment have I received of my Father."—John x. 17, 18.

"How willing was Jesus to die,
That we, fellow-sinners, might live;
The life they could not take away,
How ready was Jesus to give!

"They pierced his hands and his feet,
His hands and his feet he resigned;
The pangs of his body were great,
But greater the pangs of his mind."

In his great love for his body, the church, the Son of God willingly came under the law to redeem her from under the law. He hath redeemed us from the curse of the law, being made a curse for us. He gave himself for the church, an offering and a sacrifice to God for a sweet smelling savor, "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. 2, 26, 27. O, dear sister, how wonderful, glorious and comforting it is to consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to him that appointed him. Do not our hearts delight to muse on the works of our beloved Redeemer's hands? O how surpassing his love to us poor sinners!

"His love, what mortal thought can reach?
What mortal tongue display?
Imagination's utmost stretch
In wonder dies away.

"He left his radiant throne on high,
Left the bright realms of bliss,
And came to earth to bleed and die;
Was ever love like this?"

When Christ, our glorious Surety, came to pay our mighty debt, and yielded himself up in obedience to all the will of Jehovah the Father, sufferings attended all his steps. For the obedience required by eternal justice of our dear Redeemer was not alone that he obey the precepts of the law, and thus bring in a righteousness for the adorning and justification of his people, but as our Surety, our glorious and living Head, he came to ransom us from the curse of the law, to redeem us from death; and in thus enduring in our room and stead the penalty of our transgressions, all the way he took (until he brought forth his people and presented them before his Father's face, faultless, with exceeding joy) was lined out with sufferings. When we ponder over the life of the Savior, surely he is the man of sorrows, and acquainted with grief. He bare our sins in his own body on the tree, and put them away by the sacrifice of himself. "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." Ah, when our sweet Lord Jesus, the glorious Head of the church, journeyed through the vale of tribulation, he was laden with all the imperfections of all the members of his body. They were all laid upon him. Now it is a divine, yea, a marvelous and comforting doctrine, that Christ and his body, the church, are in such oneness that when he came under the law to redeem his people, all their frailties, all their imperfections, were his. All the sins of the members of his body were his. Christ and the church are so joined that they are no longer twain, but one flesh. How clearly and blessedly the apostle Paul declares this doctrine when he says that Christ is "the Head of the church: and he is the Savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church; for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church. Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband."—Eph. v. 23-33. As then Christ in his relationship to his church had all our iniquities, all our imperfections, imputed to him, he only could be perfected by suffering. The blots, the spots, the blemishes, the wrinkles, the defilements, could only be purged away by his obedience even unto death. The shedding of his own precious blood was the only way to remove the sins of his body, the church. He said, "Go ye, and tell that fox [Herod], Behold, I cast out devils, and I do cures to day, and tomorrow, and the third day I shall be perfected."—Luke xiii. 32, 33. "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. O, my dear sister, how very dear must the church have been to

the heart of the Lord our Redeemer, that he should humble himself, and take upon himself the seed of Abraham, and in our flesh give himself up, an offering and a sacrifice for our sins. Truly his gracious and glorious acts for our salvation are precious and comforting to poor sinners like you, and also to me, a poor, wretched, vile sinner. Yes, thy sufferings and atonement for sin, O Savior, have fragrance divine. All thy doings, dear Jesus, are of a sweet smelling savor to a poor sinner like me. And O how consoling and satisfying to know that the sacrifice of thyself for my sins, and the sins of all the elect, is a sweet smelling savor unto God the Father.—Eph. v. 2. O that I could love thee, praise thee, and forever adore thee, my altogether lovely Redeemer!

The mediatorial obedience of the Son of God, we have seen, was through suffering, to present all the members of his body in his obedience, as obedient children unto his Father and our Father who is in heaven. Jesus said unto Mary Magdalene, "Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascended unto my Father, and your Father, and to my God, and your God."—John xx. 17. He had by the one offering of himself forever perfected all his people.—Heb. x. 14. And having thus by the sacrifice of himself for their sins perfected them, he became perfect; for his people are the church, which is his body, the fullness of him that filleth all in all."—Eph. i. 22, 23. So when the Head of the church ascended on high, and by his own blood entered in once into the holy place, having obtained eternal redemption for us, he could and did (as they were all represented in him) present them before his Father's face holy, unblameable, and unreprovable in his sight (Col. i. 22), saying, "Behold, I and the children which God hath given me."—Heb. ii. 13.

"Since Christ is my Head, this with joy I remember,
His body to which with affection I glow,
Although I'm the most insignificant member,
Can't be full without me, ah never, O no!"

Well, dear sister, does not this precious doctrine suit us, poor, helpless sinners? We know that the labors of our hands cannot fulfill the law's demands.

"The best obedience of our hands
Dares not approach before God's throne;
But faith can answer thy demands,
By pleading what our Lord hath done."

Jesus, our blessed Surety, in his obedience presents us entire and wanting nothing before the Majesty on high. Let me again repeat the glorious truth that the Son of God, who was made under the law to bring in an everlasting righteousness, for the everlasting beauty and justification of his people, had not only to fulfill the commandments of God in the law, but also to atone for our sins, our transgression under the first testament; and nothing less than his death could redeem us from all our iniquities. Did Jehovah spare his only begotten Son and say the church is not worth it? Did our dear Savior shrink back and say, I cannot pay such a price as this for the cleansing and redemption of my people? No. His people, his sheep, his bride, his body, the church, was so dear unto him that he became obedient unto death, even the death of the cross. In the atonement that he made for our transgressions, "though he were a Son, yet learned he obedience by the things that he suffered." We had gone astray, but by his stripes we are healed. By his "one offering he hath perfected forever them that are sanctified." Did our beloved Jesus learn obedience by the things that he suffered, and we learn obedience some other way? No! for Christ and his church are one. One of the members of the body of Christ tells us, "Before I was afflicted I went astray; but now have I kept the word."—Psalm cxix. 67. "It is good for me that I have been afflicted, that I might learn thy statutes." All the trials and sorrows of the children of God shall work for their good. All adversities and sufferings are to bring us near to our God. All the corrections and chastenings of our heavenly Father are for our profit, to hide pride from us. "Lord, in trouble have they visited thee; they poured out a prayer when thy chastening was upon them."—Isaiah xxvi. 16. "When he slew them, then they sought him; and they returned and inquired early after God."—Psalm lxxviii. 34. "In their affliction they will seek me early."—Hosea v. 17. Also the Lord our God says, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord."—Zeph. iii. 12. The fruit of all the fires and floods, tribulations and storms, is to wean us away from everthing, and to bring us to seek our all in God. "I, saith the Lord, will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin."—Isaiah i. 25. If left to ourselves, how soon we go a wandering from the God we love. But our gracious God says, "As many as I love, I rebuke and chasten." Then, though in the fires we have at times to be, the grace of the Lord enables us to say, "When he hath tried me I shall come forth as gold."

"To his church, his joy, his treasure,
Every trial works for good;
They are dealt in weight and measure,
Yet how little understood;
Not in anger, but from his dear covenant love.

"If to-day he deigns to bless us
With a sense of pardoned sin,
Perhaps to-morrow he'll distress us,
Make us feel the plague within:
All to make us sick of self, and fond of him."

These things your heart, dear sister, knows. The Lord has been gracious to us, and his graciousness is manifested not only in filling us with joy in believing in Jesus, in whom is all our salvation, but also in calling us unto "the fellowship of his sufferings, being made conformable unto his death."—Phil. iii. 10. We shall, if we are the sons of God, learn obedience in these sufferings, even the obedience of faith; not of fleshly works; O no! But our sufferings under our own felt sinfulness, our sufferings under the smarting temptations of Satan, our sufferings under the deceitful allurements of the world, and of false doctrines, our bodily sufferings, pains, sickness, bereavement, yea, our sufferings under the rod of our God, all shall so be managed by our God, who worketh all things after the counsel of his own will, that in the end it shall be found for our good, bringing us to be subject unto Christ, who is the Head of his body, the church. By these sufferings our gracious God will open our ears to discipline, and wean us from the follies of the flesh, and of every false doctrine and way. He will humble us and abase us in our own sight; and though thus brought low, he will not cast us away. O no! he will never give us up, he will never leave us nor forsake us, but he will cause us to cleave unto himself, unto Christ as our only hope and refuge. He will thus shelter us under his wings, and hide us in the secret of his tabernacle. Yes, the pathway of sufferings which they that are Christ's are called upon to endure in following him, will bring us meek and lowly and contrite at the feet of our God. And in being made "partakers of Christ's sufferings" "Always bearing about in the body the dying of the Lord Jesus," we shall learn to crucify the flesh with the affections and lusts, and our yearning souls will cry out, "O send out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles." Our only hope of perfection in the sight of the Lord is in the sacrifice and everlasting Priesthood of Jesus, the Son of God, who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."—Heb. i. 3. "Before I was afflicted I went astray; but now have I kept thy word." We are so foolish, so sinful, that left to ourselves we bring shame upon ourselves. "Foolishness is bound up in the heart of a child; but the rod of correction shall drive it far from him."—Prov. xxii. 15. If we endure chastenings, God dealeth with us as with sons; for what son is he whom the Father chasteneth not?"

"How gracious and how wise is our chastening God!
And O! how rich the blessings are which blossom from the rod!
He lifts it up on high, with pity in his heart;
That every stroke his children feel may grace and peace impart.
Dear Father! we consent to discipline divine,
And bless the pain that makes our souls still more completely thine."

These few lines tell the story that I have been trying to tell you, dear sister, and which I feel you know in your own soul's experience. We prove, and the Holy Spirit will cause us by his heavenly ministrations to continue to prove, that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."—2 Cor. iv. 17, 18. Though your earthly habitation is cast where you cannot have that spiritual intercourse with the members of the church, yet our God is not, and will not, be unmindful of you. "As thy day, so shall thy strength be." The church at Oak Woods is, I trust, living in peace and fellowship in Christ Jesus. How much we need his mercies to be over us continually! If the membership of the church knew that I were writing these lines to you, I know they would desire to express to you and to your husband, brother Libby, their fellowship and affection for you in Christ Jesus. I shall be glad to hear of your welfare, and I hope that these lines may find you in health and comfort in the precious Savior of sinners. I am, I hope, your brother in hope of eternal life,

FRED. W. KEENE.

LONGVIEW, Texas, Dec. 25, 1894.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—While I seldom fail, in writing or speaking of the things of our Master's kingdom, to fear that what I may say will be unprofitable, on account of my weakness and ignorance in such things, yet this fear does not destroy the desire to show forth such testimony as (I hope) God has given me to the praise of his grace; and while my many short comings confront me often, when endeavoring to "communicate forget not," and exhort to "give the more earnest heed to the things that we have heard, lest at any time we should let them slip," they do not relieve my mind from the impression, nor lessen my duty. My mind this morning is to present a few thoughts for the consideration of those of your readers who may be interested on the subject of love, and the fruits of that love as manifest in the life and walk of those to whom it is given.

There are things spiritual, and there are things natural; things terrestrial, and things celestial; things heavenly, and things earthly; two classes or kinds of things that the Bible teaches us about. If we had not been born of earthly parentage, and been given an earthly nature and intelligence, we would not be

subjects of earthly teaching; hence we could not be taught by what the Bible says about these things. In like manner if we have not been born of heavenly parentage, and given a heavenly or spiritual intelligence or understanding, we cannot be taught by what the Bible says on the subject. It is not of the natural love, which is the gift of God in nature, that I desire to write, but of that eternal, spiritual love, of which God is the source and fountain-head. It is said by an inspired writer that "God is love." It is said again, by our Savior, that "God is a Spirit." And again, by another inspired penman, it is said that "the Spirit is life." Then it follows that he that hath the Spirit dwelling in him has God, the Father, the Son, and the Holy Ghost; for these three are one. Hence he has eternal life abiding in him. "He that hath the Son hath life; and he that hath not the Son of God hath not life."

Eternal, spiritual life was given his people in Christ before this world was formed; and they receive it as God's gift in Christ in time, which manifests them as heirs of God, and joint-heirs with Christ. Paul evidently rejoiced in this doctrine when he said to his Ephesian brethren, "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." And again, when hr says to Timothy, "Who [God] hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Then life with all its blessed fruits is treasured in Christ Jesus, and is held in reserve, so to speak, for his chosen people, even from eternity, and is given to them, or manifested in them, at God's own appointed time. Of this chosen, redeemed people he has said, "Surely they are my people, children that will not lie: so he was their Savior. In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them and carried them all the days of old."—Isa. lxiii. 8, 9. And again, "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee."—Jer. xxxi. 3. In consideration of this wonderful love of God, so visibly manifest in the life, death and resurrection of his only begotten Son, well might the apostle exclaim, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." And wonderfully great is that love, when in the individual experience of the poor, storm-tossed, tried and perplexed child, he is able to realize it and embrace it as his own. He knows that it is not bestowed for any worth or merit that is in him, for he knows that he has none. He is completely humbled. He looks upon it as a wonderful condescension on the part of the Lord to bestow even the least of favors on him. While blessed with a sense of this love, the fruit of the Spirit is abundantly manifest, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—Gal. v. 22, 23. The defects of his brethren are all covered from his vision by this love. Or instead of blaming him and blazing his faults abroad, he pities and prays for his brother. While these glorious fruits are being produced, and he is in the enjoyment of them, he is able to bear and suffer ill-treatment at the hands of his brother, and to obey the command of Christ is no task to him. "If thy brother trespass against thee, go and tell him his fault between thee and him alone." This love does not constrain its subjects to go and tell a brother his fault in order to receive pay for any wrong done; but because of the love he has for his offending brother, and the cause of Christ, he desires to save his brother from the effects of error, and the cause from stain; and he knows that no other course save that laid down by Jesus can do it. "Charity [another name for love] suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things."—1 Cor. xiii. 4–7. "Hatred stirreth up strifes; but love covereth all sins."—Prov. x. 12. When a brother is blazing abroad the supposed faults, or even injuries that he has received at the hands of his brother, it is plain that he is governed by the flesh. The rule by which he should be governed under such circumstances is a plain one, and easily understood. "Moreover, if thy brother shall trespass against thee, go and tell him his fault, between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, take with thee one or two more; that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."—Matt. xviii. 15–17. If a brother will not follow this rule, but goes directly to the contrary, as I have seen done, and tells all the complaints that he has against his brother to others, he constitutes himself as great a transgressor as his offending brother, even though his brother be guilty of all he has charged him with. It is true that we cannot control this principle, love; but we are certainly given judgment, to some extent at least, to know when we are prompted by fleshly motives; and we are plainly told that if we live after the flesh, we shall die. Again, "If ye through the Spirit do mortify the deeds of the body, ye shall live." Many church troubles would be avoided, and many existing could be easily settled, if all parties concerned would follow the rule laid down. It seems to me that when a member of the church, in open violation of Scripture teaching, goes around circulating complaints against his brother, he should be reproved by the church, and admonished; and if he fails to heed, he should be further dealt with, as the Scripture directs. For a failure to exercise Bible discipline, many churches grow weak and sickly. Faithful and prompt dealing, when done in the right spirit, is certainly more apt to save a member than unauthorized leniency. When duty in this line is done by a church in the right spirit, it is never done with a view to hurt the member or the church, but with the hope (at least) of saving both. When a church formally withdraws from a disorderly member, it is but an expression of what already exists. Fellowship has ceased to exist, and it is but a public expression of the same. It is but the carrying out of the divine command, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."—2 Thess. iii. 6. Many kinds of disorder might be mentioned, but I will desist.

I will close this imperfect scribble with a quotation from the apostle Paul to the Galatians, to which we would all do well to take heed, "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even this, Thou shalt love thy neighbor as thy self. But if ye bite and devour one another, take heed that ye be not consumed one of another."—Gal. v. 13–15.

Your little brother in hope of eternal life,

H. B. JONES.

[It was our privilege to baptize the sister whose experience follows, last August. It was a season of joy to her and to all the church. We gladly publish this experience, believing it will interest many of like precious faith.—C.]

HANCOCK, Md., Dec. 17, 1894.

ELD. F. A. CHICK—DEAR BROTHER:—I have not forgotten your request, but feeling my unworthiness I have not written. To-day I have attempted to write what I hope the Lord has done for me. It was about four years ago last fall since the Lord brought me to see myself a poor, wretched and undone sinner in the sight of God. I have attended Baptist meetings all my life, as my father and mother were members of the Baptist Church as far back as I can remember, and I always had an opportunity to attend meeting. I have gone to other churches of various denominations, but I found nothing there to satisfy my longing heart. But as years passed on and I grew older I began to feel that the Old Baptists were the true people, and if I ever joined a church it would be the Old Baptist; but I thought I could live satisfied and try to do right outside of the church as well as in it; but that was not God's will. He had other paths for me to travel. I went on in that way until the time above mentioned. In the fall of 1890, as near as I can remember, the Lord brought me to see myself a vile sinner. I was brought to pass through sorrows and disappointments, and could find rest no where. It appeared to me that I did not have a friend in the world; all earthly friends seemed to have forsaken me. Surely I was a poor, miserable creature. I would often seek some quiet, secluded spot, and try to pray God to have mercy on me; but my prayers did not seem to go higher than my head. I was all the while trying to keep my terrible burden of mind to myself. I would often go to meeting and try to listen to the preaching, but then it appeared to me to be stealing something; that is, listening to something that I had no right to, or that was not my own; and I thought those dear people were too good for me to be with. I traveled in this dark pathway nearly two years, when, as I believe, the Lord showed his smiling face to me. All at once things around me grew bright, and everything looked happy, and I became very happy myself. I thought I would never have any more trouble. But alas! troubles to some extent were still mine; but I felt more quiet and resigned to God's will, and in him was all my trust. My constant prayer and heart's sincere desire was to be submissive to his holy will at all times, in every trial and disappointment. Then was the first time I felt that I had a hope, for which I would not take all the splendor, rank or wealth of this world in exchange. I trust God has given it me. But I was not yet satisfied; I wanted to be baptized and have a home with God's dear people; but O! I felt too unworthy to ask a place among so good a people. I felt that I might bring reproach upon them, and dishonor the cause of God; so I thought I would wait a while, and it might be I would be better prepared at some future time; but I have found it just like one dear brother (Elder Hubbell) told me at one time. I never will forget his kind words; he seemed to be so humble and resigned to the will of God. I told him I loved the Old Baptists, and felt as though I would love to have a home with them, but was not prepared. He said in answer to that, "You are just as well prepared now as you will ever be.

(Continued on page 22.)

EDITORIAL.

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1 TIMOTHY V. 5, 6, 24, 25.

MRS. S. ST. LYNN, of Charleston, Mo., has requested our views upon the Scripture recorded in 1 Timothy v. 5, 6, and also upon the 24th and 25th verses of the same chapter.

The theme in these two verses first named is treated by the apostle in this chapter from the second to the sixteenth verses. It contains instructions from Paul to Timothy regarding the treatment of widows by the churches. These things he is to teach and exhort. Before proceeding to consider this subject in a brief manner we desire to call attention to the fact that while times and customs and circumstances may change, the underlying principles of truth revealed in the word of God do not change. The position which widows then occupied in the world may have been very different from what is now the case, but the principles of kindness toward them taught in this connection remain the same; and also the care and discrimination commanded here between those who are deserving and those who are not are still needful. There must still be kindness shown, but the manner of showing this kindness may be of necessity very different under different circumstances. A careful reading of this whole connection will bring out two things prominently. First, a discrimination between the widows themselves; and second, a difference of treatment toward those who are widows indeed, growing out of their different worldly circumstances.

First, a discrimination between those whom the apostle calls "widows indeed" and those who live in pleasure. He describes the "widows indeed" in terms like these: She is desolate (that is, without friends), she trusts in God, and continues in supplications and prayers night and day. She must be well reported of for good works; she must have brought up children; she must have lodged strangers; she must have washed the saints' feet; she must have relieved the afflicted; she must have diligently followed every good work. These are "widows indeed." Of the other class, who are not "widows indeed," he says they are those who live in pleasure; who are dead while they live. These also, when they have begun to wax wanton against Christ, will marry. They have cast off their first faith, they learn to be idle, they wander from house to house; and they are not only idle, but they become tattlers and busybodies, speaking things which they ought not. These are to be refused, because they are not widows indeed.

But even the first class are not to be received to the care of the church unless they have no children or nephews who are able or willing to care for them. The apostle did not mean to enjoin upon the church a course of action that would serve to release children or nephews from the obligation which the God of heaven had placed upon them to care for the aged and feeble of their own families. "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." In verse sixteen the apostle shows that in verse four he means believing children or nephews. The church could of course have no jurisdiction over unbelieving children or nephews; but the church must see to it that those who were believers cared, as an act of piety, for the mothers who were widows. All this seems plain from the connection. Some widows by their own conduct cut themselves off from all right to the assistance of the church, and assistance is to be refused to them; while some other widows, whose life and character are worthy of all praise, are yet cut off from the help of the church by the fact that they have believing children or nephews who are able to care for them. The apostle has thus guarded the charity of the church by very strict regulations. He would not have the unworthy made burdensome to the church, and neither would he allow that even the worthy who were not under necessity should be so cared for. The church was not organized, according to this teaching of the apostle Paul, to encourage the idle or the wanton or lovers of pleasure in their folly, nor to relieve those whose natural relations to others place upon them the obligation of caring for them. The church is not in the world for the purpose of disturbing the various worldly relations ordained among men, but instead the church is taught to recognize and enforce all such relations. These relations are ordained of God, and must not be disregarded by men. To disregard them is to bring trouble and disorder into that family or community or nation which may be guilty. Thus as it is the duty of children to care for their parents, and requite them for all past care and kindness as far as they are able, the apostle carefully enforces this obligation by saying that such widows as have believing children are not to be laid upon the care of the church. Such a course would be of harm to the children themselves, because thus they would come to be forgetful of their own duty; and nothing is of greater harm to any man than to turn away from anything that rests as an obligation upon him. It would be to the harm of the widows themselves; because all who were called upon in the church to contribute to the support of such ones would feel that it was not right, and a feeling of censure would of necessity arise in their hearts. It would also be of harm to the cause of truth itself; because all would see that such a course would tend to the loosening of other sacred obligations which God has ordained among men, and also would lay an unjust burden upon the members of the church.

There is nothing in the Scriptures that enjoins what is called indiscriminate charity, which is not real charity at all. True charity is enjoined everywhere, both by precept and example; but also the virtues of industry, frugality, temperance, and a regard for the various relations of this life, are enjoined. One injunction must not be so exclusively regarded as to encroach upon another. It is not charity to help those who can help themselves, except to put them in the way of helping themselves. We have long believed that indiscriminate giving is one of the worst things which can grow up among any people. It simply encourages idleness and a reliance upon others; and idleness is the open door to all manner of evil. Therefore the apostle here forbids that the idle widows shall be maintained in their idleness; because the results of their idleness will be that they will wander from house to house as tattlers and busybodies in other men's matters, telling things which they should not. Such things as these would be a source of reproach to the cause of truth, and would bring the church into evil repute. The honor of the cause of God therefore demanded that these idle widows should not be cared for by the church.

In verse six the apostle sums up the description of such a character by saying, "But she that liveth in pleasure is dead while she liveth." Such a one may be a child of God, and, as the connection shows, a member of the church; but her life is not that of the living, but rather of the dead. By such a life she destroys all her spiritual interest and comfort, and separates herself from her brethren. She walks among the dead rather than the living. She "is dead while she liveth." This is in harmony with Paul's teaching elsewhere. "If ye live after the flesh ye shall die." "He that converteth the sinner * * * shall save a soul from death." We understand the death spoken of in all three of these Scriptures to be the same.

Thus far we have spoken mostly of the restrictions and safeguards with which the inspired apostle protects the churches from imposition and wrong. We desire, however, to call especial attention to the direct obligation resting upon them to care for those who are needy, and also worthy of their bounty. While they are taught to discriminate between the worthy and the unworthy, yet the sacred obligation remains to care for those who are widows indeed. It is an obligation resting upon believers to care for all their needy brethren. Love itself indeed prompts to this; and good will and kindness to the poor are everywhere enjoined upon believers in the Scriptures. Whoso seeth his brother have need, and shutteth the bowels of his compassion from him, how dwelleth the love of God in him? It is an experimental and practical truth that love to God never is disjoined from love to the brethren. Among the first fruits that we see in the church at Jerusalem was abounding love to each other; and among the first proofs of this love was the care of widows.—Acts vi. 1–4. We see the duty and privilege of giving again and again enjoined upon the ground that in doing this to the disciples of Jesus we are doing it also unto the Master.

But now we turn from these reflections to suggest a few thoughts, as our sister has requested, concerning the twenty-fourth and twenty-fifth verses of this same chapter. The words there recorded are as follows, "Some men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid."

In brief our understanding of this text is as follows. The apostle urges upon Timothy that in his ministry it becomes him to be cautious and slow to decide. The matters with which, as an evangelist, he would have to do would be by no means things of a trifling nature. It would behoove him to be cautious upon whom he should lay hands, either in receiving them into the churches or in appointing pastors and other officers, where churches were organized under his ministry. If it were true that the sins of all men and the good works of all men were open or manifest beforehand, then no risk would be run by laying hands upon them at once, or suddenly.—Verse 22. But it is not always manifest at first sight what men are. It is true that some men are like an open book: we see at once just what they are, either for good or evil. Some are known by all around them. Their evil life is apparent, and they are already judged of all men if they be evil; and the good works are also not hidden, if indeed they be good.

But since the life of all men is not open or manifest, the apostle enjoins needful caution. Time, he says, will make manifest all things; and time is needed to make manifest many things. Sooner or later light will fall upon all men, and discover the truth concerning them. If a man's secret life be sinful, the secret life will appear to the gaze of men sooner or later. On the other hand, if a man's life be full of secret good

works, this also will appear, no matter how great a cloud he may be under at the present time. Timothy was young, and needed such a caution; for when young we are very liable to form hasty judgments. We are often slow to learn that what a man seems is not always what he is. In the important affairs of this present world men learn that it is not well to either decide or act hastily. How much more is it important that care and deliberation should be exercised in all that pertains to the affairs of the kingdom of heaven on earth! It is to be feared that from the want of such caution, and from undue haste, some have been ordained to the work of the ministry in our churches of late years who were not called of God to the work, and some also who were unfit by reason of the manner of their outward life. Observation, therefore, as well as the precept of the apostle, teaches us to "lay hands suddenly on no man." We are of the opinion that a child of God may have weaknesses which should not bar him from membership in the church, but which nevertheless would be a barrier to his holding any place of trust or responsibility in the church. Especially is it enjoined by the apostle that those who preach the word must be of good report of them that are without.

We leave these reflections to our correspondent and to our readers. Both subjects seem to us of importance to be considered. We trust that what is here written may serve at least to call the attention of the brethren to these matters. Every injunction in the word of God is of divine authority, and cannot be disregarded without loss to the disobedient.

C.

DIFFERENCE BETWEEN OLD AND NEW SCHOOL BAPTISTS.

Number Five.

In setting forth the principal difference between the Old and New orders of Baptists on the subject of Justification we shall study brevity. Much may be said and written on this vitally important branch of the christian doctrine which does not belong to the present exposition of difference. It may be the most proper method for us to state what are the sentiments of Old School Baptists, and then what we understand those of the New School to be on the subject.

With the Bible as our standard book, we believe that "In the Lord shall all the seed of Israel be justified, and shall glory." Such was the testimony of Isaiah the prophet, and the New Testament of our Lord Jesus Christ gives abundant testimony that all that was written of him in the prophets is completely fulfilled, even to the most minute jots and tittles.

By the seed of Israel we are not to understand all the natural descendants of Jacob; "for they are not all Israel that are of Israel; neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called: that is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." The children of Israel intended in our quotation from Isaiah, are none other than the children of God, children of promise, and counted for the seed. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "As many as are led by the Spirit of God, they are the sons of God." "For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

By the foregoing Scriptures we are warranted in our conclusion that the seed of Jacob interested exclusively in the promise of eternal justification and glory, are the seed of our Lord Jesus Christ, of whom Jacob or Israel was but a type. This conclusion is also sustained by the connection in the fifty-third chapter of Isaiah; for there it is distinctly predicted that "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." And again it is written of Christ, "A seed shall serve him; it shall be accounted to the Lord for a generation."—Psa. xxii. 30. And Peter, by divine inspiration, identifies this seed as "a chosen generation, a royal priesthood, a holy nation, a peculiar people." And as a chosen, they are an elected generation of Jesus Christ; not chosen into him, but chosen in him, before the foundation of the world, that they should be holy and without blame (or holy and justified) before God in love. Christ is the seminal Head and progenitor of this seed; and they, by virtue of this relationship to him, shall say as his own body, "In the Lord have I righteousness and strength." In him therefore shall all the seed be justified; not out of him; for their life is hid with Christ in God. Christ is their life, and in him they have redemption and the remission of sins; because he has surely borne their griefs and carried their sorrows. He was wounded for their transgressions, he was bruised for their iniquities, the chastisement of their peace was upon him, and with his stripes they are healed. All they like sheep have gone astray, but the Lord had laid on him the iniquity of them all. He was delivered up for their offenses, and raised again for their justification. By one offering he has perfected forever all them that are sanctified; and therefore it is that all consistent Old School Baptists believe that in the Lord all the seed shall be justified, and shall glory.

Justification, as held by Old School Baptists, is a perfect, complete deliverance from guilt, wrath and condemnation. From first to last it is of God, and not of the creature; that the subjects of it in their spiritual existence are, and always were, in Jesus Christ; but in their earthly natures they were the children of wrath, even as others; and that in the application of the blood and righteousness of Christ to them, according to the eternal purpose and decree of God, they are freely justified from all things, from which they could not be justified by the law of Moses; for by the deeds of the law no flesh can be justified. Justification before God, then, is only in Jesus Christ the Lord; and all those who are in him, and have justification in him, have also glory in him. It is as impossible to separate the state of justification from the certainty of ultimate glory, as it is the work of justification from Jesus Christ. Who then shall lay anything to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died: yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for them. Who then shall separate them from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things they are more than conquerors through him that loved them. Paul was 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 them from the love of God (which is precisely where their justification, and righteousness, and strength, and life, and election, is), in Christ Jesus their Lord.

After having briefly stated what we understand to be the doctrine of Justification, as held by Old School Baptists, it may seem quite unnecessary to draw the contrast, by presenting the views of the New School, as none of that order will pretend to claim what we have written as a correct version of their faith upon that subject. Indeed, whatever may be held by them in their written articles of faith, it cannot be denied that in their preaching, exhortations, revival making, and missionary operations generally, they represent the justification and salvation of sinners as resting on some other basis than the blood and righteousness of the Son of God. Should they admit what the Scriptures affirm, that all for whom Christ was delivered up were completely and forever perfected by his one offering, and justified in his resurrection from the dead, they would be compelled either to relinquish their darling system of general atonement, or embrace the doctrine of universal salvation, unless they should prefer a dilemma still more absurd, that a portion of those whom he has justified and forever perfected will at last be consigned to interminable wrath and perdition. To avoid these difficulties, the New School Baptists generally represent justification as they do the atonement, as saving nobody; a mere provision to be offered to all men indiscriminately; and if they reject it, that it is null and void; but if they will condescend to accept it, the merit and efficiency of it consists in their acceptance. Should they admit that the atonement made by Christ, and the justification of his people, are absolute and effectual in themselves, such admission would prostrate their whole machinery of free will and human power, and with it all their New School peculiarities. What would become of all their popular institutions, of Missionary, Tract and Sunday Schools, for evangelizing the world and saving sinners from hell, should they admit the doctrine of a finished salvation, a perfect and effectual atonement for all the sons of God, and their everlasting justification secured beyond the possibility of failure? What would they find left to be secured by their zeal and outlay of capital in the work of salvation? The apostle has assured us that if salvation be of grace, it is no more of works; otherwise grace is no more grace; and if it be of works, it is no more of grace, otherwise work is no more work. It cannot therefore be a mixture of grace and works; it must be either exclusively of the one or of the other. Nor has the same inspired apostle left us in the dark to determine on which salvation is actually founded; for, says he, "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

We have probably said enough to show that the difference between the Old and New kinds of Baptists on the subject of Justification is as great as upon any other of the branches of doctrine upon which we have written.

In our next, we propose to exhibit some difference between the two kinds of Baptists on the subject of Predestination.

New Vernon, N. Y., March 15, 1848.

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We continue to print for the first few numbers of this volume several hundred extra copies, and all new subscribers received, as well as old ones whose names are re-entered on our list, will be sent back numbers as long as the supply lasts.

(Continued from page 19.)

O! dear brother Chick, I can never tell you how much good your precious visit with us has done me. It was a time long to be remembered by one so unworthy as I. I suppose you remember the evening you preached at Elder A. Mellott's house. It was there you told my experience, and in a far better way than I have here done it. O! that was what my poor heart had longed for so many years. It seemed that every word of that sermon was spoken expressly for me. How much comfort I derived from it I cannot tell. Dear brother, I can truly say that the things I once loved I now hate, and what I once hated I now love. But when I come to look at my unworthiness, weakness and disobedience, I often fear I have not been born again. O vain one that I am! who shall deliver me from the body of this death? "We know that we have passed from death unto life because we love the brethren." I love them, but do I love them as I should? If I could always be reconciled to God's holy will, always be at my brethren's feet, esteeming them much better than myself, how good it would be. I do not see how they can fellowship such a poor sinner as I see myself to be. The greatest evidence I have of being born again is the chastening rod for my disobedience. The Bible 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 transgressions with the rod, and their iniquities with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffor my faithfulness to fail."—Psalm lxxxix. 30–33. O! what precious words are therein written.

I must close this poor, miserable letter, asking you to excuse mistakes and short-comings, and pray for me, that I may ever grow in grace and the knowledge of God. Dear brother, I will look for a letter from you at any convenient time. I remain your unworthy sister, if one at all,

SUSIE VARNES.

MASON CITY, Neb., Dec. 1, 1894.

SILAS H. DURAND—DEAR BROTHER:—There are a few Baptists in this locality who are in need of the necessaries of life as a result of the crop failures of the past two years. I have been thinking that you might be in a position to render us some assistance by way of soliciting a few of the necessaries of life, which if shipped to Chairman of Relief Committee, Mason City, Custer Co., Neb., will be carried free of charge over at least our road here (the B. & M.). We need clothing more particularly, and if you can render us a little aid at this time I trust that the Lord may bless your efforts abundantly, and I will try and see to it that those needy brethren and their families are conserved to the extent of their needs; afterwards others who are needy.

I would like very much to have a copy of your Hymn and Tune book, and could pay for it; but I can hardly feel it right to indulge in such luxuries when my brethren and friends are so needy. I shall be pleased to hear from you. From an unworthy little one in tribulation,

J. M. AMSBERRY.

SOUTHAMPTON, Pa., Dec., 27, 1894.

DEAR BROTHER BEEBE:—I send this letter to publish in the SIGNS. We will try to send a box next week, and perpaps another later. I learn from other sources that the destitution is very great in that part. I think any Rail Road will carry such goods free of charge; also merchants will sell at reduced rates, I suppose.

Your brother,

SILAS H. DURAND.

SOUTHAMPTON, Pa., Jan. 7, 1895.

DEAR BROTHER BEEBE:—I send you another letter of brother J. M. Amsberry, which will give more particularly the situation of brethren and others in that part of the country. They seem to be very destitute. The Reading R. R. carries a box from here to Harrisburg, Pa., free, and the Pennsylvania R. R. carries it free to Chicago. Thence it goes by the C., B. & Q. R. R. Any rail road will carry such freight for charitable purposes free. The circular brother Amsberry sent me speaks particularly of the very destitute condition of the people, and gives twenty-five or thirty names of a committee that has been organized to attend to supplies. Whatever is sent for our brethren and friends should be addressed to S. B. Thompson, Chairman Co. Relief Committee, Mason City, Custer Co., Nebraska, via C., B. & Q. Railway from Chicago, and the shipping bill should be sent to brother Amsberry, who will see to the distribution. I shall not apologize for not erasing the mention of our Hymn and Tune book, but will ask all our papers, who feel willing, to copy this letter and brother Amsberry's. Your brother in hope,

SILAS H. DURAND.

MASON CITY, Neb., Dec. 28, 1894.

SILAS H. DURAND—MY DEAR BROTHER:—Your kind favor of the 24th inst. is at hand; also your letter and book sent at an earlier date. I want to say right now that the book has been a source of much joy to me, for which I want to thank you, as I have already done a thousand times in my heart. I took the book with me when I went to visit my father and mother last Sunday, and they seemed so eager to examine it that I left it with them. I went back on Christmas day, intending to bring the book home with me; but all the time I was there my father either held the book or looked on while some one else held it. He said he never had seen a collection of hymns he could sing so many of, and almost all the good old hymns he had ever heard he found there; and, being acquainted with the shaped notes he could sing them readily. With all my poverty, I would rather you had sent me this book than a ten dollar bill. My father is almost seventy-one, a faithful old veteran of the cross, and has always read with much interest your letters in the SIGNS and other papers.

Replying to yours of the 24th, I will say that I inclose herewith a circular, which will give you a pretty fair idea of what we need, and how to ship in order to secure free transportation.

To give you an idea of the condition of our people, I will tell you just how I am situated; and by bearing in mind that I am only one of many in the same shape, you will easily understand why we are making this appeal for aid.

I cropped about sixty-five acres of land in 1893, and harvested ten and one-half bushels of wheat, seventeen and one-half bushels of oats, about ten bushels of corn, no potatoes or vegetables worthy of mention. In 1894 I cropped about 75 acres, and harvested nothing but a little fodder, and have no hay nor straw, and not a bushel of grain of any kind. My fodder would not feed my stock longer than 30 days should the weather become severe; but, thanks be to heaven's King, he has "tempered the wind to the shorn lambs," and has given so far, one of the finest winters I ever saw any where. I have seven horses, and am keeping five cows and five hogs. The cows and horses have done fairly well, running at large, so far; but we cannot tell how soon a heavy snow-fall may put a stop to this; besides the range is pretty well nipped off.

Now, dear brother, just send along anything you can collect, that you think we can use, and never mind the freight, as our road, the C., B. & Q., will make no charge, and our people are prepared for any charge that another line may make. Old clothes are all right; and remember that we have plenty of children.

Your brother in hope,

J. M. AMSBERRY.

PROOF TEXTS.

BY the Scriptures alone can any assertion concerning spiritual things be proved to be the truth. In presenting argument for the truth of such assertion the portion of Scripture relied upon as proof of its truth must be quoted, and its application to that point must be shown, as against all other possible interpretations. Sometimes the mere quotation of the Scripture will be sufficient, without a word of further explanation; because as it comes into the argument it is seen at once to be in its right place, and its application and fitness are at once apparent, and the mind of the candid seeker after truth is satisfied. This is the real object one has in the discussion of spiritual subjects, when the Spirit directs him to such discussion. He desires to convince the judgment, not to overawe the mind by an array of eminent names; not to have dominion over the faith, and force submission where there is no conviction.

The reference to a portion of Scripture as proof is never argument. A reference is of no use in a discussion, except as enabling the reader to turn to the portion in the Bible which has been already quoted, or so thoroughly embodied in the discussion that its correct application is shown. A mere reference to a text to prove a declaration, without quoting it, may be a begging of the entire question at issue, as it may all turn upon the understanding of that text. The reference to a text, without producing it, and justifying its use as a proof, is a mere dogmatic assertion that it supports one view, which convinces no one, though it may overawe the timid. The inquiring mind looks at the text referred to, and wonders how the writer would have explained his right to it in his argument if he had said anything about it. Such a reference to the Scriptures is a sign of weakness, and often, I think, of conscious weakness.

A few years ago I asked one who had published a book, and had in the discussion of his subject often followed an assertion with a long list of scriptural references, "Do you think such a Scripture [naming it] has this meaning [repeating his assertion in proof of which he had included this among his references]?" "No," he replied at once and unhesitatingly. I then called his attention to his use of it. He seemed to have selected texts that had certain words in them giving a surface appearance of application to the subject, without having investigated them.

Some seem to think it is very assuming and wrong to say anything about a portion of Scripture upon which eminent men have written, except to submissively repeat what they have said. "The spirit of the prophets is subject to the prophets," it is true; but it is the subjection of life, not of death. The Spirit teaches each directly; and each plant in the kingdom of God grows by the power of the life which is within itself, not by the direction of another plant. Do not be afraid that the Lord's plants will grow upon different plans, and so grow apart. The one life which is in all of them will cause them to grow up alike in all the essential qualities of the plant.

NOT long since I saw in a prominent article by a prominent writer an everlasting task proposed for Fatalists. "How to explain such Scriptures as Deuteronomy v. 28, 29, xxxii. 29, Psalm lxxxi. 13 and Isaiah xlviii. 18, 19, consistently with their favorite theory." Although I am not a Fatalist, if I understand what is meant by that term, yet I took some interest in looking up those texts; and so far as I could understand the difficulty which the writer supposed they would present to the Fatalists,

or to any one else, I concluded that he himself must regard them as proving that the Lord does sometimes wish that things and events had been other than they are, and that they might have been. I had good reason to believe that a response was not desired, and would not receive attention.

A MERE quotation of some of the long lists of texts which I have seen referred to in proof of dogmatic assertions would cause even a child to be astonished that they should have been regarded as proving that for proof of which they have been referred to; and upon such an array of figures, naming chapters and verses, wholesale and bitter denunciations have been visited upon those who dare to speak what they believe the Spirit has shown them of the power and beauty of the Scriptures of truth, without first going through libraries to find out whether what they feel and see has ever been expressed before. They are denounced as bringing in dangerous innovations. In all such dogmatic statements of what must and what must not be received as the truth, there is never a statement that bears the mark of having been received by the teaching of the Spirit, no evidence that they speak or write, as John did, what they have seen with their eyes, and looked upon, and their hands have handled, of the Word of life, but only what they have learned of the views of uninspired men.

Such discussions are worse than useless, especially when they are accompanied with wholesale denunciations of those who must honestly and candidly appeal to the inspired record, and show what they believe they have felt of its power. The expression of what some of the most unlearned of the dear, exercised family of God have felt of the power of the word which the Spirit has brought to them in their experience is far more edifying and comforting. This is of value, while the other is hurtful, turning the poor, hungry soul away from the only Interpreter to the vain wisdom and learning of men.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Dec. 22, 1894.

HALLWOOD, Va., Dec. 27, 1894.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—The time has now arrived for me to send my two dollars, so that you may be financially enabled to send me our highly prized family paper, the SIGNS OF THE TIMES, another year; and in addition to this if I could but send you even one word of encouragement how very glad I would be. As to whether any word that I might say would be of any benefit to you, I know not. But to view the matter from a natural standpoint this cannot be; for if any word that I might say should prove a blessing to you, the better would be blessed of the less, and not the less blessed of the better, as is always without contradiction the case. But to take the correct view, which is the spiritual, if I, the least of the flock, should be priviledged to drop one word of comfort or encouragement to any of God's believing children, then I am indeed blessed of God; and they, if comforted by what I might say, would also indeed be blessed of God, in that the Spirit of God did bless those words to the comfort of their souls. So we see that all our blessings must and do come from the great I Am, the Giver of every good and perfect gift, and that we of ourselves are nothing, and less than nothing, and vanity; that poor, finite man, whose breath is in his nostrils, has nothing to boast of; that we have nothing to glory in; but, as the apostle hath declared it to be, "He that glorieth, let him glory in the Lord." And this is what all of God's children do, when clothed and in their right mind.

I have been a constant reader of the SIGNS OF THE TIMES eight years, and the truth as it has been contended for in its columns has indeed been a blessing to me. I feel that I have indeed been edified, built up in the faith of God's elect; and while I know there are other periodicals that are good, yet there are none that I like any better than the SIGNS. I feel that if it were God's will to do so, how glad I would be that he would put it into the heart of every subscriber to try and be prompt in sending in their remittances; for sometimes we may grow careless about these matters, thinking that two dollars is not much any way in meeting the expenses of publishing a paper; and this is true; but if hundreds of us think the same way, and act accordingly, we may see into what straits the editors may be thrown. So, brethren, let us, as near as we possibly can, obey the apostolic injunction, "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law." I am glad, brother Beebe, that you have associated with you such assistants as you have; and now, let me say in conclusion, although I have not the pleasure of a personal acquaintance with any of the three, except Elder Chick, having met with him twice, I feel to have an interest in the SIGNS, desiring its success, and also that God in his infinite goodness and mercy may continue to be with each of you in your labors of love.

Yours unworthily,

MARTIN D. FISHER.

NOTICES.

THERE will be a meeting at Burdett, Schuyler Co., N. Y., nothing preventing, on Tuesday, Jan. 29th, beginning at half-past ten o'clock and continuing through the day. We expect Elders Bundy and Vail with us.

H. B. ELLIOTT, Clerk.

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M., Md., 1.50, L. Hecker, N. Y., 1.—Total, $2.50.

MARRIAGES.

IN the Cow Marsh meeting-house, in the presence of the congregation, Dec. 23d, 1894, by Elder E. Rittenhouse, Mr. Franklin O. Frasher, of Wilmington, Del., and Miss Rosalie, daughter of Thos. E. Frazier, of Frederica, Del.

BY the same, at the same place, Jan. 2d, 1895, Mr. George S. Gooden, of Felton, Del., and Miss Catharine, daughter of Richard C. Frazier, of Petersburgh, Del.

JAN. 25th, 1894, by Elder W. A. Thompson, at the house of the bride's mother, sister M. A. Steers, widow of J. G. Steers, Indian Grove, Ill., Mr. Henry Hildreth and Miss Nancy T. Steers, in the presence of quite a nice company of near friends and relatives, this being the fifth daughter of the same family that I have married.

BY Elder G. N. Tusing, at his residence, Jan. 2d, 1895, Mr. Henry H. Bevelhymer and Miss Emma R. Campbell, both of Franklin Co., Ohio.

OBITUARY NOTICES.

SISTER **Martha H. Symmonds** departed this life Dec. 20th, at 5:25 p. m., at the residence of her daughter, Dessa Stone, about four and one-half miles from home, having been called there to visit her daughter's sick child. She was taken sick on Friday night, the 14th inst., with pneumonia, which was the cause of her death, and which baffled the skill of all the physicians. All the tender care that a loving husband, children and kind friends could administer was of no avail. She was perfectly calm and resigned to the will of her heavenly Father, saying, "If it is his will I shall get up; if not, all is well. I am not afraid to die. My trust is in the Lord."

Sister Symmonds was born in Hawkins Co., Tenn., April 11th, 1834, and was the daughter of Thomas and Nancy Walker. Her age was 60 years, 8 months and 9 days. An appropriate funeral discourse was preached at the house of her daughter on Saturday morning at ten o'clock, Dec. 22d, by brother Amos Reed and Elder James H. Hammons, using as a text Revelation xiv. 13; after which the remains were taken to the Chester cemetery and laid away to await the resurrection. She leaves four brothers, one sister, her beloved companion, four daughters four sons and eighteen grandchildren, together with the church, to mourn their loss; but we mourn not as those who have no hope, for we believe that our loss is her eternal gain.

Sister Symmonds first united with the Old School Predestinarian Baptist Church called Little Flock, in Adams Co., Ill., on the regular meeting day in May, 1854. She moved her membership from thence to Bethel Church, in Hancock Co., Ill., in 1856, and from there to the Providence Church, in Appanoose Co., Iowa, in 1880. She moved to Nebraska in the year 1887, leaving her membership with the Providence Church, until the Lord was pleased to set up his kingdom here in our midst, when she called for a letter of dismission to go into the constitution of the Little Flock Church, in Nuckolls Co., Neb., which she had the privilege of naming. The church has lost one of its most worthy members, whose seat, we feel, can never be filled; but God hath placed every member in the body as it hath pleased him, and removes them at his own good time and pleasure. We feel to say, The Lord gave, and the Lord hath taken away; and blessed be his holy name.

Your unworthy little brother in a precious hope of a blessed immortality beyond the grave,

JOSEPH BRUCE.

STODDARD, Neb., Dec. 30, 1894.

David Baker, Sr., died at the residence of his son Daniel, near Greenville, Washington Co., Oregon, Oct. 16th, 1894, after a short but painful illness, aged 91 years, 8 months and 11 days. He was buried on the 18th, in the burying-ground near Dilley, Elder Daniel Bridges officiating.

Brother Baker was born in the state of Pennsylvania, Feb. 5th, 1803. His parents died when he was young. He afterward went to Parke Co., Ind. On March 3d, 1825, he was married to Miss Sarah Cobb. To them were born ten children, one dying in infancy. In 1831 he obtained a hope that God for Christ's sake had pardoned his sins. On July 12th, 1833, he went to the Mt. Moriah Church, and was received for baptism, and at the next meeting was baptized by Elder Benjamin Lambert. He left Indiana for Keokuk Co., Iowa, in 1846. His companion was a member of the church with him for a long time, and a regular attendant with him. She was taken to her final rest on March 31st, 1858. He was married to Mrs. Pamelia Pulliam on Jan. 15th, 1859; and in 1865 he moved to Washington Co., Oregon, where the writer first met him. He and sister Baker united with the New Hope Church, and were exemplary members, setting an example worthy of imitation. Brother Baker was an ordained Deacon, filling the office to the satisfaction of all. Sister Baker was called to her home above July 12th, 1870, leaving brother Baker lonely indeed; after which he lived with his sons David and Daniel, where all was done for his comfort that loving children could do, their families being kind and affectionate toward him. He had his membership in Pleasant Grove Church, Goldendale, Washington, for a short time, and in Friendship Church, Gilliam Co., Oregon, but returned to the New Hope Church, where he first joined in Oregon. He was looked to for counsel, being well-versed in Scripture and discipline. He was loved by all the brotherhood, and his memory will be cherished by them. He was fond of talking of the goodness of God in the salvation of sinners, and of his goodness to him, always feeling his unworthiness. The church has lost a worthy member, and his children a kind father. O that we may all wait with patience, as he did, for the change to come, is the sincere desire of the writer.

T. G. FLANARY.

GOLDENDALE, Wash.

OUR dear mother, **Mrs. Roxanna Borthwick,** died on the night of Nov. 20th, 1894. Her maiden name was Crippen. She was born Nov. 12th, 1820, was married to Nathaniel D. Borthwick on Dec. 24th, 1845, and in the spring of 1847 moved on the farm where they lived happily together until separated by death. To them were born four daughters, two having preceded her to the world beyond.

Mother received a hope in Christ in the year 1853, united with the New School Baptists at Rensselaerville, N. Y., and was baptized by their pastor, Lewis Purington, where she enjoyed herself as long as he remained; but with a new preacher came new doctrines and new practices, and she soon found that she could neither fellowship nor support such doctrines. For a number of years she felt that she had no church home, but generally went to Old Baptist meetings. On Nov. 10th, 1877, she told her experience and desires to the Old School Baptist Church of Middleburgh, was received, and baptized the next day by Elder I. B. Whitcomb, where she remained a faithful member until God in his wisdom called her from a world of sin and sorrow, as we believe and trust, to dwell forever with him and all the redeemed family. Very few times was her seat vacant at any of the meetings of the church. She went about eighty miles in September to attend the

association, and attended some of the meetings following, where Elder H. M. Curry preached, and enjoyed them all very much. Then she went to our regular meetings on the 6th and 7th of October. That was the last she left the house. Medical aid and willing hands were powerless to stay the disease. She said she desired to wait with patience all her appointed time. We desire to be reconciled to the will of God in all things, knowing that he doeth all things well. She leaves to mourn a husband (who has been a companion almost forty-nine years), two daughters, six grandchildren, the church, and many relatives and friends; but we mourn not as those who have no hope, for we believe that our loss is her eternal gain.

Elder John Clark spoke words of comfort from 1 Thess. iv. 13-18, on Nov. 23d, and her body was tenderly laid in the grave to await the resurrection.

Her daughter,

ADDIE COOK.

RENSSELAERVILLE, N. Y.

DIED—At the residence of her son-in-law, Mr. John H. Barnes, in Fairfax Co., Va., Nov. 5th, 1894, **Mrs. Jane Johnson,** aged 97 years and 8 months.

She was three times married. First to Herney Summers, who died seventy-four years ago, leaving her with two children. Her second husband was Gabriel Fox, by whom she had seven children, and who died about fifty years ago. Her last husband was Richard Johnson, whom she survived nearly ten years. But three of her children survive her: Dr. Albert Fox, Mr. Amos Fox and Mrs. J. H. Barnes, with whom she had lived for the past few years, and at whose house she died. She leaves twenty-five grandchildren, fifty-five great-grandchildren, and ten great-great-grandchildren. She thus leaves ninety-three descendants, embracing four generations. She died within five miles of the place of her birth, and had spent the whole of her long and eventful life within a radius of ten miles. She never made a public profession of religion, but was ever a firm Old School Baptist in her views. Her house was always open to the entertainment of the brethren, many of whom partook of her hospitality. She was a devoted friend of Elder Samuel Trott, who always found a welcome greeting from her. Her second husband, Gabriel Fox, early became a subscriber to the SIGNS OF THE TIMES, which she continued until within a few years, and was always an interested reader. She was a cripple from a fall she received some years ago, involving a broken limb. Her hearing became poor, but her mental faculties remained clear and bright to the last. Until within a few years she would not acknowledge an experimental knowledge of the truth, but was always fearful and self-deprecatory; but for two years before her decease she loved to talk of spiritual things, and of her own precious interest in them. Truly her last days were her best days. Her last words were,

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

We feel assured that she has entered into rest.

I was well acquainted with Mrs. Johnson for twenty-seven years, and have never known a more devoted adherent to the principles of the Old School Baptists, nor a warmer friend, both personally and to my ministry. I feel indeed that I have lost a true and faithful friend.

By her request, made the day before she died, I attended her funeral on the 7th, and tried to speak to the comfort of the mourners from 1 Cor. xv. 50-58. May the Lord bless and comfort the bereaved in the assurance that their loss is her eternal gain.

A. B. FRANCIS.

WILLARD, Va., Jan. 9, 1895.

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PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,

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To whom all letters should be addressed, and money orders made payable.

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SPECIMEN OF TYPE.

Jesus appeareth to Mary ST. JOHN, XX. *and to his disciples.*

Anno DOMINI 33.

m Is. 53. 9. n ver. 31.

42 m There laid they Jesus therefore n because of the Jews' preparation *day;* for the sepulchre was nigh at hand.

CHAPTER XX.

1 *Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity, and confession of Thomas. 30 The scripture is sufficient to salvation.*

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to k my brethren, and say unto them, l I ascend unto my Father, and your Father; and *to* m my God, and your God.

18 n Mary Magdalene came and told

Anno DOMINI 33.

k Ps. 22. 22. Matt. 28. 10. Rom. 8. 29. Heb. 2. 11.

l ch. 16. 28.

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G. BEEBE'S SON, MIDDLETOWN, N. Y.

D L Blackwell 1June95

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. 63. MIDDLETOWN, N. Y., WEDNESDAY, JANUARY 23, 1895. NO. 4.

CORRESPONDENCE.

OLD MEN'S HOME, PAILADELPHIA, Pa., Dec. 13, 1894.

DEAR BROTHER BEEBE:—I have had at times an impression to write to you; but on account of the knowledge of my weakness, ignorance and imperfections, I am kept from either writing or speaking to those whom I do esteem much better than myself; but knowing as I do that you can and do sympathize and bear with the weak ones of the household of God, I make the attempt. I do not feel that I have anything good to write you of myself, for I have a long time realized that in my flesh there dwells no good thing. While reading the third chapter of the Acts of the Apostles, I have been led in some degree at least to meditate on the power of faith in the Lord Jesus Christ, as seen in that poor man who was carried and laid at the gate of the temple which was called Beautiful to ask alms; also to see how dependent he was; no power to help himself. "Then Peter said, Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk." There was the power of faith manifested, that Jesus Christ hath power in earth to forgive sins. So we read in the eleventh chapter of Hebrews of the wonderful fruits of faith. How true is the word of God. By grace are we saved, through faith; and that not of ourselves; it is the gift of God. In reading that third chapter of the Acts of the Apostles, how forcibly the case of sister Mary Parker was brought to my mind, seeing the hand of God manifested thus far in restoring her to her present state and condition. I thank God for putting it in the hearts of his dear people to minister to her several wants in this life. Let God have all the glory.

As I am not gifted, either in speaking or writing, I will close this letter with a request that, if the Lord will, you favor me with your views on that wonderful vision of Peter recorded in the Acts of the Apostles, x. 9–16, and send it to the SIGNS for publication. I hope you still have the desire for the welfare of the household and the fellowship of the dear saints of God while in tribulation. If you feel to have liberty to grant my request it will be thankfully received.

With love to you and family, your unworthy brother in tribulation,

SILAS G. SUPPLEE.

(Reply on next column.)

THE VISION OF PETER.

"ON the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour; and he became very hungry, and would have eaten; but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth; wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice; and the vessel was received up again into heaven."—Acts x. 9-16.

DEAR BROTHER SUPPLEE:—In compliance with your request for my views on this wonderful vision, the following thoughts are submitted, though doubtless they will fall short of the fullness which has been revealed in your own reflections on the subject.

Before presenting my own views however, I will say that I do not object to the generally received explanation, that this experience was given for the instruction of the apostle expressly, that he might be qualified to understand the purpose of God in sending him to preach to the Gentiles that gospel of Christ which from his traditional education he had thought to be confined exclusively to the nation of Israel. To manifest this truth of the giving of divine favor to the Gentiles, it was needful that Peter should have the revelation of the will of God as it was signified in this vision. So Peter himself declared when called to answer before the apostles and brethren in Judea, as recorded in the following chapter. Of this design of the vision there can be no question. The record thus clearly explains that it was by divine authority that the gospel was first proclaimed to those who were not included in the chosen nation of Israel.

For the comfort of the saints in all subsequent ages there is much more to be seen in this circumstance than the naked history of this incident would convey to the natural mind. Glorious as is the assurance that to the Gentiles God has granted repentance unto life, it is far more important to the afflicted and poor people who hope in divine mercy, to know that God is not limited in the display of his grace by such barriers as appear to finite reason as forbidding its bestowal. Not only all the accepted teachings of Judaism, but the express letter of the covenant which God had given to Israel, forbade the participation of any Gentiles in the religious privileges given exclusively to the children of Abraham. Even the disciples who had been taught by Jesus in his personal ministry, though they had been plainly told of the end of the legal dispensation, were unable to receive the truth that the light of gospel liberty was to shine upon the whole world without distinction of nation or race. Until taught by direct revelation they supposed that Peter had been guilty of serious error in going to the Gentiles to proclaim the glad tidings of salvation by the blood of Jesus Christ. This truth, that the Gentiles should hear the word of life, was not to be learned by studying the Scriptures. It could only be revealed by the Spirit of truth. This revelation was given in the vision shown to the apostle.

Every circumstance incident to this vision was ordered by the sovereign appointment of God, and not one item could be changed. Peter must become "very hungry" just at the moment when the messengers from Cornelius drew nigh to the city where he was. There must be time for him to fall into a trance while they made ready for him to eat. It was not by his own will that he was hungry; nor was it by any human appointment that he must wait for the preparation of food. All this was fixed by the infinite power and wisdom of God. Blind reason can see no necessity that these apparently trivial circumstances should have been just as they were. Yet from the record it is manifest that there could have been no variation in these little points without defeating the purpose of showing the will of God to his servant. Peter could not become very hungry until the messengers drew nigh unto the city. Then he must go up upon the housetop to pray; and at that very instant he must fall into a trance and receive the lesson which God there taught him. Even then he could not comprehend the vision which he had seen; it must be shown him in the subsequent development of the will of God. Not until he had heard the experience of Cornelius did he perceive that "God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." All this is conclusive evidence that the most minute circumstance of temporal events is determined by the unalterable decree of God. Cornelius must send his servants at the very time designed, and Peter must receive this vision just when he was to be sent contrary to his own expectations to preach Christ to the uncircumcised Gentiles. Not one of these events could be one moment earlier or later than it was ordered in the predestinating purpose of God. The united efforts of all the saints among the Jews could not hasten this gracious manifestation; nor could all the combined powers of sin and hell delay the accomplishment of that which God had appointed. "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."—Psalm xxxiii. 10, 11.

Without devoting further remarks to the literal record of our text, it is profitable to consider the bearing of this divine instruction upon the present experience of the afflicted and poor people of God in their every day trials while sojourning in this land of tribulation. Nothing can ever transpire without the will of that God who has commended his love to us in that, "While we were yet sinners, Christ died for us." Well does Paul present this as fully assuring the fact that "Much more then, being now justified by his blood, we shall be saved from wrath through him."—Rom. v. 8, 9. Then, however dark and inscrutable may be the circumstances surrounding them in their temporal state, they who hope in the grace of God which is revealed in Christ Jesus, may well rest in the confidence that "All things work together for good to them that love God, to them who are the called according to his purpose."—Rom. viii. 28. This, Paul says, "We know." It is nowhere written by inspiration that this is shown to the natural mind of the saints. Our Lord gave thanks to the Father because he has hidden from the wise and prudent all these heavenly things, and revealed them unto babes. If we could at all times remember this essential truth it would deliver us from the snares of doubt and unbelief into which we so frequently fall. Because to our dim reason there is no evidence in confirmation of our hope, we are often ready to conclude that all our trust is a delusion; and under the power

of temptation we would give up all hope. But that grace which has been given us in Christ Jesus delivers us out of the temptation by the manifestation that our salvation is secured in the immutable love of God, who is rich in mercy. Since this love is eternal, it cannot be forfeited by any action which may occur in time, whether it be of ourselves or of the cunning craftiness of the adversary. While this truth secures the hope of the saints, it does not justify the wicked suggestion of the carnal mind which would find in it encouragement for indulgence in the lusts of the flesh and continuing in sin. The saints having been by the law of the Spirit of life in Christ Jesus made free from the law of sin and death, are not any longer able to find life in the service of sin. Therefore they hunger and thirst after righteousness, and can never be satisfied until they awake with the likeness of their infinitely holy Redeemer. The freedom and joy for which they earnestly long, is to be delivered from the power of sin, and translated into the liberty of the sons of God. This is found only in the kingdom of God, which is "righteousness, and peace, and joy in the Holy Ghost." Only by the unmerited favor of God can any sinner find entrance into this kingdom. Therefore, the saints must be kept by the power of God, through faith unto salvation, not less exclusively than they must depend upon that divine will and grace for their election unto eternal life through the redemption that is in Christ Jesus.

In the manner chosen by the Holy Spirit for teaching this important lesson to Peter, there is a very essential fact revealed to the faith of the saints. Carnal reason challenges the validity of such instruction as has come to the saints when their natural minds are dormant. Hence they frequently doubt the impressions which they have received in such times as when naturally sleeping. In this case of Peter's, as in many other instances written for our learning, it must not be forgotten that there is clear testimony that the instruction was given while reason was utterly disqualifed from receiving any impression. There is manifest design in the record thus left for the encouragement of those doubting ones who have to trust in evidences given when they were either sleeping, or in some other way disqualified to receive natural instruction. God is not limited to the means of communication necessary for created beings to reach the understanding of their fellows. That word which gives life to the dead has power to instruct his people even though in the depth of sleep, or bewildered with the insanity of fever or delirium. Divine teaching does not come through the channel of the natural mind. It is given exclusively through that faith which is the fruit of the Spirit of truth in those who are born of God.

Another living truth is taught in this record. While at the time it was shown to Peter the vision was incomprehensible to him, when the message from Cornelius came he was directed to go with the men, doubting nothing; and the reason assigned was conclusive, "For I have sent them." While it is true that this authority was needed for the guidance of Peter as an apostle, it is also true that the saints are still dependent upon the same divine guidance in all their pilgrimage through this world. Immediate inspiration showed the apostle the source from which his direction was received. To us every spirit must speak according to the authorized record, or it must be rejected as one of those antichrists of which we are warned by the apostle John. Whether in our sleeping or in our waking hours, we need to remember the caution to try every spirit by this 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."—Isa. viii. 20.

Much more might be written in connection with this instructive circumstance in the experience of the apostle, but perhaps enough has been presented to indicate to brother Supplee the limited view which is given to me. Hoping that he may receive the attempt as indicating my willingness to comply with his request, and uniting with him in asking the expression of the views of others on the subject, this is submitted.

As ever, in the fellowship of suffering, and in the hope of life in Christ Jesus, your brother,

WM. L. BEEBE.

WARWICK, N. Y., Jan. 10, 1895.

KETTERMAN, Mo., Dec. 2, 1894.

G. BEEBE'S SON:—The great mystery connected with the salvation of sinners is so deep and unfathomable that mortals shall never be able to tell its wonders or comprehend the fullness that is in the way of salvation, which was opened by the Son of God. "Great is the mystery of godliness." We at once realize this expression to be true, because "God was manifest in the flesh." How this can be, no created intelligence can explain. Though men have frequently attempted the task, none have been able to simplify this truth to human reason. Even those exercised by the faith of Jesus, who are said to be made wise unto salvation, are made to wonder at the infinite height, depth, length and breadth of this great mystery; so much so that their hungerings and thirstings are not satisfied short of the presence of their Lord and Master, who brings consolation in a way the flesh is not looking for, but which the Spirit is well satisfied with, and there is rejoicing with joy unspeakable and full of glory. There is a great contrast between those who have the faith of God's elect and those who have not faith. While those actuated by carnal desires will not receive anything as true pertaining to godliness without a reason assigned for everything connected therewith, the "poor in spirit" receive the truth as it is Jesus, for the truth's sake, not questioning God's right in withholding the whys and wherefores from them.

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

How often professed preachers pretend to open heaven, and tell all that will be found there, and what they expect to be when they get there, as nothing short of their vain imaginations will satisfy their carnal cravings for the "uppermost seats" on high. O what vast difference is found among those who have been with Jesus; no thought of the "best places," if there be such, but of the infinite love of God which passeth understanding, and the perfect knowledge of himself as revealed to them, and the fact that they are his, and he is theirs; and with and in him they have all things; and if God be for them, none can be against them. The saints being thus surrounded with such a strong and high wall, what shall make them afraid or dissolve their vital relation with their Head? All power belongs unto the great Head of the church; that is, every power in the universe is submissive, and is controlled by him; for his name is exalted above every name, not only in this world, but also in that world which is to come; and the powers that be are ordained of God; hence we are exhorted to submit ourselves to these powers. The carnal mind of the saints cannot be reconciled to this hard doctrine, for these are "hard sayings," and nothing short of the Spirit of truth manifested in the saints can receive these things, which to the carnal mind are unreasonable; for many temporal powers seem to be evil, and contrary to all that which seems good. That God ordains powers that are evil in themselves, no man will admit, viewing God as holy and altogether righteous, except he be taught of the Spirit. That God predestinated all things, is clearly taught, though Scripture does not say so in so many words; but several places positively express this doctrine in unmistakable terms; for having 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," I can view God only as a sovereign. Many things that come under our observation are evil, as viewed by the rule given us of good and evil, but designed by God for his own pleasure; and none have the right nor the power to dispute God's right of his own pleasure; nor does he give this right to any of his creatures, but retains it all to himself. He says that he will not give his glory to another, nor suffer his faithfulness to fail. Man has utterly failed to find out or measure the distance between heaven and earth, because it is unfathomable, and beyond his highest comprehension. But as the heavens are higher than the earth, so are God's ways above man's ways, and his thoughts above man's thoughts. "O the depth of the riches both of the wisdom and the 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 counselor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things; to whom be glory for ever. Amen."—Rom. xi. 33–36. These are hard sayings, and who can hear them? The truth of God has always been, and always will be, hard sayings to every one who has not been taught his helpless condition and his absolute dependence upon God for life and all that sustains that life. None can hear or receive these hard sayings but those who have ears to hear what the Spirit saith unto the churches. These are qualified to trust alone in Jehovah. Where is there any place found in the Scriptures of the favor of God abounding to any but to him who trusts in the Lord and stays upon his God? Trust, absolute trust, is indispensably necessary for one to have before he can believe what God says, whether it be about himself as an independent God, or about man as a poor, dependent mortal, whose breath is in his nostrils, and who cannot live one moment without the pleasure and power of his Creator. What a blessed thing it is to have trust in God; for they that trust in God shall never be moved, but shall endure forever. Those who trust in God are the characters who "worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh." It is evident from the teaching of the apostles that some of those professing to have godliness will still have some confidence in the flesh, and are very reluctant to give up all man-power in the worship of God and in the salvation of sinners. It comes close to the church, and is of much interest to her for her to consider what the apostle said about some. "Even of your own selves shall men arise, speaking perverse things, to draw away disciples after them." "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." Jude speaks of the same characters, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints; for there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and

denying the only Lord God, and our Lord Jesus Christ."—Jude 3, 4. Jude here, speaking of "certain men," tells how they got in, "crept in unawares." These same men were "before of old ordained to this condemnation." What for? "Turning the grace of God into lasciviousness." Lasciviousness means looseness, wantonness, lewdness, &c. How appropriate will this be to some even in our day, "turning the grace of our God into looseness." These certain men are always loose about doctrine, and want man to share part of the honor and part of the glory with God; and they virtually deny the "only Lord God and our Lord Jesus Christ." For every spirit that confesses that Jesus Christ has come in the flesh, is of God; but every spirit that confesses not that Christ has come in the flesh, is not of God; for many false prophets are gone out into the world. I understand that to confess that Christ has come in the flesh is to own him as a full complement of all the law and the prophets, a Savior anointed with all the power of the Highest, with full and absolute power over all flesh, to bring unto him from the uttermost parts of the universe all who are called by his name. Is it saying too much that there is a vital or life oneness that ever existed between the Head and the body? Some contend that this doctrine is unscriptural; and there is much opposition to it among Baptists in some localities. If it is unscriptural, I have devoted part of my life to an error; for if there be any point of doctrine which I love above others, this is one. Take away the vital oneness of Christ and his people, and you destroy the relationship; then where is the Redeemer who is the nearest of kin? The Redeemer must not only have the ransom price to settle all legal claims standing against the redeemed, but he must hold the old original title; and most important of all, as declared by the law and prophets, he must be of the same lineage, of the same blood, nearest kinsman. Upon this plea he can assert his right to redeem more than any other; so the promise was to Abraham, and to "thy seed;" not seeds, as of many, but to "thy seed," which is Christ. When his soul was made an offering for sin, he saw "his seed." They were one with him in the atonement, one with him in death, one with him in his resurrection, and are still one with him in his resurrection life. I sometimes hear Baptists speak of Christ in a way which leads me to infer that they hold the Head as being only a substitute for his people; and I now have a Baptist periodical before me which positively asserts that Christ was a substitute in offering himself for his people. Query: Will his people accept him as such?

Perhaps I have written enough for the present. As ever, at your disposal,

J. BEEMAN.

PSALM CII. 1–11.

"HEAR my prayer, O Lord, and let my cry come unto thee. Hide not thy face from me in the day when I am in trouble; incline thine ear unto me; in the day when I call answer me speedily. For my days are consumed like smoke, and my bones are burned as a hearth. My heart is smitten, and withered like grass; so that I forget to eat my bread. By reason of the voice of my groaning my bones cleave to my skin. I am like a pelican of the wilderness; I am like an owl of the desert. I watch, and am as a sparrow alone upon the housetop. Mine enemies reproach me all the day; and they that are mad against me are sworn against me. For I have eaten ashes like bread, and mingled my drink with weeping, because of thine indignation and thy wrath; for thou hast lifted me up and cast me down. My days are like a shadow that declineth, and I am withered like grass."

How minutely does the psalmist, as he is moved by the Holy Ghost, in this, as well as in all his writings, portray the experience not only of Jesus himself, but of the church, and of each individual saint throughout all time. And when I speak of the experience of the saints, I speak of all the things connected with their mortal pilgrimage, from the time that they first realize that they are sinners, until their mortal career closes. My own experience is that my first impressions in reference to these weighty matters, and even the joy that loomed up in my soul when I first felt that my sins were forgiven, was and is but a very small part of my experience. My first recollection as to my existence here upon earth is that I was a little creature here in this world, about two years old, I suppose; and if I had any trouble then, or for several years afterwards, I have no recollection of it. Indeed I never knew what trouble was until the Lord "lifted me up, and cast me down." The trials and conflicts of my natural life are so connected and interwoven with my spiritual exercises (if indeed I have had any) that I cannot separate them. Therefore I feel just as dependent upon God for temporal blessings as I do for spiritual. But to return, my early experience as a human being was mirth and glee, and childhood happiness, though reared in the "back woods," in a rude log house, with only one door, and no window, and in rags and poverty; but as I began to enter upon life's voyage troubles came; troubles of poverty, sickness, loss of children and earthly friends. From a human standpoint it would now seem that my labor has all been in vain; for when I have succeeded in building up a little, it has been only to stand by and see all my expectations perish and my hopes blasted. So with my christian experience, if I have any. My first experience when delivered was joy and gladness. I then knew nothing of the things recorded in this psalm, and in other places; and if one had then told me that such things were in store for me I could not have believed it. The truth is, we must experience things ourselves before we can know them; and even then they seem to answer only for the time being. If we ever receive any future benefit from these things, we must again experience them in our own hearts. The infant leaning upon its mother's breast receives nourishment therefrom; but this must be repeated again and again; neither can it in after years live upon the milk received from it mother's breast in infancy. No more can the saints live upon what Jesus did for them in their first experience. Then they could live upon milk; but now they must have meat, and "strong meat" at that, because their burdens are now greater, and life's hardships and trials require stronger diet. The repast must come often, else we faint by the way, and get like David again, when he said, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?" Then the language of their hearts is, "Hear my prayer, O Lord, and let my cry come unto thee. Hide not thy face from me in the day when I am in trouble." Often, while passing through this vale of tears, they are made to say, "My heart is smitten, and withered like grass." O! brethren and sisters, how often this poor worm has been made to say with David, "I am like a pelican of the wilderness, I am like an owl of the desert; I watch, and am as a sparrow alone upon the housetop." Only yesterday, while others were seemingly enjoying Christmas hilarities, I was sorrowful and cast down; and as I sat off upon the steps of a building alone, the language of the poet rushed into my mind,

"Like one alone I seem to be;
O! is there any one like me?"

I repeated them over and over, and as I thought of these things I said, Why is it thus with me? Why can I not enjoy life's pleasures like others? Why am I unlike others? &c. Then would come again,

"Like one alone I seem to be;
O! is there any one like me?"

Finally my mind was directed to this psalm, and I felt impressed to write about it. Is this an experience of grace? Is this the way the Lord leads his people? Can I say with 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?" "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." May God's blessing rest upon all his poor and afflicted people.

H. J. REDD.

RIVER VIEW, Ala., Dec. 26, 1894.

NORTH BERWICK, Maine, Dec. 21, 1894.

ELDER W. L. BEEBE—MY DEAR BROTHER IN THE SAVIOR OF SINNERS:—I wish you health of body, and prosperity of soul in the things of the kingdom of God. I have had thoughts of writing you a few lines for months past, being desirous of knowing of your welfare. Life's uneven journey we are treading, with all our steps, ordered by the Lord, shall we not believe that he delighteth in our way, and shall we not also delight in his way? Could we see "the end of the Lord," then all our journey one unending song of rejoicing would spring up from our hearts to the praise and honor of our God. But it is the glory of the Lord to conceal a thing, and thus much of his purposes are hidden from our view; and we often, through the infirmity of our flesh, can only see disaster and shipwreck ahead of us. We see every day new straits attend, and wonder where the scene will end. But the Lord God omnipotent reigneth; and I would believe, yea, I feel I can say that with all my soul's affections I believe, that "all things work together for good to them that love God, to them who are the called according to his purpose." Then even the small affairs of "things that are not" of a worm like we are in the hands of the gracious God, all our life's vicissitude's, are according to the good pleasure of him who sitteth upon the circle of the earth; who saith, "My counsel shall stand, and I will do all my pleasure."

Among the churches I see there is some restlessness in some places upon the doctrine of predestination. Well, all the waves of trouble that break over the beloved Zion of God are numbered. The force with which they come, the affliction and havoc they make, is neither more nor less than what Jehovah himself hath devised. There is a time, which our heavenly Father hath in his own power, when the last wave of trouble shall flow over the church; and then there shall be no more sea, time shall be ended, and every poor sinner redeemed by the precious blood of the Lamb, raised up in the glorified likeness of our glorious Head, the Lord Jesus Christ, shall reign in eternal life by him. Troubles, offenses, heresies, have plagued the dear people of God in times past; it then should not be thought strange if we have some share allotted to us in our day. I feel that word often in my heart, "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." O for mercy and grace from the Lord to be truly a pastor after his own heart, to feed his people with knowledge and understanding. I would that I might ever be kept lowly, sitting ever at the feet of the Lord; and yet I would be as bold as a lion to proclaim the unsearchable riches of Christ. O that it might please the Lord to give to the household of

(Continued on page 30.)

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 23, 1895.

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

EDITORS:

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All letters for this paper should be addressed, and money orders made payable as formerly, to

GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

SECRET SOCIETIES.

IN the SIGNS, No. 45 of last volume, we printed a letter purporting to be a letter addressed from the Dry Fork Church of Primitive Baptists to the Rock Spring Association, and signed J. W. Fairchild, Moderator, and Wm. Patton, Clerk. As will be seen by reference to the letter, at the end there is a reference to a division. We published the letter because the sentiment contained in it seemed to us in accordance with truth, and also in harmony with the doctrine and order maintained by Old School or Primitive Baptists generally all over our land. Of course, at the time when that letter was published, we knew nothing of the condition of the churches in that association, or in that section of the country, and therefore our only reason for printing the letter was that it seemed to us in accordance with truth.

Since then, however, we have been in receipt of letters from different brethren in that section (Kentucky), showing us that there has been strife and debate there upon the subject treated of in the above named church letter, viz., secret, oath-bound societies. This correspondence is quite voluminous, and it is desired that we should print the several statements in the SIGNS. We desire to always be considerate of the desires and feelings of our brethren. We would not knowingly trample upon the rights of any; but we wish to call attention to a few things, and hope our brethren generally, and especially those now concerned, will bear with us while we do so.

In the first place, would not our brethren who have recently been writing to us upon this trouble in Kentucky themselves feel that it would be hurtful to them to see the SIGNS engaged in publishing the details of troubles that might occur in churches in other sections of the country? When they sit down to read the SIGNS do they not feel that it is far better to find its columns filled with matter that exalts the dear Savior, and that is fitted to comfort and build up his people in all gospel faith and practice? We are sure that this is the case. Are not our brethren in Kentucky hurt and disappointed when they find any of our papers occupied with accounts of bitter controversy? We are sure that this is so also. Now, brethren, remember that as you feel, so do all your brethren all over the land; and we are sure that you yourselves will feel that we should be doing wrong to fill the SIGNS with the details of your controversy. We hope, brethren, that you have a better work to do; and also we hope that the SIGNS has a better mission to fill than to scatter abroad bad news. Let us all ever be found publishing the "good news" instead. We who are engaged in the conduct of the SIGNS cannot claim infallibility of judgment; but we at least desire to ever keep the SIGNS free from the details of strife and debate between brethren. While in the flesh offenses will arise; but surely no good can be subserved by publishing them abroad. To publish the correspondence which we have received would not help the matter any. It would call out rejoinders and rerejoinders, and bitterness would necessarily be increased instead of diminished, while all who read the SIGNS would be put to grief on account of it. We trust that we do sympathize with our brethren in all their trials, and would gladly help them if we could; but it seems to us that to publish the correspondence sent us would injure rather than help. We trust that all our brethren will aid us in the endeavor to keep the SIGNS free from such details of troubles as are named above.

We desire, however, and we think it only right and our duty, to say that our churches and brethren generally, in all the past as well as in the present, have not believed it to be right for christians to unite with secret, oath-bound societies. We will not here stop to present at length the reasons for this, but desire to simply state that the above is the fact. There must, it would seem, be good reasons for a practice which has so universally commended itself to the church of God. This has been the general feeling of the church always; and this of itself ought to have great weight. Christians are pilgrims and strangers in the world; and it is sure that if the full power of this one truth be felt in the heart, it will keep them as far apart from the world as possible. Surely the spirit of christian pilgrimage never did lead any one to unite with such societies. This much at least is true.

We would like in all kindness to further say that it has been impossible for us to understand how a believer in Jesus, and in the words of Jesus, could be willing to go where they are forbidden to use the name of their Savior in calling upon the name of God. Our objection to secret societies has never been so much upon the ground of their secrecy, as upon the ground of the religious rituals connected with them all, so far as we know. Their prayers and thanksgivings, and in brief all their religious forms, are absolutely Christless. The name of the Savior is not once used. It is, in some such societies at least, forbidden to be used. How can a christian pray except as the Lord commands him, in the name of Christ? But every prayer in every such society, that we know anything about, has no mention of the name of Christ. It is, for a true believer, an impossibility to ever think of coming to God except in the name of Christ. To attempt to pray otherwise is rebellion against God. It is a violation of one of his plainest commands. Every time that a child of God joins in a prayer which is not in the name of Christ he is guilty, wittingly or unwittingly, of rejecting Christ. Every time that a child of God attends a meeting of any secret society or other society where there is a prayer offered without the name of Christ, he is guilty of rejecting Christ. How can a christian go where he is forbidden to carry his Savior? How can a christian unite with any society in which there is no room for Christ? Better lie down in the manger with him, than inhabit the palace of a Herod without him. If any of our brethren are united to some such Christless society because they have not before considered the matter in this light, we urge them to do so at once. Do not any longer frequent the inn which has no room for him who is your all.

C.

MELCHISEDEC.

BROTHER J. R. Betts, of Personville, Texas, has requested our views upon the Scripture recorded in Hebrews vii. 1–3.

This Scripture refers to Melchisedec, who is there presented in his priesthood as a type of the priesthood of our Lord Jesus Christ; and we have long felt that the things presented by the apostle in this Scripture were wonderful and glorious, and fraught with lasting consolation to the people of God.

We do not think it needful, however, to write at the present time concerning this subject, because in the SIGNS, No. 48 of last volume, printed in November, is copied an editorial of Elder Gilbert Beebe, written many years ago, upon the same subject, which we cordially approve, and which seems to us better than anything that we could write. We would refer our brother to that number of the SIGNS, and feel sure that he will be fully satisfied when he reads that editorial.

It may be admissible, however, for us to call attention in a few words to one additional consideration concerning this wonderful man Melchisedec. In the narrative recorded in Genesis xiv., from the seventeenth verse to the end of the chapter, there is a striking contrast brought out between Bera, king of Sodom, and Melchisedec, king of Salem. Bera means "Son of evil," while Melchisedec means "King of righteousness." Sodom, over which Bera was king, means "burning, conflagration;" while Salem, over which Melchisedec was king, means "peace." Thus there is a contrast brought out in the very names of these kings, and in the names of the places where each one reigned. The one represents the powers of evil, and the ruler of the darkness of this world, just as certainly as the other is a type of the Prince of Peace, who rules in the kingdom of light.

The narrative also bears out this contrast, just as certainly as do the names of these kings. When Abraham returned from the slaughter of the kings, the king of Sodom went out to meet him, and he proposed to Abraham a division of the spoil which he had brought back from the victory; but Abraham declares that he has sworn before God that he will not take a thing of the king of Sodom, not even from a thread to a shoelatchet, lest the king of Sodom should say, "I have made Abraham rich." Abraham will not owe anything to him, will not receive anything at his hands, will not give him any room to boast. How plainly does Abraham here set forth the truth that none who are of the faith of Abraham can ever receive aid from the powers of this world, and will never ascribe their blessings to that which is of the world. The salvation of the people of God, the children of faith, either for time or for eternity, does not at all depend upon the riches, learning or power of this world.

On the other hand, Abraham received bread and wine and blessing from Melchisedec, and gladly gave him tithes of all. He will have nothing to do with the king of Sodom, either in giving or receiving; but he enters at once into the closest intimacy with Melchisedec. He is ready to give all to him, and to receive all from him. The faith of the believer is strikingly set forth here. It ascribes all to Christ, even as it receives all from Christ.

It seems to us that this, in brief, is the lesson taught us in this inspired narrative. It opens up a wide field, but into this we forbear to enter.

C.

PLEASE BE SURE

IN sending remittances for renewals of subscriptions to give us the same name that the paper is already coming to. If the party is married, and the paper is coming to the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur. It is a good plan to inclose in the letter one of the little pink slips containing the name, taken either from the margin of the paper or from the wrapper in which the paper comes.

DIFFERENCE BETWEEN OLD AND NEW SCHOOL BAPTISTS.

NUMBER SIX.

ON the subject of Predestination, as on other points embraced in the gospel, the new order of Baptists differ very widely among themselves; and it would give us pleasure to be able to say that the Old School were perfectly harmonious. Unhappily there is some discrepancy in the views entertained even by them, or at least in their manner of expressing their views on this branch of the christian doctrine. With some exceptions, the Old School Baptists believe that the whole government of God is administered, and all the works of God in creation, providence and grace, are executed in strict accordance with the determinate counsel and predestination of God. One of the oldest of our sect affirmed by inspiration that God "worketh all things after the counsel of his own will;" and all consistent Old School Baptists subscribe to and rejoice in the affirmation. It is hard for them to conceive how God could declare the end of all things from the beginning, if he did not know from the beginning what the end of all things would be; or how he could know from the beginning what the end of all things would be, or how he could know from the beginning the history and result of all things, if he did not possess that knowledge independently of himself; or how that knowledge could be independent and of himself, if it did not rest upon his own sovereign decision. If all the events in the history and destiny of this world were naked and open to the omniscient eye of God before all time, it could not at the same time be an undecided question with him whether such events should or should not transpire. And if it depended on the decision of God whether the world with all its contents, causes, effects, &c., should exist, that decision by which it was made certain that they should exist, in all their order, variety, connection and circumstances, is what we call Predestination. In the absence of such Predestination, the existence of the world and all the events of time are but the things of chance; and the government of God, so far as relates to them, is but a name for nothing. There can be no medium between skepticism and belief in the predestination of all things. The skeptic renounces divine revelation and denies a supernatural or divine government over the events of time: all events, with him, are fortuitous and result from chance; and to the same conclusion all must be driven who deny the absolute government of the supreme God over all beings, all events and all worlds. If the falling to the ground of one hair of our heads could result from chance, then so might the fall of a sparrow, worth "half a farthing;" and if so, precisely the same of an empire or a world. But God has informed us that his government extends to the flight of sparrows, and to the numbering, preservation and destiny of every hair of our heads. While Old School Baptists, as a general thing, believe what God has revealed in his word on the subject, the New School as generally revile them as *hyper Calvinists*, antinomians, fatalists, &c., and charge them with making God the author of sin.

Some of the New School will admit that God has predestinated some things, while many others of the same school deny the doctrine alto gether. Those among them who profess to believe the doctrine, so define their views as virtually to deny it. For example, they say that all things which are in themselves good, and all the good actions of men, were predetermined or predestinated of God; but none of the wicked deeds of men or devils were provided for in the predetermination of God. The case of Joseph and his brethren is in point. According to their theory, God predestinated that Joseph should go down to Egypt, but not that his brethren should sell him to the Ishmaelites; that he should have a home in Potiphar's house, but not that he should encounter the wickedness of his mistress; that he should interpret the dreams of his fellow prisoners, but not that he should be thrown into prison; that there should be seven years of plenty, but not that there should be seven years of famine; because, say they, if God has of "the same lump of clay made some vessels to honor and others to dishonor;" if some were "before of old ordained to this condemnation;" if before Jacob and Esau were born, or had done either good or evil, God loved the one and hated the other; if some of the human family as brute beasts were made to be taken and destroyed, while others were from the beginning chosen to salvation, through sanctification of the Spirit and belief of the truth, then God is the author of sin, and men are mere machines, not to blame for their wicked actions. That God spared not his only Son, but delivered him up to die for the redemption of sinners, according to an eternal predetermination, they will admit; but that there should certainly be sinners to be saved, they deny. They cannot believe that Pilate and Herod, the men of Israel and the Gentiles, came together to do what God's hand and counsel had before determined should be done; nor that he was delivered up by the determinate counsel and foreknowledge of God to be put to death with wicked hands. Predestination, according to their creed, may have provided a great fish to ferry Jonah to the shore, but the necessity for such a miraculous conveyance was accidental; that God created the smith that bloweth the coals, but not the waster to destroy. There are others of the New School who admit that predestination is truly a Bible doctrine, but say that it ought not to be preached; that it is calculated to reflect on the divine character, conflict with the efforts of men for the salvation of sinners, and paralyze the arms of such as would steady the ark of the Lord. So great is the difference between the two parties on the subject that it is as impossible to be a New School Baptist and a consistent Bible Predestinarian at the same time, as it is to be a regular Old School Baptist and not love and feed upon the doctrine.

Predestination has been a rock of offense and a stone of stumbling to the enemies of God and truth from the morning of the creation; from the days of Cain to the present day, men and devils have maintained an incessant war against it; but they have not prevailed, nor can they prevail. But why do the heathen rage? Why do the enemies of truth imagine vain things against the truth, or against the God of truth? Is it not because they hate the government of God, and choose to hold the government in their own hands?

In what we have written on this subject we do not hold all whom we recognize as Old School Baptist brethren responsible. As we have hinted, there is not as perfect unanimity among us on this subject as could be desired; but all, so far as our knowledge of them extends (which is very extensive), glory in the doctrine so far as it has been opened to their understanding by that Spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him. We have not labored to bring the doctrine down to the comprehension of Arminians of the Baptist, or of any other order, nor to so modify or remove from it the offense of the cross as to make carnal men love it. We certainly should never have rejoiced in the understanding of it if God had not by his power subdued the native enmity of our heart, and shed his love abroad in us. We therefore are not permitted to rejoice that it subjects devils to us through our Redeemer's name, but rather that it has inscribed our names in heaven.

MIDDLETOWN, N. Y., April 1, 1848.

CRUDEN'S CONCORDANCE.

TO MOST of our readers the above mentioned book is too well known to need any introduction or a description by us. While many of the Bibles have a Concordance appended, they are generally so condensed or abridged as to be of little or no use. Cruden's Complete Concordance, however, enables one to readily turn to any passage of Scripture of which they can call to mind two or three words, and in our opinion is the most complete and convenient as a reference book of any published. In addition, it contains many other aids in studying the Bible, as may be seen by reference to advertisement on last page. Remember, both the books there mentioned are CRUDEN'S COMPLETE.

BACK NUMBERS.

WE continue to print for the first few numbers of this volume several hundred extra copies, and all new subscribers received, as well as old ones whose names are re-entered on our list, will be sent back numbers as long as the supply lasts.

ALL BIBLES SENT AT OUR EXPENSE.

ON our last page will be found an advertisement of some of the sizes, styles and prices at which we can furnish Bibles. The vast variety of sizes and combinations compiled in Bibles is too great to all be given in our space.

The smaller Bibles mentioned in the advertisement are the ones most in demand, and these we will mail postage paid on receipt of price. The larger or Family Bibles, being too large and heavy to go safely by mail, will be sent by express at our expense. We are prepared to furnish most any size, style or priced Bible. If you do not find what you wish in our list published, write us a description of what you would like to have and we will send you the price.

POSTAL MONEY ORDERS.

BY a recent arrangement of the post-office department nearly every post-office in the United States is now a money order office for at least five dollars; and as it costs but three cents additional to obtain an order of not more than two dollars and fifty cents, or five cents for one not more than five dollars, or eight cents for one not more than ten dollars, and so on in proportion to amount of order, we request that all remittances be sent us by post-office money-order. You simply give the money you wish to send to your postmaster, and he will give you a money-order for that amount. You will inclose the order which he gives you in your letter to us; and if it should be lost in the mail you can get another one from your postmaster without additional charge. Please be sure to have the order made payable at Middletown, N. Y., and never at New York City, as that place is nearly a hundred miles from our place, and it puts us to considerable extra trouble and expense to get them cashed at the New York City office.

As will be seen from the above, an order for five dollars or less can be obtained cheaper than registering a letter, while an order not exceeding ten dollars costs but the same amount; and remitting by money order is a much safer way than sending by registered letter, as the postal department is not responsible for loss of registered letters, but money orders can be duplicated.

(*Continued from page 27.*)

faith faithful stewards of the mysteries of God.

The Lord reigneth! all shall end well. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?" Ah, Satan, our sins, trials and chastenings may open their mouth against us, they may hiss and gnash with the teeth, and say, "We have swallowed them up: certainly this is the day that we looked for; we have found, we have seen it." But our comfort, dear brother, is that "the Lord hath done that which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoice over thee, he hath set up the horn of thine adversaries. Their heart cried unto the Lord."—Lam. ii. 16–18. All our joys and griefs are bounded by the will of our God. All our times shall ever be ordered by his wise decree. "My times are in thy hand," said the sweet singer in Israel; and this precious doctrine is full of heavenly consolation to the believer. I know from experience that it is one thing to give our assent to this doctrine because it is so recorded in the Bible, and altogether another thing to believe it with all the heart. The very enemies of the Lord, and haters of salvation by the grace of God, when things fall out to them to their liking, can in their hypocrisies exclaim, "How providential!" But when the hand of God hands out to us evil, when to prove us, to chasten us, to glorify his name in us, and bring to confusion and nothing all our foes, he gives us to drink of the wine of astonishment, and layeth us in the deeps, even then his hand doth lead us, and his own right hand shall hold us.—Psalm cxxxix. My soul's affections embrace this truth, and it has more than once when in adversities been my stay; and the Holy Spirit, the Comforter, has ministered to my soul sweet, refreshing consolations, in enabling me to believe that our God "worketh all things after the counsel of his own will." But the most astonishing thing that I know of under the heavens is that the Prince of life came into the world to suffer, bleed and die for my sins, and rose again for the justification of such a vile sinner before the throne of Jehovah! I often contemplate the eternal election of the church, and of the eternal provisions made by Jehovah, the Father, Word and Holy Ghost, for his people. I muse upon the love and mercy and grace of the glorious God toward his elect; but while my heart is at times filled with rapture, and glows with adoration of the Holy One of Israel, yet it appears as though it must be a presumptuous delusion for me to believe that I am numbered among the favorites of the Most High. How dare I think that I am a member of the body of Christ? Is it so that I am a member of his body, of his flesh, and of his bones? Well, my dear brother, carnal religionists talk about it being such an easy matter for sinners to believe themselves the loved and redeemed ones of God; but I confess that as regards myself I am a vile, ungrateful worm, and year by year I grow no better. I feel that I become more vile; that it is only by the working of the mighty power of God that I can believe that God loves me. Is it not a wonder of wonders that I should be enabled by the Holy Spirit to sing, "He loved me, and gave himself for me?"—Gal. ii. 20.

As I am made to remember all the way the Lord our God hath led me to the present time, surely his goodness and mercy have followed me. I am daily the recipient of his lo[illegible]ingkindness, and yet continue vil[illegible] If the Lord dealt with us after our sins, and rewarded us according to our transgressions, then I had never known the light of his countenance, but his everlasting frown had been my portion. But the elect are saved, and called with an holy calling, not according to their works, but according to Jehovah's own purpose and grace, which was given us in Christ Jesus before the world began. This doctrine of God is the only doctrine that will suit my case. I am a poor, worthless worm; my fleshly heart is deceitful above all things and desperately wicked. I were indeed a wretch undone without God's sovereign grace. To him every mercy I owe above what the fiends have in hell. O that I could love and bless the name of the Lord for his kindness to me!

"His loveliness has won my heart;
Dear Savior, let us never part;
I'll sound thy lovely name abroad,
My altogether lovely Lord."

Amidst all the corruptions and sinfulness of my life which make me say, "I loathe it; I would not live alway!" (Job. vii. 16) there is an invisible and gracious power in my soul, causing me to yearn after the living God, to hunger after his truth, and to love and delight in that unfathomable and eternally glorious mystery of Jesus Christ and him crucified. Here our hope for salvation centers. Such miserable wretches as we are need the atoning blood of the Lamb.

"Then let us sit beneath his cross,
And gladly catch the healing stream;
All things for him account but loss,
And give up all our hearts to him.
Immanuel for me hath died!
My Lord, my love, is crucified!"

But I will not burden you with my writing. I am thankful to say we are all in health. As a church in these parts we are in peace and sweet fellowship in the gospel, which you may know is a comfort to my heart. With love to you and to all your family that are with you, I am, I hope, your brother in Christ Jesus,

FRED. W. KEENE.

NINETY AND NINE.

"THERE were ninety and nine that safely lay
In the shelter of the fold;
But one had wandered to the hills away,
Far off from the gates of gold."

I have before me the SIGNS of Dec. 19th, in which I have read the article so ably penned by our beloved brother Chick, on the beautiful parable of the lost sheep; and while I heartily indorse our dear brother's views, which he has so ably and beautifully written, with a feeling of brotherly love for him and all of like precious faith I feel like writing a few lines upon the same beautiful subject; not that I shall try to add one word to what our dear brother has written, but a few thoughts that have just come to me in contemplation of the subject. I have in my mind a little flock of the Lord's sheep, containing one hundred sons and daughters of Adam's race, redeemed by grace. From time to time they meet in solemn assembly, in sweet harmony and fellowship, and as with one voice sing the praise of Zion's King. After a time one wanders away into paths of vice. The ninety and nine begin to sorrow. The once happy little family has cause of grief. They talk to the erring one, but he still goes on. They pray for him, but he still goes on, heedless of their admonitions and prayers. They may be ready to give him up in despair. With the very depth of sorrow and humiliation in their hearts they begin to say within themselves, "We shall have to exclude him from our fellowship." What else can they do? They desire peace and harmony in Zion, but here is one who has gone beyond their reach; they cannot restore such an one. "What shall we do?" they cry; "it is like tearing the flesh from our bones; but our peace is destroyed; we shall have to do something." One more effort is made, without the desired effect. All the time the faithful ninety and nine have met from time to time, and each one has told over and again how unfruitful he or she feels themselves to be; how cold, how lifeless, how barren, how unfit to enjoy the confidence and sweet communion and fellowship of the brethren. Each of the other ninety-eight have been a unit in their feelings of love and fellowship for that one who has thus complained of his or her unworthiness, saying within themselves, "That is a heaven-born soul; the marks of grace are so plainly written there. O! if I could only talk as that one talks; if I could have just such an experience of grace." As time goes on, and they speak often one to another, each of the other ninety-eight have the same feelings for the one who thus speaks of his many short coming. But all the while none of them have been seen wandering in the paths of vice; all is peace and harmony, so far as they are concerned. What a happy little family! how they joy each other to meet, to sit together in heavenly places in Christ Jesus, and tell of his wonderous love to wretched, dying men. All the ninety and nine are walking the King's highway, and none but the ransomed of the Lord shall walk there. But there is still disorder in the family; one of their dear brethren is away from home, yea, in a strange land, perhaps trying to feed himself on the husks that the swine do eat. O! what can we do for him? O! where is he?

"Out on the mountains rough and steep;
I go to the desert to find my sheep."

He has wandered back into the desert of sin. But One who is mighty has left the ninety and nine safely in the shelter of the fold, kept by his own strong arm, with salvation's walls surrounded. He has gone in search of the wandering sheep, has touched his hard and stony heart, and he is melted down as nothing else under heaven could have done. With true and heartfelt sorrow, yea, godly sorrow, such as he could receive only from God, filled once more almost to overflowing with love for those whom he has wronged, feeling that he has sinned against heaven, now with true repentance he is being led back to the fold. He finds the ninety and nine once more in solemn assembly. O what a heavenly place! The house seems full of the glorious presence of him who filleth all in all. He is humbled by the mighty hand of God; he falls at the feet of the brethren; he acknowledges his faults, and pleads with them, that as God for Christ's sake has forgiven him, that they also forgive him. O what joy in heaven, the gospel kingdom. Was there ever such a day? The great Shepherd of the sheep has brought the wanderer home. There is more celestlal joy on that occasion than there was on any former occasion, when the ninety and nine (that went not astray, and had no need of such repentance) did meet and tell of their joys and sorrows; though that was a heaven below, their Redeemer to know. But here is a greater display (if possible) of the everlasting love of God, something they have never seen before. Surely none is able to pluck them out of the Father's hand. The Father is indeed greater than all, and none can pluck them out of his hands. "Fear not, little flock; it is your Father's good pleasure to give you the kingdom."

I hope our dear brother Chick, as well as all who have read his precious letter, will pardon the liberty I take in penning these few scattered thoughts, as I assure you I do not in the least wish to cross his view, which has direct bearing upon the parable. It is now three o'clock, Christmas morning. I was awakened about midnight, and these thoughts occurred to my mind. I could not sleep, so I got up to write. May the Lord bless his people everywhere in this unfriendly world. Brethren, if there is anything in the Scriptures, or in our experience, to encourage you to publish the above, do so; if not, cast it aside as a worthless thing, like the writer.

In much distress of mind,

J. A. GRAFTON.

DUBLIN, Md., Dec. 25, 1894.

CHANGE OF ADDRESS.

DEAR BROTHER:—Please state that my address is changed from Ozark, Ala., to Boston, Ga. I am glad to state that I am convalescent again, after a serious illness of nine weeks with typhoid fever and pneumonia. May the Lord bless the editors and readers of the SIGNS.

Yours in tribulation,

LEE HANKS.

MARRIAGES.

DEC. 9th, 1894, by Elder D. M. Vail, at the home of the bride's parents, Ingleside, N. Y., Mr. Robert L. Prestler and Miss Elnora Drake, both of Ingleside, N. Y.

BY the same, Jan. 1st, 1895, at the home of the bride's parenls, Mr. Elmer Tripp and Miss Estella Goodrich, both of Justus, Pa.

BY the same, Jan. 10th, 1895, at the home of the bride's parents, Mr. Dennis Stonton and Miss Edith Miller, both of Edella, Pa.

BY Elder T. M. Poulson, Oct. 10th, 1894, at the Indiantown meeting-house, Wicomico Co., Md., Mr. Joshua Sterges and Mary A. Paradice, both of said county.

BY the same, Jan. 3d, 1895, at the house of the bride's parents, Mr. Joshua Parsons, in Wicomico Co., Md., Mr. Daniel W. Adkins and Miss Beatrice Parsons, both of said county.

OBITUARY NOTICES.

DIED—At the family residence in Kent Co., Md., Dec. 14th, **Mrs. Kate Roe,** wife of Mr. Bedford Roe, and daughter of brother Peter Meredith, lately deceased.

Mrs. Roe had been gradually declining for about three years. The strokes of affliction which have fallen upon that family have been heavy and oft repeated. Mrs. Roe leaves a recently widowed mother and a bereaved husband, with the care of a large family of children, to mourn an irreparable loss. She gave evidence in her childhood of an experience of grace, which was confirmed through all her after life. She left the world in the enjoyment of a blessed hope, aged about forty-six years.

The apostle teaches that what we see is only in part, and what we know is only in part, but that there is a part now veiled from our sight yet to be revealed. What wisdom, beauty and grace there must be within that veil, the revealing of which will perfect everything that now so much distresses us, and that comes as sore afflictions, and present them in infinite harmony and perfection, and as holy, just and good.

E. RITTENHOUSE.

DIED—Near Mt. Calm, Hill Co., Texas, Dec. 7th, 1894, of pneumonia, sister **R. P. Broom.**

Sister Perthena was born in Henry Co., Tenn., Sept. 23d, 1831, her maiden name being Dollahite. She was married to I. F. Findley on June 17th, 1849, in Harrison Co., Texas. They moved to Rusk Co., Texas, and she was received into the Old School Baptist Church at Union. She lived a consistent member until her death. They moved to Panola Co., Texas, where she was left a widow. She then married I. Broom, who died a little more than one year ago.

Her remains were brought back to Rusk County, and laid beside her husband's in Harmony Hill Cemetery. She leaves eight children, five sisters, two brothers and many friends to mourn her death; but our loss is her eternal gain.

M. A. W.

Mr. James Dolloway died at his home near Fair Oaks, Orange Co., N. Y., Oct. 12th, 1894, in the 80th year of his age.

He was not a member of the Old School Baptist Church, but was a warm friend, and held in high esteem by those who were acquainted with him. His companion, who was also a firm friend of the Old Baptists, died on Jan. 24th, 1890. Two sons and one daughter survive them.

The funeral services were held at the family residence on Monday, Oct. 15th, and were conducted by Elder Benton Jenkins, in the presence of a large number of relatives and friends; after which the mortal remains of the beloved father and friend were deposited in the cemetery of the New Vernon Church, by the side of the faithful companion who had preceded him to "the house appointed for all living."

"My faith shall triumph o'er the grave,
And trample on the tomb;
My Savior, my Redeemer, lives,
My God, my Savior, comes."

G. BEEBE'S SON:—Please notice in the SIGNS OF THE TIMES the death of sister **Maria Lane Longyear,** which occurred Dec. 28th, 1894, at her home in Gilbertsville, N. Y.

The deceased was born in Ulster Co., N. Y., May 10th, 1810, being 83 years, 9 months and 18 days old. She came to Otego, I think, some time in the fifties, and was baptized by Elder A. St. John, in the fellowship of the Otego Old School Baptist Church, where she retained her membership until she was called home. Her home was with her daughter and son-in-law, Mr. Nelson Marsh, whose gentle and kind care to her in the years of her feeble health speaks loudly in their praise. We are at this writing glad to say that she led a life of faith, and also died in that faith, without a stain upon her christian character. One more truly godly is rarely found. Her whole affection was upon the church; and though living at quite a distance from us, she would be present until her failing health and strength forbade. Grace taught her to loathe self and sin, and to greatly love the Lord for his marvelous love to her. May reconciling grace be given the afflicted friends to say, "Thy will be done."

B. BUNDY.

OTEGO, N. Y., Jan. 11, 1895.

DIED—At the residence of her son George, near New Vernon, Orange Co., N. Y., on Monday evening, Jan. 7th, 1895, of pneumonia, **Mrs. Mary E. Sayer,** in her 67th year.

Mrs. Sayer was a daughter of Joseph Harding, who died many years ago. She was married to Wm. H. Sayer on Sept. 19th, 1846, who died Feb. 4th, 1892. She is survived by four sons, an only daughter having died about twenty years ago.

Mrs. Sayer had never made a public profession of her faith in Christ, but had confessed to some of her friends many years ago that she had a hope in the Savior of sinners. For very many years she attended the meetings of the church at New Vernon, where she was held in high esteem.

Funeral services were conducted by Elder Benton Jenkins on the 10th, and the mortal body was laid away in the cemetery of the New Vernon Church.

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

Margaret Redmon Ashbrook was born near Gratiot, Muskingum Co., Ohio, July 9th, 1819, and was united in marriage to Edward P. Ashbrook Nov. 18th, 1839. To them were born six children, two having preceded her. Four were present at her funeral, three sons and one daughter. Her age was 75 years, 5 months and 25 days. She leaves to regret their loss an aged husband (much afflicted), three sons, one daughter, eleven grandchildren, one brother and one sister.

Mrs. Ashbrook was not a professor of religion, but through a long life of usefulness she gave every evidence of being a possessor of that religion which is from above, and is pure and undefiled. She was an affectionate wife, a devoted mother, a very kind, loving neighbor, dearly beloved by all whose favor it was to associate with her. She was a patient sufferer for three years. Often when suffering intensely she could be heard pleading with the good Master to bring the rest beyond. Shortly before her last she appealed to her family kindly not to grieve for her, for it was well with her.

Her funeral was largely attended on the 6th of January, and the writer tried to speak words of comfort to those present; after which she was laid in the burying-ground of Turkey Run, to await the resurrection of the just.

G. N. TUSING.

Levi K. Martin died Dec. 23d, 1894, near Buchanan, Henry Co., Tenn.

He was born in Guilford Co., N. C., Oct. 19th, 1815, and came to Henry County in 1841. He was just twenty-six years old when he bought the farm on which he lived, raised his family and died. In 1844 he joined the Primitive Baptists, and in 1845 went back to North Carolina, and was married to Nancy C. Lemonds, his wife returning with him to this then wilderness country.

Brother Martin was a devoted christian in every sense of the word, a peacemaker in trouble, and a wise counselor in discipline. Although he was neither a minister nor Deacon, yet he was often sought by ministers for counsel and views of Scripture. His ideas of Scripture were bright and full of instruction. He believed that God's purpose, will, election and predestination embrace all things, past, present and future, whether for weal or woe, and that all things work together for good to them that love God. He was faithful in the discharge of every known duty. His place can never be filled here again. In his death the Hephzibah Church has lost one of its pillars and best counselors, the community a good neighbor and friend, the county one of its best and most substantial citizens; but above all his aged wife has lost a most devoted companion, and his children a most affectionate father. He leaves his aged wife, three sons and two daughters, besides grandchildren and other relatives, to mourn their loss, which we hope is his eternal gain. His wife and daughters are members of the Primitive Baptist Church. The writer married his youngest daughter.

Weep not, wife and children, but let us try to live as he did, and may we be as ready to meet death as he was.

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

P. P. PULLEN.

BUCHANAN, Tenn.

Benny Lacy, the youngest child of I. B. and sister Levy Lacy, departed this life on Sunday night, Nov. 25th, 1894, near Bloomfield, Loudoun Co., Va.

His death was caused by a horse becoming frightened, upsetting the wagon, throwing him out on his head, on the evening before. When picked up and carried home he was conscious for a short time; then he became very restless, until shortly before his death, when he raised up and lay across his mother's arms, and passed quietly away as one falling asleep. Benny was about eleven years of age, a bright boy, loved by old and young, a favorite with his schoolmates. Being the youngest boy, he was the pet of the family, yet he was not spoiled; very affectionate to his parents, and kind to every one.

This sad and unexpected death almost broke the hearts of our dear sister and her husband, and the brothers and sisters of little Benny. Brother Thomas tried to speak words of comfort to the bereaved family and a large company of sorrowing friends and relatives from the twenty-third Psalm. As the unworthy writer stood by the speaker, looking down on the smiling face, cold in death, I felt that Jesus loved Benny more than we did. He looked as though he had shut his eyes, and was going to open them and tell something pleasing. It seemed that God had left that smile on his face as a comfort to his heart-broken parents, and evidence to our dear sister his love and mercy to her. How hard the thing is to the flesh, and of ourselves we cannot reconcile this sad, sad dispensation, and say, "Thy will be done;" but when Jesus comes with his holy Spirit, and fills our hearts with love, then can we say, "Thy will be done, not ours."

Lovely boy, how brief thy stay!
Short and hasty was thy day;
Ending soon thy journey here,
Pain and grief no more to bear.

Hard it is from thee to part,
For it rends the aching heart;
But an heir of glory's gone,
Let the will of God be done.

F. E. ROBEY.

PHILOMONT, Va., Jan. 15, 1895.

ORDINATIONS.

AT the request of the Regular Old School Baptist Church of Jesus Christ called Rock Creek, in Hancock Co., Ill., the following named Elders (R. Harris and L. E. Frazee) and Deacons Solomon Harris, F. M. Burnett, Wiley Jones, B. F. Tucker and Wm. Riley met with the church on Saturday before the third Sunday in December, 1894, for the purpose of ordaining brother W. F. HARRIS to the full work of the gospel ministry, and brother N. W. MURPHY to the office of Deacon.

The presbytery organized by choosing Elder L. E. Frazee Moderator, and A. J. Harris Clerk.

After inquiring of the church as to the moral character and scriptural qualifications of the candidates, brother W. F. Harris related his christian experience and call to the ministry, which being satisfactory, Elder R. Harris made the ordination prayer.

Laying on of hands by the presbytery.

Elder L. E. Frazee delivered the charge.

Elder W. F. Harris was then chosen to a seat in the presbytery.

Brother N. W. Murphy was then ordained to the office of Deacon.

Prayer by Elder L. E. Frazee.

Laying on of hands by the presbytery.

Charge by Elder W. F. Harris.

After which, while singing a song of Zion, the right hand of fellowship was extended to the newly ordained brethren.

L. E. FRAZEE, Mod.

A. J. HARRIS, Clerk.

THE church then by unanimous vote chose our dearly beloved brother, Elder W. F. Harris, pastor of the church.

The door of the church was opened for the reception of members.

One dear sister related to us her hope, and was received for baptism.

A. J. HARRIS, Church Clerk.

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Anno DOMINI 33.

42 m There laid they Jesus therefore n because of the Jews' preparation *day;* for the sepulchre was nigh at hand.

m Is. 53. 9. n ver. 31.

CHAPTER XX.

1 *Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity, and confession of Thomas. 30 The scripture is sufficient to salvation.*

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to k my brethren, and say unto them, l I ascend unto my Father, and your Father; and *to* m my God, and your God.

18 n Mary Magdalene came and told

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k Ps. 22. 22. Matt. 28. 10. Rom. 8. 29. Heb. 2. 11. l ch. 16. 28.

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VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, JANUARY 30, 1895. NO. 5.

CORRESPONDENCE.

GHENT, Ky., Oct. 10, 1894.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—The loving apostle John says, "God is love."—1 John iv. 8. This great and wonderful truth recorded by that inspired apostle of the Lamb fills the hearts of the redeemed sons and daughters of the Lord Most High with the purest emotions of love, praise and thanksgiving, when they are in the sweet exercise of an ever precious faith. It is then they love God, because he first loved them. While in the downward road that leads to ruin, hatred, variance, malice and unbelief have been your constant companions, and the fear of God was not before your faces. Then the love of God and the love of his dear saints was absent. Then the fading glories of this world were your chief treasures. But when God shined in your hearts and gave you the light of the knowledge of the glory of God in the face of Jesus Christ, the great truth that God is love came sweetly home to you and took up its abiding place in your heart. Then you were made to say with the loving apostle, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Then a complete transition took place with you. Then the world knew you not, because it knew him not. The world knew him not, because the world by wisdom knoweth not God. You were as ignorant of God while in nature's night as any others of Adam's apostate race. Then the fear of God was not before your face, because you knew not God. But when you were led by the power of the Holy Ghost, made spiritually alive, and fitted for the sweet society of the just made perfect, then, and not until then, did you know him, whom to know is life eternal. Then you were made to rejoice, not in the power and wisdom of vain man, but in the love of God, and to know that God is love; to fondly hope and trust that he loved you with an everlasting love, and with loving-kindness had drawn you to him. As you advanced along that peaceful and happy road in sweet meditation you remembered that love must be reciprocal if it is of value to us, and that God manifested that love for you which you now by grace divine are enabled to reciprocate, in the gift of his dear Son, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. But how often, dear followers of Jesus, are you made to fear that you are not zealous of good works. Yea, how often in the dark hours of night are you made to mourn the absence of your dearly Beloved, and to weep over the presence and reigning power of sin in your mortal body. Then in darkness, gloom and deep sorrow you cry out with the psalmist, "I call to remembrance my song in the night. Will the Lord cast off forever? Will he be favorable no more? Is his mercy clean gone forever? Doth his promise fail for evermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies? Selah." Ah, dear little ones, it is then the sweet and precious power of prayer is made yours by a loving Lord. It is then you pour out your heart and soul in deep and fervent supplication to your God to be a present help to you in this your time of trouble. You do not then need that any, though high they may be, shall set apart a day by solemn proclamation for you to give thanks and pray. O no! God in his love has by grace led you to see and know your helpless condition, and to know that without him you can do nothing. He has led you in a way you had not known, and in paths you had not seen. But all his leadings have been in love; that love which was his ere time began. When you are in that darkness and gloom, and made to cry out with David, "Make haste, O God, to deliver me; make haste to help me, O Lord," you should remember that he worketh in you to will and to do of his good pleasure. You could never have been able to offer to the Lord the prayer of the true penitent if you had not been made to know the sinfulness of sin. So long as you were relying on your own works you were looking to yourself; you did not diligently seek the Lord; you did not have that faith which works by love. Your faith and confidence were in yourself; therefore you did not have the faith which is the gift of God, and which purifies the heart. All your sorrows on account of sin were given to you in love, that you might hate sin in its horrid deformity, and love holiness. You then loved holiness because your glorious Lord is holy, and your chief desire now is to follow him whithersoever he goeth. You know it is declared that he is exalted to give repentance and remission of sins to Israel. Then by faith you are made to trust and hope that you are part of that great class, that great army that follow him, called spiritual Israel. You then are by grace turned from the vanities of earth, and look through a glass darkly, and behold with heavenly delight the beauties and glories that shine forth in the character of your adored Redeemer. In that character you see, as though written in letters of living light, him who is love. Then you are made to know that he is infinite in all his wonderous attributes; that he has all power, both in heaven and earth, and that his love for his chosen people had no beginning, and will have no end. Then you rejoice that he hath said, "I am God, I change not: therefore ye sons of Jacob are not consumed." You realize and know that you in your earthly nature are Jacob, a supplanter; but you fondly hope and trust that your name has been changed from Jacob, a supplanter, to Israel, one who prevails with God. Jacob's name was not changed because of his good works, or because of any merit in him. O no! The angel with whom he wrestled changed his name, and 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." That power was the gift of God. The apostle said to the church at Colosse, "Strengthened with all might, according to his glorious power." He strengthened Jacob according to his power; and he strengthens you, dear saint, according to his mighty power; and because he is love, and has loved you with an everlasting love, he has changed your name from a supplanter to one that prevails with God. He is not only infinite in power, but he is also infinite in wisdom. He declared the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure." "The pleasure of the Lord shall prosper in his hands." The pleasure of the Lord was the redemption of his chosen people. "In his love and in his pity he redeemed them; and he bare them and carried them all the days of old." His love and his faithfulness toward them is from everlasting to everlasting. The psalmist says, "Forever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations." The wise king of Israel said, "Wisdom hath builded her house; she hath hewn out her seven pillars." These are the divine perfections of Jehovah, and one of these is love; therefore the apostle could appropriately say, "God is love." That love had an object on which it rested ere time began, and that object was those addressed by an inspired apostle in these words, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. Grace unto you, and peace be multiplied." They were sanctified by God the Father, preserved in Jesus Christ, and called; called with a holy calling, not according to their works, but according to God's own purpose and grace, which was given them in Christ Jesus before the world began. Then surely wisdom, associated with love, hath hewn out her seven pillars, and they underlie, sustain and uphold his church, his chosen people. Then let cares, sorrows and afflictions come to them; they are all sent of their Lord in mercy, and work for them a far more exceeding and eternal weight of glory. Ah, dear little ones, what are all the afflictions and sorrows of time, when compared with that eternal weight of glory that awaits you, which is unalterably secured to you by that God who is love? O let your thoughts and meditations rest on him who is love, and go with this poor, feeble one in sweet meditation upon his mighty works, all wrought out in love for you. Remember, O remember, that your glorious Lord laid aside the glory he had with the Father before the world was, became a man of sorrows, and acquainted with grief, and shed his precious blood on Calvary's cross, that he in love and pity might bring in everlasting righteousness and redemption for you, who had sold yourselves for naught; all because he was love, and had loved you with an everlasting love. Remember 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. Yes, remember that "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." The wise king of Israel said, "There is a way that seemeth right unto a man; but the end thereof are the ways of death." In love for you, dear saints, he suffered as declared by the prophet, that he might redeem you from your own ways, which are the ways of

death. "By his stripes we are healed." He arose from the tomb with healing in his wings. In love he triumphed over death and the grave, and secured to you everlasting redemption from all your enemies. The last enemy was death. All else had been overcome by his suffering and death; but on the great and glorious morning of the resurrection your last enemy, which is death, will be conquered; for you will come forth from your long resting place in the likeness of him who is your resurrection and your life. He said, "I am he that liveth, and was dead; and behold, I am alive for evermore." In that great and glorious day you will be like your glorious Lord, alive for evermore. While here below the cares and sorrows of earth are yours; but when you are thirsting for righteousness you have in love given to you the river of God's redeeming love from which to slake your thirst. For your comfort the sacred penman hath said to you, "There is a river the streams thereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her, she shall not be moved; God shall help her, and that right early." Then surely "God is our refuge and strength, a present help in trouble." While here below your God hath given you in love and mercy that strength and that help, and you can sweetly sing,

"But when this lisping, stammering tongue
Lies silent in the grave,
Then in a nobler, sweeter song
I'll sing thy power to save."

Then, dear saints, may the precious thought be ever uppermost in your minds and hearts that "God is love." May your longing eyes be ever turned toward the Zion of our God, the holy habitation of the great King, is the sincere prayer of this feeble and afflicted one.

The brethren editors will dispose of these thoughts as they deem best, and believe me affectionately theirs,

H. COX.

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709 CALVERT ST., BALTIMORE, Md.

DEAR BRETHREN:—I will offer a few remarks on Rom. viii. 17-23. "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. 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 in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." It is clear to my mind that the apostle is speaking of men, and not animals, as some writers have supposed. In examining this word "creature" I find it is translated from a different word than that of the animal creature. For man it is rendered in the original *ktisis;* and for animals *nephesh*. —Young's Analytical Concordance. In the verses under consideration it is *ktisis*, or man. Do animals wait for the manifestation of the sons of God? Are they not children of God spoken of in verses 17 and 18? Has the animal a hope? If so upon what is it founded? Is it upon the work of the Spirit? "Because the creature [*ktisis*] itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God?" Will animals be thus delivered? "For we know that the whole creation groaneth and travaileth in pain together until now." Is not this the same *ktisis*, and not *nephish*, or animal? How do they know that the animal creation groaneth and travaileth in pain together? Do the Scriptures mention it? I have not found it there recorded that animals have any hope, or are groaning in spirit for the manifestation of the sons of God, or that they shall be delivered from the bondage of corruption into the glorious liberty of the children of God. It is only found in the writings of commentators, who essay to explain Scripture without looking to the context.

I will now offer some general remarks. I understand the apostle to mean that all the saints, from the days of righteous Abel until now, have had to suffer with Christ. All have come up through much tribulation, as did Moses, who said he was of uncircumcised lips. Isaiah said, "I am a man of unclean lips."

I will now go back and review the preceding chapters, as it all is but one letter, and treats of one subject, man's salvation. In chapter iii. 21-26 the apostle says, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ." This faith, which is the gift of God and the fruit of the Spirit, is the theme of the apostle up to the words of our text. The question now is, Has he changed it for animals? "Abraham believed God, and it was counted unto him for righteousness."—Chap. iv. 3. He pursues the same theme through the fifth chapter. "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." "For if when we were enemies we were reconcilied to God by the death of his Son," &c. In the sixth chapter he speaks of those who are alive from the dead. "But now being made free from sin, and become servants to God," &c., as if he had said, free from death, and free from the reign of sin, by the Spirit of life in Christ Jesus; the same as in the eighth chapter, "For the law of the Spirit of life," or the dominion of the Spirit of life, "in Christ Jesus, hath made me free from the law [or dominion] of sin and death," which he had been speaking of. "Sin shall not have dominion over you [or reign over you]; for ye are not under the law." As if he had said, Ye are led now of the Spirit, and stand by faith, by the promise, and not in deeds of the law. In the seventh chapter, from the thirteenth verse to the end, we find the very same thought. The eighth chapter is a review of the preceding chapters. It is christian experience, and belongs to all. The object of the apostle is to show the reign of the Spirit of life in Christ Jesus, and that sin shall not reign. Hence the warfare. "For as many as are led by the Spirit of God, they are the sons of God." "The Spirit itself beareth witness with our spirit that we are the children of God." This is also called faith. "And if children, then heirs; heirs of God, and joint-heirs with Christ." Now mark that which follows, "If so be that we suffer with him." This shows that the saints must suffer with him. It is a travailing together in pain. It is the believer that carries about a body of sin and death. Who are waiting but believers? In verse nineteen man is called "the creature;" and farther back in the chapter, "sons of God." When Christ said, "Preach the gospel to every creature," did he mean preach it to men or to animals, or to both? The apostle says that every man that is in Christ is a new creature. "If any man be in Christ, he is a new creature." "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but a new creature." Hence a new creature is the bestowment of a new life. It is a translation from darkness to light, and from the power of Satan unto God. Now by the Spirit he is in union with God; and thus he helpeth our infirmities, so that grace reigns through righteousness unto eternal life, until the redemption of these vile bodies, and we are brought into the glorious liberty of the sons of God. All the sons of God come up through much tribulation, and learn obedience through the things which they suffer, like their Lord. Yes, they are crucified with Christ. Paul said, "I live; yet not I, but Christ liveth in me." Thus we have the earnest of our inheritance, until the redemption of the purchased possession. Paul says, "And not only they [who have gone before], but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." They were, like us, subject to vanity, and like those who are described here and in the last half of the seventh chapter. But it is not willingly that they are subject to vanity. "Verily every man at his best state is altogether vanity." —Psalm xxxix. 5. Paul prayed that the thorn in his flesh might be taken away. The answer of the Lord was, "My grace is sufficient for thee."

It is said by some that it is the animal creature that is subject to vanity, but not willingly. But what reason have we to suppose that animals are meant, when the apostle is following a spiritual argument to the end of the chapter? How does the apostle know? He says, "For we know," &c. He knew by christian experience; and his whole chain of argument is for believers, and not animals. It is for believers, who carry about a body of sin and death, and groan, being burdened. From the eighteenth to the twenty-seventh verse the apostle shows that the consciousness of God's love rest upon so impregnable a foundation that our trials, nor anything else, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. The trials and sufferings with Christ are a ground of hope to us who are subject still to vanity, or the bondage of corruption. The future glory will far outweigh the present sufferings. Thus all things work together for good to them that love God. The apostle speaks of the triumphs of God's elect through suffering, and it is founded on the purpose or decree of God, and his infinite and unchanging love for sinners. "In all these things we are more than conquerors," even over our perverse nature. In this chapter we see all the links of that great chain by which we are brought up to heaven, and all the links are inseparable. Each of its parts furnish the most important instruction. If called, we have felt the call, or felt to be a sinner. If elected, we have by the Spirit been enabled to cry, Abba Father. If justified, we have shown our faith by our works. Then let our conversation be in heaven, and let us confess that we are strangers and pilgrims on the earth, waiting for the full redemption of our body. Our redemption was finished when Christ said upon the cross, "It is finished;" but our experience of it is by degrees. The first degree is in this life; the second degree is at death; the third degree is at the resurrection. The first degree is in the remission of our sins. Sin shall not reign over us. At death we have deliverance from all sin. That which we sow is not quickened except it die. At death we are delivered from all sin. Then shall we be enabled to sing that triumphant song, "O death, where is thy sting? O grave, where is thy victory?" "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."

I remain yours in hope,

JOHN THORNE.

KINGSTONE, England, April, 1874.

DEAR JOHN:—I am much pleased to see in your last letter that the Lord has enabled you to see believers' baptism to be the only baptism, and the sprinkling of infants nothing but popery. It seems that the Lord gave you a love to the ordinance of baptism, and a desire to attend to it, and boldly to put on Christ by baptism. Previous to that day you were very happy; but the day you were baptized your poor mind became dark, and since then you have not had that light and joy you had before. Now, if you cannot produce in yourself the light and happiness you had before, this is a mark in your favor, so that it was not sparks of your own kindling. It is said of some that they have no changes, and therefore they fear not God. No doubt your poor soul is much cast down because of the roughness of the way. The apostle James says we should count it all joy when we fall into divers temptations.

I think I cannot do better than to give you some account of the way that the Lord led me to attend to the ordinance of baptism. For ten years I could see it was right, and felt a great love to it, but did not like to take up the cross, and still I wished to do so at times; but hearing that some people were going to be baptized at Baydon by that man of God, Mr. Shorter, I purposed to go. When the time came I went, and O what a blessed day it was to my soul! I think I shall never forget it. It was a very fair morning, I think, in the month of May; and as Mr. Shorter went on to speak, the noisy crowd became struck with calmness and attention, and I standing among them did not know where to put my head for shame, as the Lord Jesus Christ in all his dreadful agony and suffering was stretched on the cross. In this state of suffering I saw him, and could not avoid it in any way; and for me, who had been ashamed to confess him before men in baptism. It is written, "They shall look upon me whom they have pierced, and they shall mourn," &c. These are the Lord's shalls and wills, firm as the everlasting hills. I was so blessed in my soul that day in seeing the Lord as my Savior, and so filled with shame in not obeying his command, that I said within myself, I shall not be able to attend another baptism without being a candidate myself. It was about eleven months from that time before I attended to it, and it was scarcely off my mind ten minutes at a time during the whole eleven months. At last I spoke to our minister of the exercises of my mind, and the time was set for me to call at his house to tell what the Lord had done for my soul, so as to be accepted as a candidate for baptism; and the time was appointed, I think, in a month. The ups and downs that I felt few can conceive of. Sometimes I was trying to shift out of it, and reasoning thus: There is Mr. So-and-so, and numbers of others who never attended to it, and they are all good men. I had just come to the conclusion that I would thrust the thoughts out of my mind; but I had no sooner done so than these words came powerfully into my soul, and made me fear to proceed any farther in that course, "Quench not the Spirit; despise not prophesyings." So I was led to see that I was quenching the Spirit, and after that I became more reconciled. From that time up to the time I was baptized the Lord spoke many blessed and encouraging words to my soul. I remember getting up one very cold, frosty morning, and began to sink again in my feelings, as I had been suffering with the toothache, and a very slight cold was apt to bring it on; but the Lord knew my infirmities, and he graciously spoke these words in my heart, "When I am weak, then am I strong. Therefore will I glory in my infirmities, that the power of Christ may rest upon me." And these in connection with it, "He giveth power to the faint; and to them that have no might he increaseth strength." Blessed be God, these words did give me strength; for I then felt that I could have gone, cold as it was, into the water. Surely there is nothing that will enable us to face difficulties like a word being fitly spoken so as to give us the heart-burn. One said, and rightly too, "When thou hast enlarged my heart, then will I run in the way of thy commandments." These words the Lord spoke with sweetness to my soul at another time, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." I was then in company with my brother Elijah, working in the bake-house. I should have liked to have been alone in the fields, where I could have given vent to my feelings. These words of the Redeemer followed on the others, "No man lighteth a candle, and putteth it under a bushel, but setteth it on a candlestick, that it may give light to all that are in the house." After all I was very ignorant of what it set forth. I used often to entreat the Lord to show me what it set forth. I remember being once in the chamber over the stable, praying to the Lord to show me, and he spoke these words to my soul, "The vision is for an appointed time; in the end it shall speak, and not lie." I was foolish enough to think that I should have such a rich blessing the day I was baptized, as the Lord had made me so happy before; but, alas! what a mistake I had made. I was in the greatest darkness of soul that I ever knew. I did not know how to stand during the service; my knees were ready to smite one another for very weakness. It was a very fine day. I think it was the first Sunday in May; but it had been very cold up to then. When I came to the water I had mightier foes than those who stood around looking on. I felt almost as if all hell were let loose on me. As I ascended from the water the devil roared out these dreadful words, "Pursue him, and take him, for God has forsaken him!" I feared that God would strike me dead, or send some awful judgment upon me, as I feared I was a hypocrite and an impostor. Here the devil now said, "Now see how you are discovered. The eunuch went on his way rejoicing, but you are wringing your hands for very anguish of soul." Monday morning came, and I had to face a sneering world; but I was helped a little with these words, "Also when I cry and shout, thou shuttest out my prayer." This encouraged me a little to hope in the Lord. The third day arrived, and I arose, triumphant over the devil and every foe, by the application of these words, "I have a baptism to be baptized with, and how am I straitened till it be accomplished." Now was I made strong in the Lord, and in the power of his might. The blessed vision had spoken, and shown me more in a few moments what baptism was, and what it was the figure of, than I had ever seen before. I was now led to see that it was a figure to set forth the overwhelming sufferings of the Lord Jesus Christ, by the many passages of Scripture that were brought to my mind with such light and power. I believed I had been taught by the blessed Spirit; and sure I am there is none can teach like him.

I would have you rejoice, dear John, if your path has been dark since your baptism; for we are not only called to believe on Jesus, but also to suffer for his sake, that we may have fellowship with him in his sufferings. When Christ suffered for our sins on the tree there was darkness from the sixth until the ninth hour; and the Father hid his face from him, and all hell was let loose upon him. This was the power of darkness. Read the twenty-second Psalm, and compare it with Mark xv. 23 and verses following. The night before I was baptized I had a very trying dream. I dreamed that I was standing in front of the mill at Kingstone, where I then worked. I became encompassed with dogs, both small and great, and they seemed ready to devour me. I had nothing to defend myself with except the key of the mill door; and what surprised me was that the smaller dogs possessed the same venom as the larger ones. I fought them with all my might with the key, striking them across the nose, till they had torn my fingers in strips. The owner of them stood by, wagging his head, much gratified to see me in such distress; but all at once they disappeared, and I became as bold as a lion. * * *

Yours very affectionately,

THOMAS POUND.

(See obituary on page 39.)

SOUTHAMPTON, Pa., Jan. 16, 1895.

DEAR KINDRED IN CHRIST:—Knowing that many dear, sympathizing friends, as they unfold the SIGNS, are always looking for some word from our dear sister, Mary Parker, I will share with them a portion of a letter written December 31st. I am sure it will be read with deep and tender interest by those to whom her name has become as a household word. Her long years of weary pain and patient suffering, her days of darkness, and sleepless nights of untold sorrow, have served to endear her to her Father's household, and to all who love the precious name so dear to her. Her high notes of praise to him who has been her support and stay through all these years have echoed far and near, vibrating with melodious tones in the hearts of old and young. Her sweetly expressed thoughts have been read by thousands who never saw her face; and words of love, with tokens of remembrance, have come back to her, filling her heart at times with cheer and encouragement. Those who have sorrowed with her will be glad when they read her words of exultant joy, and in heart will praise the Lord for his goodness, and his wonderful works to the children of men. Others who, like her, have been shut in for years, and are still prostrate, will be encouraged by her rich experience to hope on, for the Lord is able to do all things; yes, he can in a moment still the raging waves of the sea, or quiet the tumult in a sin-sick soul. "He will regard the prayer of the destitute, and will not despise their prayer." He satisfieth the longing soul, and filleth the hungry soul with his goodness, making it as a watered garden, and as a spring whose waters fail not. O the wonders of his power and grace! Who can tell it, and who can understand it? He put it into the heart of one who was a stranger, living hundreds of miles away from the afflicted one, to go to her. She went, her heart being filled with the love of Christ. "Behold what manner of love," unselfish, kind, and always abounding in the work of the Lord. He blessed the tender care of this delicate sister (herself almost an invalid) with healing power. Now she has the dear one, to whom her heart turned with the drawing bond of love, in her own home, doing for her as though she were her very own sister. As one said, "It seems she must have been raised up for that very purpose." Happy in each other's society, their union and communion is pleasant to behold. "O give thanks unto the Lord, for he is good; for his mercy endureth forever."

With love to all of like precious faith, your sister unworthily,

BESSIE DURAND.

I DO not know, my dear sister, that I can look back on any year of my life which to me has been more vivid

(Continued on page 37.)

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 30, 1895.

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

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GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

ORIGIN OF THE BIBLE.

BROTHER J. Myers, of Alvinston, Ontario, asks, "How do we know that the Bible is of divine origin?" He adds, "I have asked myself and others this question, but without a full, satisfactory answer."

While we cannot hope to give a full, satisfactory answer, where our correspondent and others have alike failed, yet it seems to us not amiss to present a few considerations which have seemed satisfactory to ourselves concerning this matter. We do so all the more readily because we doubt not that the same question has perplexed others also. The people of God are subject to many temptations. Probably there is no principle of truth that is near and dear to their hearts but what has been assailed at some time or other in their minds by the fiery darts of the wicked one. In the doubt suggested by the above question the enemy strikes at the very root of the christian's hope. As it is declared in holy writ to be true that he who comes unto God must believe that he is, so any fiery dart hurled at this belief must be most painful to the believer. We ourselves know what such sore temptations mean by some very bitter experiences in the past.

We desire to suggest a few things which seem to us true, and which at least have helped our faith in the past; and, first, he who is not born of God cannot know that the Scriptures are of divine origin. Natural men may reason concerning the authenticity and credibility of the Scriptures, and such reasonings may be of some satisfaction to our reason; but to know that the Scriptures are of divine origin requires something more than this. To know the word of God as God's word we must first know God. How utterly useless would it be to reason concerning the existence of light and color to a blind man! We can only bear testimony to him that there is such a thing as light and color, but all our reasoning tells him nothing as to what light and color are. But suppose this blind man receives his sight. Then he knows that such things as light and color exist as well as do we, and then as we reason about these things he begins to understand us.

We have read books written especially to defend the authenticity and credibility of the Scriptures from the assaults of avowed skeptics and infidels. We do not wish to say that such books are useless. In fact, we have derived some information at times from some such books; but we wish to say that the effect in general upon our mind has been chilling and repelling. They have answered some objections to the truth that we had seen urged by others, but had not built us up in faith and hope and love and in humility; and we are sure that no infidel was ever convinced of his error by any such reasonings. We think the child of God will feel, after reading such works, that while they hold forth a truth, yet to read them has been like roaming over a barren waste to him. He has found no food there. Such a one will be still hungry. If he be fed at last, the Lord must speak to his soul.

We trust that our brother from Ontario is one of those who have conversed with the Lord face to face, and have seen things that they cannot utter. If so, he has a witness in himself that the Bible is true, since that which he has himself heard is the same that holy men of old wrote when moved by the Holy Ghost. If we have seen the light, we know whether men are telling the truth when they speak of the light. If we have seen divine things, we know these things as we read the record of them in the Scriptures.

We have thus far been speaking of the truth of the Scriptures, because we suppose that if their truth be admitted it settles the question as to whether they are of divine origin. If true, they must be of divine origin, because they themselves claim to be. "Thus saith the Lord" is written all over the Bible; and on the other hand, if of divine origin, they must be true.

The considerations which have always had most weight with us are the following. First, though written by many different men, widely separated in point of time and place and condition and circumstance, yet they agree in one. They all testify the same things. This would be a simple impossibility unless indeed all these men wrote under the dictation of one all-comprehensive mind. In other words, the harmony in Scripture teaching proves them to have been of divine origin. Second, prophecy and its fulfillment prove the Scriptures to be of divine origin. Only omniscience can know the future. No human intellect is broad enough and acute enough to foretell certainly that any one given event will ever take place; but the Scriptures are full of minute prophecies, descending to the minutest details of events and time, and these prophecies were fulfilled. All fulfilled prophecy must have been of divine origin. Third, the Scriptures tell us the truth about ourselves. It is true of the Scriptures, as was said of Jesus, "Never man spake like this man." To our mind this is the strongest of all proofs that the Scriptures are the word of God, that they know what is in man, and always speak to his heart. When they teach total depravity, believers know that this is true of themselves. Must not that which tells them all things that ever they did be of divine origin? Fourth, we believe the Scriptures are of divine origin because they have endured. They have not grown old. They have the dew of their youth. No other book has so lived; and no other book has been so assailed. Other books grow old and gray-headed and feeble, and their force abates, and they die, and are buried and forgotten; but the Scriptures are not dead. They have not even grown old. They come to us to-day with all the force and power to heal and comfort and help that they have ever had. The weary mourner, the tempted soul, finds in them to-day the same sweet consolations that saints found there centuries ago. Other books suit and serve their day and generation, and then they, like their authors, "fall on sleep;" but this book serves all days and all generations, and never dies. Is it not therefore divine?

We might add many more considerations, but we forbear. We trust these thoughts may be of partial satisfaction to brother Myers at least.

C.

DOCTRINAL PREACHING.

IN his communication in this number on pure and undefiled religion, brother Campbell attributes some defects which he has observed among the brethren, to a general habit of Old School Baptist preachers confining themselves almost exclusively to doctrinal preaching. We know of no gospel preaching that is not strictly doctrinal. All instruction is doctrine; for the word doctrine signifies teaching; and the ministers of the gospel are commisioned to teach and baptize believers, and to teach them to observe all things whatsoever Christ has commanded them. Beyond this there is no divine authority for preaching. It is true, some may dwell too exclusively on certain points of doctrine, to the exclusion of other points of equal importance; but that this is generally the case with Old School Baptists, we think, admits of a doubt. All preachers teach something, and some of them very zealously teach for doctrine the commandments of men; but let the ministers of Jesus teach all things that he has commanded, and we fear not for the result. Workmongers and Arminians dwell as much on doctrine as any other class, only they teach the doctrines of men and of devils; but they are not often chargeable with preaching the doctrine of the gospel. We are aware that theologians divide what they call the gospel into doctrine, experience, exhortation, &c.; but no such distinction was observed by the apostles of the Lamb. The doctrine of Christ is experimentally received by heaven-born souls, and the reception of it expands their hearts with love and gratitude to God, and a well directed zeal for his cause. All the zeal and duty doings extorted from professors who know not the doctrine of Christ by the lash of taskmasters, form but at best a dead carcass, without life or soul.

MIDDLETOWN, N. Y., April 1, 1848.

GOSPEL ORDER.

BROTHER BEEBE:—Is it proper, or have we, or has a regular Old School Baptist church, any authority to invite to a seat at the Lord's table such brethren as are not in standing with an Old School Baptist church, but who still are Old School in doctrine and experience, although they belong to no regular church of that order? To make my question more plain, I will relate a circumstance that occurred yesterday, it being our communion season. A brother presented himself, claiming to be a regular Old Baptist; and yet it is my conviction that though he is an old-fashioned Baptist in doctrine and experience, he is not an orderly one. Some thirty years ago he united with the Baptist church at Northfield, then holding the doctrine which is now held by the old order of Baptists; and although the church has departed from the faith or doctrine it once held, and become an Arminian church, his name is retained among them. Still he has left their meetings, and has not been with them, nor communed with them, nor had any fellowship with them, for eight years; and he stands aloof from all the inventions and delusions of New Schoolism. He claims that he united with an Old School church, and has never been excluded, nor found guilty of any misdemeanor; and having once been a member of an Old School church, and not having departed from the doctrine then held by that church, he is consequently still a member, and has a right to all the privileges of the church. We felt, brother Beebe, as though we had as much fellowship for the old man as for our own selves; yet we feared it would be opening a door for which we had no authority. There are many in like circumstances about us here, and if we admit one we must all. You know we are young and inexperienced, and therefore we ask your views upon this subject.

Your brother in Christ,

E. TIBBALS.

UNION, N. J., March 3, 1848.

REPLY.

THE New Testament of our Lord Jesus Christ contains the only rule of order to be observed by Old School Baptist churches. In strictly adhering to that infallible rule, the Old School churches are distinguished from all other religious communities on earth. Questions may, and undoubtedly do, sometimes arise among the children of God as to a correct understanding and application of that rule in certain difficult cases, when the views of brethren may with propriety be asked for; but we have no pontiff or ecclesiastical dignitary among us clothed with authority or vested with the right to sit as umpire over the saints. Jesus Christ is head over all things to the church, which is his body, the fullness of him that filleth all in all. He is regarded by the Old School Baptists as the Apostle and High Priest of their profession: his law is their supreme standard; and if any lack wisdom, they are instructed by

his word and Spirit to ask of God for that wisdom which cometh down from above; and, for their encouragement they have the assurance that he giveth liberally and upbraideth not.

Christ has elevated to thrones of judgment the apostles, who followed him in the regeneration; and when and where the Son sitteth upon the throne of his glory, as we believe he does among the Old School Baptists, then and there the apostles sit on their thrones, judging the twelve tribes of Israel, or the gospel church. Their judgment is given in the New Testament on all points essential to the faith, order and practice of the church, and from their decisions, as given in the New Testament, there is no appeal. What they have bound on earth is bound in heaven, and what they have loosed on earth is loosed in heaven.

In giving our opinion, according to the request of our brother, we desire to keep the foregoing sentiments in view, and presume only to express our individual understanding of the bearing of the supreme rule upon the subject presented. As we understand the law of Christ, there is "one body," and but one, "and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism." To this one body belongs every regular disciple of Jesus Christ; but none can be recognized as disciples indeed except they deny themselves, take up their cross and follow Christ. "Then are ye my disciples indeed, if ye do whatsoever I command you." It must be remembered that these words were not spoken to the world at large, not to all men indiscriminately, but to quickened souls. We infer from the application made, that even those whom we have confidence in as regenerated or quickened souls are not entitled to any of the privileges of the church while they remain disobedient to the commands of Christ.

Now, if Christ has commanded his children to come out and be separated from the world, and from every brother that walketh disorderly to turn away, then a failure to do as he has commanded is disobedience; and disobedience is disorder; and from all who so walk, orderly Baptists are bound to withdraw. The case of the brother referred to by brother Tibbals, is very similar to what was the case of a large portion of the Old School Baptists. They united with what was called the Baptist church before the new inventions of the present age were introduced, and continued to walk with them, or rather to suffer them to be with them, until the majority abandoned the grounds which had been occupied by the Baptists of all preceding ages, from the days of John. When the majority of the Baptists with whom we then stood connected departed from the faith and order of the gospel, and were turned unto fables, we labored to reclaim them from their errors; but finding them determined to walk disorderly, we, in obedience to the great command of our Lord Jesus Christ, came out from among them, turned away from them, and ceased to regard them as any part of the gospel church, as we must persist in doing until God shall give them repentance to acknowledge the truth.

At present the case stands thus: if the Old School Baptists have acted in accordance with the order of the gospel, the brother referred to is not in that order; and if the Old School have acted disorderly, that brother, to be consistent, should not commune with them, nor bid them God speed. Should the Old School, after having thus publicly withdrawn their fellowship from the New School Baptists, receive to their communion, or to any of the peculiar privileges of the church, individuals who still hold a standing in New School churches, they build again the things which they destroyed, and make themselves transgressors. Nothing, by the law of Christ, is suffered to be done by partiality. If we may receive one to the privileges of the church, whose membership is with the New School, to be impartial we should receive all who please to apply; and then where can the line be drawn between order and disorder, between the church and antichrist?

There may be among the Presbyterians, Methodists, Catholics or Mormons some individuals who seem to evince a relish for the truth in some particular points, and to whose experience we have no other objection than that it does not bring them out of their bad company to inquire for the gates of Zion. If those of one denomination with whom we are not in fellowship are received by us, to be impartial should we not also receive all who apply, without regard to who they are or where they belong? The argument used by the member of Northfield, N. J., would have been equally conclusive if used by all the old order of Baptists who have withdrawn from the New School. But, as we understand the matter, his retaining his membership with them after he is convinced they have departed from the faith and order of the gospel, makes him partaker of their iniquity, notwithstanding his preference of truth and order.

If the case mentioned by brother Tibbals were the only case of the kind, we should think it inexpedient to occupy so much space on the subject; but there are many such cases, and it is important that the divine rule be carefully and prayerfully examined by the churches and by the brethren, and that we act as that rule directs. It is desirable that the Old School Baptists act with unanimity; for the action of one or more churches may involve the union of others. To stand entirely disconnected from disorder, we must reject those individuals who hold fellowship with disorderly churches, and also with such churches as receive such individuals. A church, knowing the circumstances, voting deliberately to receive an individual, assumes by the act to justify the course and standing of that individual; and to receive the individual is equivalent to receiving the church; and *vice versa*.

One word to the brother referred to, and, with him, to all under like circumstances. So far as you have manifested a love for the truth, and a desire to suffer affliction and persecution with the people of God, we congratulate you; and we pray that God may give you grace to enable you to lay aside every weight, and cut loose from every yoke of bondage. Remember, you cannot serve two masters; you cannot eat at the table of the Lord and with devils.

MIDDLETOWN, N. Y., April 15, 1848.

ALL BIBLES SENT AT OUR EXPENSE.

ON our last page will be found an advertisement of some of the sizes, styles and prices at which we can furnish Bibles. The vast variety of sizes and combinations compiled in Bibles is too great to all be given in our space.

The smaller Bibles mentioned in the advertisement are the ones most in demand, and these we will mail postage paid on receipt of price. The larger or Family Bibles, being too large and heavy to go safely by mail, will be sent by express at our expense. We are prepared to furnish most any size, style or priced Bible. If you do not find what you wish in our list published, write us a description of what you would like to have and we will send you the price.

CRUDEN'S CONCORDANCE.

TO MOST of our readers the above mentioned book is too well known to need any introduction or a description by us. While many of the Bibles have a Concordance appended, they are generally so condensed or abridged as to be of little or no use. Cruden's Complete Concordance, however, enables one to readily turn to any passage of Scripture of which they can call to mind two or three words, and in our opinion is the most complete and convenient as a reference book of any published. In addition, it contains many other aids in studying the Bible, as may be seen by reference to advertisement on last page. Remember, both the books there mentioned are CRUDEN'S COMPLETE.

BACK NUMBERS.

WE continue to print for the first few numbers of this volume several hundred extra copies, and all new subscribers received, as well as old ones whose names are re-entered on our list, will be sent back numbers as long as the supply lasts.

(*Continued from page* 35.)

and marked in its events than the one that will soon be past; and when I reflect upon the great change in my physical condition, and think of the Almighty power that sustained me through each critical moment, and has safely led me thus far on my journey, and sometimes, as I trust, caused my soul to drink from the Fountain of living waters, my exaltation knows no bounds, and my thankfulness cannot be expressed. The improved condition of my health is so marvelous that it seems little short of the miraculous, and it certainly could not be brought about save by divine power. I do not believe in "faith cure," as advocated by a certain class of religionists; but I do believe that when God causes us to ask a blessing of him in faith he will grant that blessing. Faith is a gift of God; not a something that we can manufacture ourselves and put on at will, but something he gives, free and unmerited; and without it, we are told, it is impossible to please God. During all the years of my suffering I cannot recall a time when I felt especially impressed to ask my dear, pitiful Father to lighten or to remove the stroke until last spring. All of a sudden there came to me at that time such an intensity of longing toward the dear Master to lighten the burden, to in some way remove the crushing weight, as I cannot describe. It seemed that for weeks my whole being went out to him in one intense pleading for help, very much as we cry for mercy when the soul is under the awful weight of sin. Have I not cause to believe that he in his goodness heard me, and that in his tender mercy he answered my prayer? O! it fills me with joy and gladness too deep for utterance. Although I can never hope for my left limb to be entirely restored by a perfect cure, yet it, as well as the limb not affected, has become almost entirely straight. I have for some time been walking across the bed-room by holding to dear auntie's hand. Last Friday, as we were getting ready for me to try the daily exercise, I asked auntie to let me try to walk with crutches; and to the surprise and joy of us both I walked across my room, and to the farther side of the adjoining room, unaided save by the crutches. I felt as if I must praise God aloud for his great goodness. Auntie and I were both in tears; while a hush and intense feeling that the holy presence of God was nigh so filled my soul that all human utterance, all power to give expression to my emotions, seemed impossible. When I realize his great goodness to me in every way, the unmerited and invaluable friendship that dear sister Rounsavell has so sweetly manifested toward me, how much her wise administrations, under the guidance of infinite wisdom and power, have been the principal factor in lifting the great intensity of bodily

pain, my cup of thankfulness is full to overflowing.

TUESDAY MORNING.

I WAS interrupted yesterday, and very pleasantly too, by sister Nettie Dolson, who came in a pretty sleigh to take auntie and me out for a drive. We drove about eight miles over the beautiful snow-covered country roads, keeping in sight of the mountains at every turn, and my enjoyment knew no bounds. The sky was almost cloudless, the full glory of the sun shed its gleams about us, falling like pearls of dew over the snow, and causing the landscape, as it stretched away beyond the blue of mountain and hill, to look one vast crystal sea. As I looked away to the lofty peaks of Sugar Loaf mountain, their snow-capped heads pointing heavenward, the whole delightful panorama kissed by the golden scintillations of the sun, a few purple clouds hanging like a holy benediction between the mountains and the blue dome of heaven, a sacred hush seemed to come over me, and I wished to give my entire being to the heavenly influence of the moment, and for the time all thoughts of an earthly nature seemed undesirable and commonplace. I wondered if of such uplifting emotions one could ever tire. I felt, as I never felt before, while under the influence of this delightful spell that life viewed as a spiritual ideality is very, very beautiful, a picture made perfect by light and shade, the dark clouds of sorrow and suffering being just as necessary in the composition as light and the golden sunbeams. This world is a path that leads alike through the dangers and darkness of the forests and along flower-bordered walks to the portals of eternal day, where the pearly gates ever stand ajar to admit those for whom the Savior bled and died. O how my soul was stirred by this mountain scene; and I wondered not that Jesus so often secluded himself among rural haunts in the garden of Gethsemane, nor that John the Baptist preferred the seclusion of the lone forest. I thought also of Elijah being transported from that secluded mount to the realms of everlasting light unto God, our exceeding joy. The unity of Christ and the church, the sweet relationship between him and his people, seemed to unfold new beauty to me; and the Scripture which says, "Out of Zion, the perfection of beauty, God hath shined," seemed to take on a lovelier coloring.

Since last I wrote you I have been favored by a visit from sister Clark, of Connecticut, and also by a brief visit from Elder Vail, of Waverly, Pa., both of which I enjoyed greatly. I was delighted to meet sister Clark, and speak face to face, as we had exchanged some thoughts by letter. It was good to hear how she came to mount Zion, as all must come, with tears and supplication. The relation of her christian experience was deeply interesting to me. She spoke of her love to you, and of how touching were the memories of a night she spent with you at one time in this very room, where she underwent such a deep struggle of soul.

I hope to hear from you soon, and to learn how sister Clarice is. I cannot tell you, dear sister, how much I enjoy my church privileges here under the loving care and teaching of dear Elder Beebe, nor how much I enjoy the society of his daughters and others.

With much love from sister Rounsavell and myself to you all, I am lovingly your sister,

MARY PARKER.

THE EARNEST OF THE SPIRIT.

THIS subject the apostle Paul speaks of in several places by different names, but they only set forth the same glorious doctrine in different phases, establishing the complete power of God in sending redemption to his favored people. That there is no mistake or deception about the matter is evident from the language used in 2 Corinthians i. 22: "Who hath also sealed us, and given the earnest of the Spirit in our hearts." As there are several meanings to the word "earnest," I shall take the privilege of using at least two of those meanings, viz., reality; a pledge given in token of a promise made. The earnest of the Spirit is then a reality; it is not fanciful, or in theory alone, but a reality, a glorious reality, a real substance of things hoped for. It also means that it is a certain pledge of something that is to be manifested; and it is spoken of as being synonymous with "the first fruits of the Spirit." Then we understand that that something to be manifested is just like the earnest in kind, but different in degree. Now it is by measure; then it will be in all fullness, to the highest degree of satisfaction to all the saints; for now we see through a glass darkly, but then face to face; now we know in part, but then shall we know even as we are known. Now we have an earnest of the Spirit, or first fruits, as a certain pledge of the harvest or full crop, which will be just like the first fruits, but in greater abundance. This earnest is not of the earth, but of heaven. It is a spiritual principle imparted to the saints, which they did not have before, only as it was treasured up for them in Christ Jesus. What I am speaking about as not belonging to the saints till it is received by them is in the manifestation of it. It ever has been for the saints, for they were predestinated unto it before the world began. We conclude that all who have the earnest of the Spirit are those who are enlightened, who have tasted of the heavenly gift, who are made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come. It is said that they are sealed with that holy Spirit of promise, which is an earnest of their inheritance, until the redemption of the purchased possession. The earnest of the Spirit is that holy Spirit of promise, and the saints receive it from God direct; for that which is born of the Spirit is spirit. In this sense we are speaking of the product, or that which is brought forth, and not of the effects produced in man; for in one sense man is unchanged, and in another he is changed. It is represented best to our understanding as a leading. Whereas before this again birth, or born from above, the saints are said to have been led by the prince of the power of the air, the spirit that now works in the children of disobedience; but after they are born from above, born of God, they are led by a different spirit. Hence they are changed in walk and conversation, they are turned, their going is in a different direction, and they have nothing to boast of or glory in save the cross of Jesus and the grace of God; for they have not received the spirit of bondage again to fear, but the Spirit of adoption, whereby they cry, Abba, Father. Here again is presented the certain pledge of the crowning work of redemption; for as certain as they have received the Spirit of adoption, just so certain shall they receive adoption, which they are waiting for; and that waiting state seems to be as long as they are sealed with that holy Spirit of promise, which is until the redemption of the purchased possession. By that holy Spirit they are sealed unto the day of redemption. This is the adoption, to wit, the redemption of the body. It is evident that the apostle in speaking of redemption here had reference to the final victory of the saints over all opposition, when death shall be swallowed up of life, when that glory-life shall be fully realized, and they are made complete in the resurrection. This redemption all the saints are waiting for and looking to, and they all shall participate in its glorious triumph; and, we might say, this is the finality of the hope of the saints.

In speaking of the redemption of the body, and that it has not taken place yet, does not detract anything from redemption as it is used in a general sense, but rather establishes or confirms the doctrine as set forth by the servants of God. That the Lord Jesus redeemed his people from under the curse and dominion of the law, and gave ample satisfaction to the justice of God, when he offered himself and died on the cross, is a truth which none can overthrow, so well is it established by Bible authority. When Jesus cried on the cross, "It is finished," we understand that all that was written about this man in the law and the prophets, as well as the redemption of his people, was finished. They were legally and absolutely redeemed, because the ransom price was paid, and that price was the blood of Jesus; and this blood cleanses from all sin. As they were redeemed then and there, we might appropriately say that they were saved; and all that follows after this atonement in the kingdom of Jesus, as pertains to the experience of the saints, is the manifesting of what Jesus did then. It is sometimes said that the work of saving sinners is progressive, that God is still saving sinners, as though they were not all saved in the atonement. What we see and hear in the experience of the saints is only manifesting to them the Lord's redemption and salvation, and that these were for them even when they were dead in sin. The order of the work of redemption, as it is recorded in the Scriptures, is, "Sanctified by God the Father, and preserved in Jesus Christ, and called." From this passage, as well as some others, we learn that the saints are sanctified and saved before they are called with a holy calling; and in that call Jesus is made unto them "wisdom, and righteousness, and sanctification, and redemption." This is their personal experience, and the last mentioned shall not be fully realized until this mortal shall have put on immortality. If his saints have ever experienced God's love and mercy in time, and have been sealed with that holy Spirit of promise, and have been given an earnest of the Spirit, and have received the first fruits of the Spirit, they most assuredly shall be delivered from this bondage of corruption into the glorious liberty of the children of God. That they shall personally experience redemption is not saying too much for this poor and afflicted people. This is an experience which they are looking for, but which many shall not realize until after their mortal bodies are dissolved and mingled with their mother clay; but there will be a remnant according to the election of grace who shall stand on the borders of the earth in that day, who shall not be put in graves, but who shall be changed in a moment, in the twinkling of an eye. This will be a happy experience for all who are counted worthy to be participants in that glorious change. No less shall the happy change be for all who are in their graves, who are sealed against that great day; for they shall come forth in the likeness of their glorified Redeemer. It does not yet appear what we shall be; but we know that when Christ, who is our life, shall appear, we shall also appear with him in glory, for we shall be made like him, and shall see him as he is, because we shall awake in his likeness, and shall be satisfied.

J. BEEMAN.

KETTERMAN, Mo., Jan. 10, 1895.

WAVERLY, Pa., Jan. 18, 1895.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—I send you a letter with the consent of the writer to have it published if you think best. I feel that it is excellent, because from first to last it gives glory and power to God. I love to hear the dear children of God speak of his goodness and talk of his power,

though I never expect to do more than lisp a little of his praise, if indeed I praise him at all.

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

I want to say in regard to the SIGNS, I will be well satisfied with it if it continues as in the past; and I have no reason to doubt but what it will. I consider it the old standby, or reliable; not before the Bible however. It is, and should be, highly prized by those who love the plain, naked, unpolished, unadulterated truth as it is in Jesus Christ. Nothing else will do the quickened soul good.

Your sinful brother,

D. M. VAIL.

BRUNSWICK, Maine, Dec. 30, 1894.

ELD. D. M. VAIL—DEAR BROTHER:—I feel like writing to you this evening; and as you have not sent me word not to write to you again, I will enjoy a chat with you. It is not prudent for me to go to Bowdoinham now, that the cold weather has come; but it seems only a short time to look ahead to April or May, when I hope to meet the brethren again face to face. I was permitted to meet with those I love many times this last year; and instead of being weary, I desire more than ever to be with them. I have wished to-day I could listen to a sermon; and if I had never been taught I was a sinner saved by grace, if saved at all, I should be satisfied to hear the preaching which is all around me. But since Jesus was revealed as my Savior, and I saw the plan of salvation by grace, I am not satisfied unless I hear the name of Jesus exalted.

"Hail the Lamb who came to save us!
Hail the love that made him die!
'Tis the gift that God hath given us,
We'll proclaim his honors high."

I would like to write all the thoughts I have had to-day about the gospel, which is such a joyful sound to me. I did work hard at one time to bring myself into the favor of God and cause him to love me; and what rejoicing I had when I was taught "We love him because he first loved us;" that he had loved me even before the foundation of the world, and had chosen me in Christ Jesus, and clothed me with his righteousness. Tongue nor pen can express the song of praise which filled my heart. It is always a "new song" whenever my mind is led over all the way he has led me, and I see his goodness and loving-kindness to a poor sinner like me. I often feel I have never told my experience, of how I was brought from nature's darkness into his marvelous light, and translated into the kingdom of his dear Son. That kingdom is an everlasting kingdom, and is "within you." It is joy and peace in the Holy Ghost. I feel the assurance that the peace of Christ has been given me, and it passeth understanding. "All thy children shall be taught of the Lord; and great shall be the peace of thy children." How comforting it is that if we are established in the truth, and give all praise, honor and glory unto God, and love to talk of his power, and sweetly-rejoice that when he speaks it is done; when he commands it stands fast; that nothing was made without him, but for his pleasure all things are and were created. "To everything there is a season, and a time to every purpose under the heaven." He has declared the end from the beginning, so nothing can be hid from his all seeing eye; and he does all things well, so there can be no mistakes with him. We have not learned these precious truths from one another, but God has revealed them unto us. Boasting is excluded when we sing of salvation by grace, and the name of Jesus is more precious to us than gold and silver. We gladly "Crown him Lord of all." My hope of salvation is in the life, death and resurrection of Christ. He came to do the will of the Father; and he says, "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." "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." Jesus finished the work the Father gave him to do. The one offering was accepted, and the sins of his chosen people are forever blotted out; for Jesus shed his precious blood, and the church was presented without spot or wrinkle, or any such thing. The work of redemption was complete; and whether I am included among the chosen people or not, I desire to praise God for his wonderful works. They are great and marvelous. "All thy works shall praise thee, O Lord, and thy saints shall bless thee."

"High as the heavens are raised above the ground we tread,
So far the riches of his grace our highest thoughts exceed."

But I must close now, for I shall want to write again, and hope to hear from you when you have time to spend a few moments to talk with me. We all send love and fellowship to you and sister Vail, and our kindred in Christ whom you meet. May we be found speaking of the righteousness of Christ and the salvation of God's people, is the desire of your loving sister in hope of eternal life, which God, that cannot lie, promised before the world began.

ATTIE A. CURTIS.

DANSVILLE, N. Y., Jan. 11, 1895.

DEAR BRETHREN EDITORS OF THE SIGNS:—Please bear with one who feels unworthy to thus address you, while I express my hearty approval and full enjoyment of the grand and soul-cheering doctrine fully set forth and nobly maintained in the columns of the SIGNS. Amidst the perplexing entanglements and attractions of this mortal life I find great enjoyment in perusing its pages, so full of encouragement and instruction. I often question whether I have any right to claim an interest in that covenant which is well ordered and sure, and find myself wallowing in the "Slough of Despond," ready to conclude that were I to succeed in walking out on the dry land I would be so covered with mud and filth that no decent and cleanly person would tolerate my company, and I might as well seek comfort in my wallowings as to offend the nostrils and finer senses of decent people. But O! the filth and stench of this slough, almost suffocated at times, a breath of sweet perfume wafted from the distant shore would revive and encourage me; and fool that I was, I would search among the billows of that pond for its source, but in vain. The heavenly breeze would pass, and leave me wallowing as before. Then would come another reviving breeze of sweet perfume from the pen of Elder Durand, with the assurance that the love of this perfume is evidence of the love of God for such as enjoy it. So then I go into "Doubting Castle" and divide my misery with my doubts and hopes, and wonder if I will ever get out of this miserable slough. Occasionally, however, I do have a temporary respite from the disagreeable and discouraging struggle, when the halo of light which accompanies that perfume reveals to my astonished and rapturous soul the cheering assurance that the mission of Christ upon earth was to save sinners! sinners! Then "hope springs exaltant on triumphant wings," and my soul rejoices in that predestinating love which encircles in its everlasting arms the "remnant according to the election of grace." But why should my hope be so exultant? Is it because I feel the drawing of that love which is the fruit of the Spirit, and leads us to seek the society of the children of God? With this assurance my peace flows like a river, and I rejoice that though my sins are as scarlet, they are made white in the blood of the Lamb. And now, if it were not for that miserable "Doubting Castle" how cheerfully I could go on my way rejoicing. Do any of the readers of the SIGNS have any such experiences as I have described? If so, I would like to know, and also really whether the children of God are so exercised.

With love to the saints, I remain as ever, a sinner saved by grace, if saved at all,

P. WEST.

EXTRAORDINARY OFFER.

WE still continue our offer to send two *new* subscribers, and credit an old subscriber one year, for three dollars; but we *cannot* afford to send to *one new* subscriber, and credit an old subscriber one year, for two dollars. Please do not ask us to do it.

Any one who is already a subscriber is authorized to act as agent for us; and we will send the paper for the first year to any *new* subscribers they may send us at one dollar each, and they are entitled to retain the other dollar for their commission.

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OBITUARY NOTICES.

"HELP, Lord; for the godly man ceaseth; for the faithful fail from among the children of men."—Psalm xii. 1.

When the great Jehovah is pleased to take from our midst some of the faithful in Christ Jesus, we in some degree can enter into the spirit of the psalmist. The fellowship and companionship of those who have obtained like precious faith through the righteousness of God and our Savior Jesus Christ is truly precious.

The church in North Berwick, Maine, has lately been called to part with one of her members in the person of our brother, **Thomas Pound,** who departed this life December 26th, 1894, aged 79 years and 4 months.

Our brother was born in Bishopstone, Wiltshire, England, and came to the United States in September, 1882. He attended the yearly meeting of the church in North Berwick in 1883 for the first time, and since then has had a place in the love and fellowship of the church in these parts. While yet in England he wrote a precious experimental letter to his son John, which I send with this.

Our brother was one of good understanding in the Scriptures, and his conversation was spiritual and edifying. He died suddenly of heart trouble; and on Dec. 29th, at his home in Dover, N. H., I preached from the words, "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready."—Rev. xix. 7. His three children, John, Thomas H. and Charlotte A., survive him. Their remembrance of him is that he was an unselfish, honorable and godly man, which is consolation to them in their bereavement. May the gracious Lord bless them, is the desire of

FRED. W. KEENE.

(*See communication on page* 35.)

DIED—At her late residence in Smyrna Del., on Thursday afternoon last, Jan. 17th, **Mrs. Ann Jemima Foxwell,** in the 74th year of her age.

From general good health, supported by a vigorous constitution, and unusual activity for that age, her death was to all of us distressingly sudden and shocking. A slight cold, without any alarming symptoms, developed into pneumonia, and terminated in a few days fatally. She was received into that church upon a very satisfactory profession of faith nearly thirty years ago. She was evidently ordained to bring forth much of that kind of fruit that remains for a testimony to those that come after. While sitting yesterday, mingling with the weeping family, my mind ran back to recount many interesting incidents of my long travel with that church. I once attended the funeral of an own sister in the flesh to sister Foxwell. It was more than forty-one years ago. The one sister was the first funeral, and the other the last, among the many that I have attended at that place. Not only nearly all the old members are gone, but most of the congregation that I first met there; and nearly half of the members since gathered in are sleeping together their last slumber. Many times have we gathered there to weep for and with each other in bitter sorrow; but the seasons have not all been sad. Many times has that Sun risen upon us that so long ago illuminated

the shadows of death; and for a season we could rejoice together, and sing that song which appertains to the land and to the inhabitants of Judea. Nowhere in my travels and labors have I seen so often and so clearly the hand of the Lord in building up his spiritual house. Though many precious gems have been plucked from the earthly building, yet the Lord has pledged his faithfulness that they shall be his in the decisive day. We have not been all the time in the valley of tears, but have known something of that new song which appertains to mount Zion. We should not grieve all the time over what is gone from us, but rather contemplate the heavenly gifts with which we have been favored, and which we were favored to enjoy for so many years. Our departed sister adorned her profession all the years allotted her, gave full proof to all of her holy calling, died in the triumphs of faith, and had no need of further trial, sorrow or suffering to enter the heavenly rest.

I have indulged in some of these reflections to get somewhat away from the tomb and scenes of bitter weeping; to call up and ponder over the sweet communion and fellowship that I have for so many years enjoyed with these precious gems, destined ultimately to be jewels in the royal diadem that crowns their Redeemer.

E. RITTENHOUSE.

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THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,

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Anno DOMINI 33.

42 [m] There laid they Jesus therefore [n] because of the Jews' preparation *day;* for the sepulchre was nigh at hand.

CHAPTER XX.

1 *Mary cometh to the sepulchre:* 3 *so do Peter and John, ignorant of the resurrection.* 11 *Jesus appeareth to Mary Magdalene,* 19 *and to his disciples.* 24 *The incredulity, and confession of Thomas.* 30 *The scripture is sufficient to salvation.*

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to [k] my brethren, and say unto them, [l] I ascend unto my Father, and your Father; and *to* [m] my God, and your God.

18 [n] Mary Magdalene came and told

Anno DOMINI 33.

[m] Is. 53. 9. [n] ver. 31.

[k] Ps. 22. 22. Matt. 28. 10. Rom. 8. 29. Heb. 2. 11. [l] ch. 16. 28.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, FEBRUARY 6, 1895. NO. 6.

D L Blackwell 1Jun95

CORRESPONDENCE.

SOUTHAMPTON, Pa., Jan. 8, 1894.

DEAR BROTHER BEEBE:—I send you the experience of our aged sister, Rebecca Wells, whose name has been seen occasionally in the SIGNS with some very sweet hymns of praise that she has written. She spent the winter of 1890 and 1891 with us, and her daughter, sister Bertha Wells, who was then living here. The pages I now send you for publication in the SIGNS were sent to us from time to time, as she found time and felt at liberty to write. The last one came three or four months ago. While it is very rich, I think, and full of interest to exercised souls, we who have heard her talk can realize how very much that would be fully as interesting she has omitted. While she was with us she was much at liberty in her mind to talk of her wonderful exercises, and the very wonderful circumstances in providence connected with them, which have hardly been alluded to in what she has here written, being, many of them, of a very painful nature, although through them the wonderful works of God were made known to her in most surprising ways. She seemed to have been given great liberty while here, and an experience of fellowship and union of soul with the church, and a freedom and comfort and sweet communion with the brethren, that she had never experienced to that extent before. And she united with this church by experience, having been baptized in the fellowship of the Particular Baptist church in England. We hope, if the Lord will, we may have her with us again before she is called away from these earthly meetings to the assembly of the glorified saints in heaven.

What a comfort and benefit to the church are the presence and communications of those who are so deeply experienced and so filled with the Spirit that they may be said to walk with God. One might think that their richer experience and more full assurance of faith and love would tend to dishearten those whose faith and exercises seem as poor and weak as mine; but on the contrary it is the most encouraging and comforting of all things to such, and seems sometimes to make me forget that the enemy has power to raise up doubts and fears in the soul.

Your brother in the hope of the gospel,

SILAS H. DURAND.

BRANTFORD, Ontario, August, 1892.

MY DEAR AND BELOVED SISTERS AND BROTHER:—It has been on my mind for a long time to write down a few things of what I hope have been the Lord's dealings with me; but feeling my weakness and inability so much, I have put it off from time to time, feeling that I could not give to God the praise and glory and honor due to his most holy name. But as you, dear sisters and brother Durand, with many dear friends, have requested me to do so, the Lord willing, and trusting the Holy Spirit to be my guide, I will now try.

I was born on the sixth day of April, 1817, in the parish of Kyarsh, in the county of Kent, England. My parents did not make any profession of religion, but when they did go to a place of worship it was to the Church of England; but I did not go till I was about twelve years old, when the minister opened a Sunday School, and I went there for about two years. Then I left my home to live out in service. My mother taught us children to kneel down by her knees and say prayers; and from my earliest recollection I had a love for the name of Jesus. But it might have been only a childish love. My brothers older than myself used to sing the hymn commencing,

"See the kind Shepherd, Jesus, stands
With all engaging charms;
Hark! how he calls his tender lambs,
And folds them in his arms."

O how I did love that hymn! and I seemed to understand that they were not literal lambs. There were no other churches near the village where we lived, but there was a Baptist chapel about four miles from there. When I was a little child, indeed long before I was born, there was an old lady who went by the name of Dame Terry, a christian woman, and she used to go to that chapel; and in course of time one and another from the surrounding villages went and were brought into the church. There was one man in the village where I lived who was called the first fruits of the church where I was a member. After he became a member he used to hold a prayer meeting at his house in the week; I do not know how often. One evening a cousin of mine came to our house and said she wanted to go and hear that man, and asked my mother if she would let me go with her, as she did not like to go alone. My mother consented, so she took me by the hand and led me into the house, which was near by. It was more for curiosity than anything else. Soon after we went in, the man took a chair and stood it in the middle of the room, and then knelt in the chair and prayed. Then he read and sang. There was no one there but she and I, and I shall never forget it. That same person was baptized a few months before I was, and one of that man's sons was baptized at the same time as myself, nearly forty years afterwards. As time passed on there were others brought into the church. Then they leased a house on a place in the village where my mother was born and brought up, and they had it made into a chapel. That was the chapel that I was brought into. It stood on the place that was my home, which we left when we came to Canada. That is why I prized it so much, and my husband knew it. When the church was constituted they opened a Sunday School and taught children in the morning, and in the afternoon and evening there was preaching. I went to the school a few times. There used to be three, and sometimes four, men to teach the children. They would give the children spellings to learn during the week, and then they would hear them say them, and then read a little lesson. That was all they did. The rest of the morning the men would read, sing and pray, and I never forgot some words they used in their prayers, which were these, "O Lord, draw nigh unto us, and help us to draw near unto thee." O how I did ponder those words in my mind, as I knew that God would not come down on the earth. Since I have known the Lord I have thought how little we know what is going on in the mind of a child. I used to wonder what those meetings were like, as the people were spoken of as a despised people, as though they met together for something that was not good. O what a wish I had to go! but my mother never would let me. In a very few years, I suppose, the place was too small for them, so they bought a piece of ground about two miles from there, and had quite a large chapel built, and were there quite a number of years. Then there was a division, and the old members came back to the old chapel, not long before I went into it. I have many times thought in what wonderful ways God works for his people, to bring them to himself. I have written these things for you to read, as I feel that you will be interested in them.

Now I will go back to the time when I was about five years old. I may not have been more than four. I cannot tell my age exactly. One night I awoke, and my face was nearly buried in the bed-clothes, and from out of the top of the clothes I saw that there was a very bright light in the room, at which I wondered, as a candle was never taken into the children's room, but was always stood on the mantlepiece in my parents' room. I listened a little while, but did not hear a sound of anything. Then I put the clothes from my face, and O what a sight I saw! As I lay on my bed I faced the east, and from north to south there were tables a little distance apart, and both sides of those tables were filled with people. The tables continued as far as I could see, and died away in the distance, as it seemed to be miles. At one of those tables there sat near me three men. They had white hair and beards, and their countenances looked beautiful. They appeared to be talking lovingly to each other, and it was revealed to me that those three men were Abraham, Isaac and Jacob, and the people all seemed to be waiting for something. As I was but a child, I felt a little afraid, and buried myself in the bed clothes again. When I looked out again it was so dark that I could not even see the window. I did not sleep any more that night, but watched for the morning; and when it was light enough for me to see around the room I was so surprised, after what I had seen, to find all things just as they were when I went to bed. I did not say anything about it to any one, but kept it to myself, and pondered it in my mind. No, I did not tell it to any one until I went to Southampton, in 1890, where I believe the Lord led me to unburden my mind. O how I wish I had the ability and strength to write the history of my life! but I feel that I can only touch upon things as I go along.

As I grew in years I would sometimes wish that I were a better girl, as I felt that I must be a great deal better than I was or I could never go to heaven. When in my fifteenth year I went to live out, and the man where I went to live was an Infidel; but I did not know what an Infidel was, until one morning I was horrified to hear him tell his children they were not to read the Bible any more. For about five years and a half I did not go into a church-house more than two or three times, and

that was the English Church. After that, for several years, I lived with Church of England people, when I used to go to their meeting once on Sunday, and would feel very tired of the preaching before it was over. After a while I became much dissatisfied, as there seemed to be a something that I wanted, but could not tell what. I mentioned this to an old lady that I used to go to school to, and she said, "Now, Rebecca, you go to church and take the sacrament, and you will feel so comfortable afterwards." But I said, "O dear, I do not feel fit to do that." She said, "Why, you have nothing to do; only when you get into the church, try and think of all the sins that you have committed, and then when you have taken the sacrament you will feel so comfortable." So when the time came I went, and tried to do as she had said, and after that I felt much worse. When I returned home I got the Bible to see what it said, and I read, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself." That was the way I felt, so that I never went again. Time passed on, and I was married. My husband would often go away of an evening till towards midnight, and leave me alone. I would sew until I got tired, then I would read the Bible. I commenced to read the Old Testament, but did not find much to comfort me, so I turned to the New Testament, which I thought more interesting, although I could not understand a great deal of that. One Sunday afternoon when my husband was in the house I was reading, when I came to these words that Jesus said to the woman, "Neither do I condemn thee; go, and sin no more." I thought, O! if I could have those words spoken to me by Jesus, what would I give? I called the attention of my husband to them, as I thought them so beautiful, and that he would be interested too; but he did not take any notice of them. I had two little children, when my husband was laid by with rheumatism for a long time, and I had very poor health too. I sewed to bring in a living. About this time I had a dream. I thought that I was walking along some place, and there was a dreadful earthquake, the earth opened as close to my feet as it possibly could without taking me in. The shock awoke me, and I felt so glad it was a dream, as I felt I was not fit to die; and it set me working for my life. When some months had passed I dreamed that I was dying. O! the feeling was awful, as I felt myself to be sinking, sinking, sinking, and I thought I was going to the bottomless pit. In the twinkling of an eye I was taken up to the gates of heaven, and at those gates there stood two men alike. One took hold of one of my arms, and the other took hold of my other arm, and led me along an immense archway. The workmanship was magnificent, and the huge pillars were of polished stone. We walked along very steadily, and I was admiring what I saw. Then I looked forward and saw the opening at the other end; and as we drew nearer, there were people there. When we had walked a little farther I saw a great number of people, and Jesus in the midst, raised above the people, and every eye was fixed on him. O how I did long to get there! but before we reached the end I awoke, feeling very happy. I thought O! if that is dying the death of the righteous, I will try and not commit any more sin. So I set to work in good earnese; but, O dear! Some times I would have a piece of sewing that I could not finish until after twelve o'clock on a Saturday night, and then I would think, "O dear! I have broken the Sabbath;" and I found I got worse instead of better. After a while I gave up trying, and thought I would wait till I could have more time to attend to those things. So I struggled along until I had five children, when the youngest, a dear little boy, was taken sick. He was ill a month, and then died. When he had been sick about two weeks, one evening when his father came into the house I had my babe on my lap, and he appeared to be very ill. I said to his father, "Do go and ask some one to come in, as baby is so sick I am afraid he is going to die;" but he said, "I don't know who to ask; and another thing, I can't afford to have any one here." So I thought I was in duty bound to obey him. I was feeling quite sick too, so that I really needed nursing myself. I sat up of a night as long as I could, and then took him and lay down on the bed. Early one morning I saw that he was dying, and I told his father, who then went for a woman. When the woman had come, one of the neighbors, seeing that something was the matter, came to the door to inquire, and the woman told her the baby was dead. I heard her say, "O! never mind the baby; I was afraid it was the woman." I thought, O! my baby was fit to die, but I am not. I was feeling quite sick and weak. When eight weeks had passed away I felt such a desire to go to meeting, and I asked my husband if I might go. He consented, and I got ready and started. But I had not gone far from the house when I felt a great weakness come over me, and I stood still and did not know what to do. I felt I could not walk to the meeting, and I did not want to go back to the house. The Baptist chapel was just across the road from where I stood, and it was their time to commence, so I thought, I will go in there. I will go in at the back door, and it may be I shall not be noticed. When I got to the door the deacon, Charles Capon, commenced to give out a hymn. I cannot tell how I felt. It seemed that that place was so full of something that I could scarcely breathe, and such a weight hung over me that I could not so much as lift up my eyes. The singing seemed very solemn, and yet so sweet. When he gave out the fourth verse I burst into tears, wondering how it was that he gave out that hymn, as no one knew I was coming, for I did not know myself five minutes before. I will write the hymn.

"Now shall my inward joys arise,
And burst into a song;
Almighty love inspires my heart,
And pleasure tunes my tongue.

God on his thirsty Zion hill
Some mercy drops has thrown;
And solemn oaths have bound his love
To shower salvation down.

Why do we then indulge our fears,
Suspicions and complaints?
Is he a God, and shall his grace
Grow weary of his saints?

Can a kind woman e'er forget
The infant of her womb,
And 'mongst a thousand tender thoughts
Her suckling have no room?

Yet, saith the Lord, should nature change
And mothers monsters prove;
Zion still dwells upon the heart
Of everlasting love,

Deep on the palms of both my hands
I have engraved her name;
My hands shall raise her ruined walls,
And build her broken frame."

I cannot tell how I felt during the service. I thought it was a heaven below for those that were there, but not for me. I sat in tears nearly all the time, and when the service closed an old gentleman came to me and held out his hand to me to shake hands. That made my tears flow afresh, as I thought, O! if you knew what a sinner I am you would never take me by the hand. Although he was quite a stranger to me, I felt such a love for that man as I never felt toward any one before. As soon as I had parted from him and turned to go down the aisle these words came to me, "My heart is fixed, O God; my heart is fixed." I felt that I could join with the psalmist, and say with all my heart, O yes, and so is mine. Then followed the words, "A day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." I felt I could say again with the psalmist, O yes, and so would I. I thought it was so strange that those passages of Scripture came to me when I had not been thinking of them. I was loth to leave that place, and lingered around that door to the very last, not knowing when I should be able to go again. I would have been there every time those doors were open if I could. Yes, there my mind was fixed, and I never wished to go anywhere else, as I never had a doubt, but felt sure, that they were the good people spoken of in the Bible. But how they became good I did not know. With these feelings I returned home, but how different from the feelings I had when I went away from home. O how I did think of those people, and wish I could meet with them; or if I could do something for them it would make me feel happy; even if I could only go and sweep up the place for them; and even that I did not feel worthy of doing. On a Sunday evening, when my children were in bed, I would sit and think of those people, and wish that I could go and hear the preaching. One Sunday evening as I sat in that frame of mind, these words came to me, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." They came to me so forcibly that I was quite startled, and looked around to see if any one was near me. I thought them beautiful words, but I did not understand them, as I could not think they were for me. I had never heard or read anything about the Lord's people or their experience; but I thought of them a great deal. When some weeks had passed away I heard that my uncle was expected to preach on a certain Sunday, so I asked if I might go and hear him preach once, and I got consent. When the time came I eagerly went to hear him, and to my dismay and sorrow he seemed to cut me off from everything that was good. In his discourse he said, "There are some people who teach their children to say the Lord's prayer, when at the same time they and their children may be children of the devil." Then he quoted this passage of Scripture, "And Jesus said, Ye are of your father the devil, and the lusts of your father ye will do." I felt that I was the guilty one, as all he said seemed to be for me, and his sharp eyes seemed to be on me all the time. I went home feeling cut off and cast down. When the time came for my children to go to bed I told them not to say the Lord's prayer any more, as I thought it was not a proper prayer for little children to say, but only say the verses; and they willingly obeyed. I could not get to chapel again for some time, and my mind was so much troubled I did not know what to do. I wept much, and tried to pray for mercy; but I did not let any one see me weep if I could help it. My husband sometimes would see I had been weeping, and he would be angry, as he thought I had been weeping for my dear baby. Weeks passed away, and I grew worse and worse. My sins appeared before me like mountains, and I could not say anything to any one, as I thought that there was no one in the world so bad as I. I felt this way for some weeks, until I thought that every one could see me just as I could see myself. I thought that even little children looked at me with astonishment. I felt that as long as I lived I should be despised by every one, and when I died hell would be my portion, and a just one, too. O! my dear readers, who can describe the feelings of a poor soul when brought to this stopping place? I answer that it must be felt to know anything about it. In this state of mind one night I went up stairs to go to bed, and before lying down I thought I would try and ask for mercy once more.

So I kneeled down beside the bed, and said, "O Lord, have mercy upon me." Here I paused, as I did not know what to call myself, as I felt myself to be something worse than a sinner; but finally I said, "A poor, miserable sinner." Then I arose from my knees and laid down on the bed. Whether it was immediately after I laid down, or whether I swooned away, I cannot tell, but it seemed that some one bent over me, and spoke with such a voice as I cannot describe, only as a powerful voice, as I felt it from my head to my feet, and raised me up from the bed. The words were, "Thy footstool shall be in heaven, not in hell." I cannot describe my feelings at that time, but I thought it wonderful; and as soon as I came to myself a little, I began to wonder if it had awakened my husband. I turned my head to see, but was glad to find that he was still sleeping. Then I listened if I could hear the children, as I thought that wonderful voice enough to awaken all in the house; but I could not hear a sound, so I lay thinking for some time. Then I fell into a comfortable sleep, and when I awoke those wonderful words were with me. In the morning when I arose everything seemed to be changed; and when I sought for my burden of sin it could not be found. Instead of expecting every moment to be cast into hell, my eyes were raised toward heaven, with a hope that the Lord would forgive me my sins, and take me to heaven when I die. I went along in this way for a little while, then I became very anxious to know who were the elect, as I had read, "For the elect's sake those days shall be shortened." One day I heard one woman say to another, "Was that man a Baptist that preached on Sunday?" She said, "O yes." She said, "I asked you because I did not hear him say anything about election." That caused me to wonder the more. I went to chapel when I could for about nine months before I heard a word about election. Then Mr. Wells, pastor of the S. Tabernacle, London, and Mr. Banks, from London, came to the anniversary; and Mr. Wells told his experience about election, which suited me, and gave me to see who they were; but I did not think that I should ever be one of them. Mr. Banks told some of my feelings as he quoted these words, "Like a crane or a swallow, did I chatter. I did mourn as a dove." "I am like a sparrow alone upon the house top." There was a person attended the meetings who, I afterwards believed, watched me very closely, and when she saw that I had no hymn-book she gave me one. I will call her my friend, as I may have to speak of her as I go along. I soon began to search the book to see if I could find the hymn that I have mentioned, and to my great delight I found it; and while searching for that hymn I came across the one commencing,

"When I can read my title clear
To mansions in the sky."

I thought, Is it possible that any one ever can do that? I thought if I could do that I would be willing to endure all that might follow. But little did I know at that time what there was in store for me. It was but seldom that I could get out to hear preaching, and I did feel to want to go so badly. One Sunday evening in the winter, when it was very dark, so that no one could see me go (as I knew if they did they would tell my husband), I made haste and got my children to bed, and went out very softly; and when I was about half way to the chapel, these words came to me so sweetly, "If I may but touch the hem of his garment I shall be made whole." I thought they were beautiful words, and could not help wishing I had lived when the Savior was upon earth, as it might be he would have spoken a kind word to me. But I did not understand at that time. I went and stood in the back part of the chapel, where no one could see me, and I heard the sermon very sweetly. Then I returned home, and no one knew that I had been away that evening.

I traveled on in this way for some time, with doubts and fears at times, until one day these words came to me so startling, "Every idle word that man shall speak, they shall give account thereof in the day of judgment." I thought, Alas! alas! poor me! I am lost and undone, as I shall not be able to stand in that great day. I thought at that time that the judgment was after death. For many months O what tears I shed! I cried because it was of no use crying. I often got the hymn-book and read the hymn commencing, "Rock of ages;" and when I came to the verse, "Could my tears forever flow," O what trouble I was in! I went on in that way until I felt myself to be near my grave, and people thought me to be in consumption. No one knew what ailed me. I did so hate my past life, and often wished I were a bird or an animal that had no soul to be lost. I could not bear to think an evil thought or speak an idle word, and I hated to hear any one else do so. I did so wish to be good and try to gain the favor of God. But I lived to prove that all my efforts failed, for when I would do good, evil was present with me, so that I could not do the things that I would. I had not lived in any open sin. I never was fond of dress, or of going to any place of amusement; but it was this wicked and deceitful heart of mine that was the cause of all my trouble. I remember at one time, when I was a young woman, of being told that a young person I knew had fallen into disgrace, and O how I did feel that monster pride rise up within me, as I thought within myself, I am not like that young woman. I have kept myself from falling into disgrace. But, my dear readers, when I was brought to see myself as I stood in the sight of a just and holy God, O how I hung my head in shame. Yes, it was then that I was made to see that it was the Lord that rules on high that had kept me from evil; and adored be his great and holy name for showing me these things.

"Why was I made to hear thy voice,
And enter where there's room?"

This trouble lasted for some months. The idea I had of heaven at that time was this: I knew that there were a people that were ordained to enter heaven, but I did not think they were sinners like myself. I thought they were the righteous, the elect, that are spoken of in the Scriptures, and that they would be nearest to the throne of God and the Lamb; that all the sinners are to be judged at the last great day; that God would be pleased to have mercy on some, and take them to heaven; that they would be round about those others, looking on, but not joining with them in their hymns of praise to God and the Lamb. All the hope I had at that time was that if I might but be one of those I would be satisfied. At length it pleased the Lord to give me a little comfort. One Sunday Mr. Inward, the pastor of the church, in the course of his sermon spoke of the last judgment, in which he said that the Lord's people would not be judged at the last day. I did not feel that I was one of those people, but in some way my mind was relieved, but not fully satisfied for many years afterwards, which I may speak of at some future time.

One night in my sleep I heard some one call, "Timothy," three times, and I awoke, and wondered what it could mean. The next day I got the Bible, and as soon as I could I read all the epistles to Timothy, and was somewhat comforted in so doing. At another time this Scripture came to me, "I see men as trees walking." I again wondered what that could mean; but I was brought to see as that poor man was literally, so it was with me in regard to heavenly things; I could not see them clearly. There is a large field here that I might go over, and speak of my joys and my sorrows, my conflicts and cares, and of the wonderful way in which the Lord appeared for me, so that I might go and hear his word preached. But I must pass them by, as I have done much before. I did love those people and could rejoice to hear the preaching, though it was for others that I rejoiced, and not for myself, as I could not see that I could ever have an interest in so great a salvation. There seemed to be something very mysterious about it all. One Sunday Mr. Inward preached from this Scripture, "He shall feed his flock like a shepherd; he shall gather his lambs with his arms, and carry them in his bossom, and shall gently lead those that are with young." I was so overcome by that sermon, especially the last clause, that I nearly fainted. Some of the people noticed me, and spoke to me on leaving the chapel, but I did not tell them the cause. I did not greatly rejoice, as there seemed to be a great mystery still hanging over it all. At one time I was sick, and my friend asked me if she might wait on me, for which I felt very thankful. Her kindness was very acceptable, as I was situated, having at that time five little ones to provide for. So time passed on for some months, when one afternoon my friend came into the house, and calling me by name, said, "I came to see if I can do a little sewing for you, as I am sure you must have a great deal to do for all your little ones." I thanked her, and gave her a garment to work upon; and as we were sewing and talking together, in some way or other I commenced to tell her of my experience, though not aware that I was doing so. She said to me, "Have you a hope that you are a child of God?" Those words came to me with a great surprise; and as she spoke there was something passed over me like a flash of lightning, and struck me dumb. I tried to answer her, but my lips quivered, and I could not speak. My friend was very busy sewing, so that she did not notice me. Finally I sighed deeply, and then said, "O! I don't know." During the few moments that I was speechless there was much opened up to me of what I had passed through. But I do not believe that it was those words as they fell from that person's lips that made me speechless, but that it was that flash of light that attended them that took away my speech. But when I could speak again my tongue seemed to be loosed, and I at once began to speak of the exercises of my mind. My friend, looking at me with surprise, said, "Why, you ought to go before the church." That was new to me, as I had never heard of such a thing. Then she explained it to me, and I at once felt a desire to be one with those people, but thought that would never be my happy lot, as I was situated. I cannot express the joy I felt at that time, as all things appeared new to me, and it seemed that I could look back and see all the way the Lord had brought me, and how he had made me see wonderful things, and how gloriously he had redeemed his church with his most precious blood. I could rejoice in God as my Savior and my Redeemer, and could now read my title clear to mansions in the skies. O! it was a place of broad rivers and streams to my poor soul. I was like a bird freed from its cage. But I cannot speak of half that I saw at that time. I could understand the preaching better, too; and those dear people seemed nearer to me, and I nearer to them. I passed a few weeks in that happy state of mind; then my friend told me there were to be two persons baptized, and she would so like for me to go, as I had never seen any

(Continued on page 45.)

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 6, 1895.

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THE SABBATH.

WILL Elder F. A. Chick please give his views on Sunday, or the "Sabbath," as it is called? The Seventh Day Adventists are quite brave here. They sent us a pamphlet entitled "Rome's Challenge, or, Why do Protestants keep Sunday?" It was copied from *The Catholic Mirror*, the official organ of Cardinal Gibbons and of the Papacy in the United States, charging Protestants with following after Catholicism. We wanted to see some able writer upon the subject. Yours in hope,

MRS. T. M. SHEARER.

NORTH YAKIMA, Wash., Dec. 21, 1894.

REPLY.

BY way of introduction to what we desire to say upon the subject proposed by our sister, we desire to copy some extracts from the pamphlet referred to above by her:

A gentleman here [Newark, Ohio] by the name of D. M. Guy, who has been much interested in our meetings [we suppose the writer means Seventh Day Adventist meetings], has written Cardinal Gibbons asking the following questions:

1st. Was the Sabbath changed to the first day?

2d. If so, by what authority, and when?

3d. Did Christ or the apostles declare a change in the day?

4th. Are not Protestants inconsistent in keeping the first day as the Sabbath and not the other feasts?

Mr. Guy received the following answer:

CARDINAL'S RESIDENCE,
408 S. CHARLES ST., BALTIMORE, MD.,
Nov. 14, 1894.

MR. D. M. GUY—DEAR SIR:—Your letter to Cardinal Gibbons is received, and he bids me answer:

1st. The seventh day Sabbath was changed to the first day.

2d. It was done by the sanction and authority of the Catholic Church. At first the custom obtained in some localities. It became general in the fourth century.

3d. There is no declaration of Christ or the apostles on the subject.

4th. Protestants are inconsistent, as you say.

Yours very truly,

C. F. THOMAS, Chancelor.

There is considerable other matter in the pamphlet, but as it does not especially belong to this part of the subject we forbear to quote further. We desire to call special attention to these statements of Cardinal Gibbons. His declarations must be considered as authoritative from the Romish standpoint; and he says briefly and emphatically above, first, that the day was changed; second, that it was done by the sanction and authority of the Catholic (or Romish) Church; third, that Christ and the apostles had nothing to do with this change; and fourth, that Protestants who accept this one feast day of the church of Rome are inconsistent, in that they do not observe the other feasts also appointed by the church. Protestants profess to take the Bible as their only guide; and yet here they follow not the Bible, but the dictum of the church of Rome, which claims her traditions and authority to be equal, and in some respects superior, to the Bible. It seems to us that so far as the charge of inconsistency against Protestants is concerned, the facts fully sustain it.

As far as the controversy between Romanists and Protestants is concerned we have nothing to do. We are neither Romanists nor Protestants; but it is our joy to know that we as a people, under various names indeed, but with oneness of sentiment in all that is essential to the faith of Christ, have never been one with Rome, but ever since the papacy began have not ceased to testify against her as the embodiment of antichrist on earth. All Protestant sects had their origin in Rome, and five centuries ago were one with that apostate church. Out of a false church surely the bride of Christ, the church of God, could not arise. This is one of the main reasons why we can never receive the ordinances nor the ministrations of any Protestant sect. They all came out of Rome, and have no higher authority than Rome. Much of Rome has been retained by those sects which sprang out of her. Baptisms, ordinations and church organizations can never rise higher than their origin. If Rome was antichrist five centuries ago, then Protestant baptisms, ordinations and organizations cannot be such as are authorized by the God of heaven. As Cardinal Gibbons well says, Protestants are inconsistent in receiving the first day Sabbath (as they denominate it) from Rome, and at the same time refusing all else that Rome holds out to them.

But Cardinal Gibbons, if he were interrogated, would also assert another truth concerning the inconsistency of Protestants. He would assert, and with absolute truth, too, that the apostolic baptism was dipping, and that Rome, and Rome alone, is responsible for the introduction of sprinkling to take the place of dipping. Cardinal Gibbons will have no more hesitancy in saying this than he did in saying that the church had changed the Sabbath, because that church owns no allegiance to the Bible more than to her traditions; and her claim is to Protestant ears that most abhorrent one, that she has a right to change times and seasons and ordinances. Protestants take Romish Sabbaths and Romish baptisms, and give them no credit, for their own property. Some would call this, if practiced in the ordinary affairs of life, by a name bordering on stealing.

It is, on the other hand, our rejoicing that we have received nothing from Rome but bitter persecution, and that we owe nothing to Rome except to pray for our enemies, and for all who evil entreat us and despitefully use us. It is our joy to turn to the Scriptures alone for instruction in doctrine and practice, and to the Holy Spirit, and not to the church, either true or false, for the interpretation of the Scriptures. We may well ask, if we must have a college of church dignitaries to interpret to us the words of Jesus, of prophets and of apostles, who shall be found capable of interpreting their interpretations? Let us hear what our Father in heaven says directly, and not through the Babel of human voices, which all alike claim to tell us what our Father above has really said. Let us beware lest those who seek to expound the Scriptures take the place of the Scriptures themselves in our attention. For us all there is a need of warning. We are all so prone to trust in the seen rather than the unseen things. Even an apostle would not be followed any farther than he followed Christ.

But we are well aware that these thoughts are rather out of the line of the inquiry proposed by our sister. We hope, however, that they may not seem out of place. Time and space would forbid that we should enter into any extended discussion of what is called the Sabbath question. It has, moreover, been often handled in this paper. Some time during this past year there was a very complete and very forcible presentation of this matter published in the SIGNS. We do not now recall the number, nor by whom it was written, but think it was sent from Tennessee. We do not, therefore, desire to again cover all that ground, even if we had the ability to do so, which we have not, but will briefly suggest a few things.

The Mosaic law never enjoined the keeping of the Sabbath upon any people but the Jews. However needful for the welfare of man and beast a rest from toil of one day in seven may be, it is certain that in its ceremonial, religious aspect it was enjoined upon that typical people only. While no doubt physical and moral benefit to that people resulted from the observance of the law of the Sabbath, yet its chief object was as a type to point forward to the better spiritual rest into which they do enter who have ceased from their own works. But while the Sabbath pointed to this rest from our own works, and was designed to do so, the carnal Jews so perverted this law, as they did also all the other types, that they made the doing of this law of the Sabbath one of the works by which they hoped to be saved. What a commentary this is upon the utter perversity of fallen man, that he should turn the type of absolute rest from the works of the law into a work of the law by which he must be saved!

Paul found this to be the condition of things among the Jews; yea, it had been his own condition prior to the revelation of Christ in him. But now Christ had been so revealed in him that there was no room left for the types, except as types, by referring to which he could better preach Christ. The substance had so filled the whole mind and heart of Paul that the shadows must flee away. The shadows witness that there is a sun; but nevertheless when the sun appears and bears testimony to its own presence the shadows disappear. Moreover, as Paul went through the churches of Christ themselves he found much of legality still remaining. Many had not been brought out into the clear light of the word as he had been. He found many of whom he had to say, "My little children, of whom I travail in birth again until Christ be formed in you;" that is, until they should be freed from all legal hope, and should come to trust and rejoice only in Jesus.

Paul knew that every type, including also this of the Sabbath day, was fulfilled in Jesus. Jesus had said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (or a Sabbath); and so Paul wrote, "There remaineth therefore a rest [a Sabbath] to the people of God." This Sabbath, unlike the type, shall never end, and give place to another week of toil. This Sabbath, this rest, is forever and ever. This is the christian's privilege and joy. How sweet is this rest which shall not be ended. What a blessing to understand and realize what this rest in Christ means. They who would go back to observing days and times (even Sabbath days) are returning to their toil. They are ceasing to rest. How much this robs them of! How it dishonors him who had given them rest! How completely this would deny the truth which God had declared, that the works were finished! Therefore Paul, while he exhorted to forbearance and love between the weak, who still felt bound to observe the day, and the strong, who saw their rest in Christ clearly, yet was very earnest and bold in testifying that days were nothing, but Christ was all.

Paul exhorted his brethren very earnestly, because he had their interests at heart, and loved them as brethren, to turn away from the bondage of observing days to the liberty of Christ. Their weakness in this matter was a loss to them. Paul desired that they should receive and enter into all the fullness of truth and grace that was in Jesus Christ. He well knew that if Christ were all and in all to any man, that man henceforth would not be subject to ordinances. Some brethren to-day may not see this matter clearly, even as some in Paul's day did not; but as Paul still loved them as brethren, and was only desirous that they should not miss the joy which he had himself found in coming to see in Christ the fulfilling of all Sabbaths to him, so now we hold such brethren in full fellowship and love, and only desire that they may be able to

throw off this yoke of bondage through Christ, which strengtheneth them. We would that all our brethren in Christ should have, not one Sabbath day in seven only, but that to them every day should be a Sabbath, since every day Christ is theirs and they are Christ's.

To sum it all up, the Jewish Sabbath of the seventh day was never changed by divine or apostolic authority to the first day of the week. There could be no Sabbath before the six days of labor, because there can never be such a thing as rest until after the toil has made us weary. A first day Sabbath, therefore, would be an absurdity. Cardinal Gibbons tells the truth when he says that the change was made by the sanction and authority of the Romish Church. Still further, the whole spirit and letter of the New Testament teachings is that christians through Christ are free from the law of the seventh day or Jewish Sabbath.

Still further, we as Baptists do not cease from labor upon the first day of the week, or any other day, because the Lord has sanctified it as a holy day, but solely because we must be law-abiding citizens, and because it is needful for man and beast to have rest from toil, and because we desire to meet for the public worship of God at least that often; and the day in which by law we are commanded to abstain from needless toil is the most suitable one upon which to meet for worship.

C.

IMPRESSIONS TO PREACH.

A BROTHER, as will be seen by his letter on the 60th page, desires our advice on that part of his communication which relates to impressions upon his mind relative to preaching the gospel. This is a matter in which we feel a delicacy, especially as we are not personally acquainted with the brother. The work of calling, qualifying and thrusting into the ministry such men as God will approve, belongs exclusively to the Lord Jesus Christ, as Head of his church and Lord of his harvest. In this sentiment we are sustained by the Scriptures and by all Old School Baptists, and opposed by nearly every other religious order of people on the earth. As a general thing we may with propriety not only advise but earnestly exhort every child of God to walk in all things in obedience to the authority of the King of Zion; but to exhort or advise one or another to preach, or to take any special position in the church, is quite another thing. That many have had serious trials of mind about preaching, who, as events have proved, were not called to the work, there can be no doubt; and in many such cases, perhaps, but little encouragement or advising would have palmed them on the church as ministers, whom God had not qualified for any such station. We are confident that those whom he calls to preach will have to preach; there is no retreat. However illiterate or destitute of speaking gifts, if called of God thereto, they shall go unto all to whom he sends them, and whatsoever he commands them they shall speak. We advise no brother to resist such impressions of mind as are in harmony with the account given in the Scriptures of the manner in which those were exercised whom God called in former ages to the great work; but we do think it a brother can comfortably be anything else than a little, despised, unpopular Old School Baptist minister, it is evidence that he is not called. If, however, he can be nothing else, and feels in heart and soul ready to forsake all for Christ, and to endure hardness as a good soldier, and count not his own life dear unto himself, so that he might finish his course with joy, and the ministry which he has received of the Lord Jesus, to testify the gospel of the grace of God, not all the powers of earth can keep him back.

The exercises related by the brother are such as seem to us to indicate that the Lord has him in hand preparatory to sending him forth to feed his sheep and his lambs. We are perfectly satisfied to leave the issue with him.

THE ATONEMENT.

BY one offering Christ forever perfected them that are sanctified. He has, beyond all doubt, put away all the sins of all the children of God; and he is of God made unto them Wisdom, and Righteousness, and Sanctification, and Redemption, and they are complete in him. In none of these respects, nor indeed in any other, can they be still in their sins. So far as the demands of the law and divine justice extended, they died with Christ, and with him arose from the dead. With him they were put to death in the flesh, and quickened and justified in the Spirit. But in an experimental view of the travel of the saints, they are subject to much of what they very improperly call darkness; for what they call darkness is that by which they see the corruption and depravity of their own carnal natures; and our Lord instructs us that whatever maketh manifest is light. When we hear them say their hearts are full of depravity, &c., we understand them to mean that their carnal nature is full of depravity; that in their flesh dwelleth no good thing. Truly it is the privilege of saints to look away from self and nature to Christ, in whom they have redemption and perfection; but there are times when they cannot avoid groaning like the apostle, being burdened, and with him they cry, "Who shall deliver me from the body of this death?" It is consoling to know that through Jesus Christ they shall be delivered, and that with their mind they serve the law of God, notwithstanding with the flesh they serve the law of sin.

MIDDLETOWN, N. Y., April 15, 1848.

(Continued from page 43.)

one baptized, and that she would do all she could for me, so that I might go. The way was made clear for me so that I was able to go, and O how delighted I was! I thought it most beautiful. I did so wish that I could be baptized, too, but tried to put the thought away, as I could not see how I could ever be made so happy, and felt that I would not dare to mention such a thing. So time passed on for a few weeks. One Sunday Mr. Inward, in the course of his sermon, spoke of Peter following the Lord afar off, and said that he did not think Peter was the only person that followed the Lord afar off, as he thought when one had tasted that the Lord was gracious, and did not follow him in his appointed ways, that person followed the Lord afar off. When he said the last few words there was a sharp pain went through my heart, so that I could hardly keep from crying out. From that time baptism was so impressed upon my mind that I could not rest. I soon felt the power of those words of the poet,

"Through floods and flames, if Jesus leads,
I'll follow where he goes."

I asked my friend if she would speak to one of the deacons for me, as I felt such a desire to be one with them, which she readily did during the week. On the Sunday afterwards I started out to go to chapel, and when I had got about half of the way these words came to me, "Many are called, but few chosen." These words came to me like a blow, and stopped me, and when I came to myself I was standing still in the road, feeling badly. I said within myself, How do I know that I am chosen? I did not know whether to go forward or to return home. But I went to chapel, although I did not get any comfort, as those words were uppermost in my mind, and I felt in a great state because I had thought of going before the church. As soon as I could see my friend I asked her to tell the deacon that I could not come, as I was feeling so very badly about it; but I did not tell her why. For two or three weeks I was in a terrible state of mind. Then these words came to me, "As he was yet a coming the devil threw him down, and tare him." I wondered so much what they could mean. Then it was shown me so plainly that it was Satan that spoke those words to me which stopped me from going to the church. After that my desire to go was greater than ever. I felt, O! if I were to die at a certain time, how could I meet my Lord, not having obeyed his command? About this time I dreamed two dreams. First, I dreamed that I received a letter, and that it came from the Lord; and when I opened the envelope and took out the letter it was cut in narrow strips, not quite asunder, but resembling a fringe; and I thought how shall I be able to read it? Then I laid it on a table and began to place the strips together, and when I had done a little piece I read these words, "Because I live, ye shall live also." I gave such a start for joy that I awoke, feeling very happy. But I could not help wishing that I could have read more. At another time I dreamed that I went outside of the door of the house where I lived, and I looked up at the sky, and there I saw a white lion and a white lamb lying down together, at which I looked and wondered. Then I turned my eyes toward the west, and there I saw a very black cloud rising, and it grew till it got to such an immense thickness that I thought we were going to have a very heavy thunder storm. As I stood looking at the black cloud, there arose up from behind it a very bright, silvery looking cloud, and it grew and spread so fast that I soon lost sight of the black cloud; and as I stood looking at that beautiful cloud, in the midst of it I saw Jesus rising up. Then I thought, O! the world is coming to an end. But I did not feel the least alarmed, but rather rejoiced. Jesus arose higher and higher, until I could see the whole of him, and the sight was glorious. Then Jesus came out from the cloud and descended to the earth, and I walked away to meet him; but in going along I awoke feeling very happy. It brought to my mind the words that Jesus said to Caiaphas, "Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." I went on for a few weeks until I could stay away no longer. I asked my friend to speak for me again, and she was pleased to do so. I went before the church and tried to tell them a little of what I have written. When I had told it I was asked to go into the vestry for a few minutes; but how I went there, or what my feelings were while I sat there, I cannot describe. I felt between life and death, as I felt my life hung on what they would say to me. But when the deacon came to the door and asked me to come in, I thought that I could see in his countenance that all was right; so I went in again before them, and they told me I was received, and that I was to be baptized on the last Sunday in the month. O what a relief it was to me. But how I passed the time I cannot tell, as I felt if I could but live to be baptized I would not mind about anything else. And how good the Lord was to me! The mountains were made to depart, and the hills that I so much dreaded were removed, and the way was made plain for me. I did not so much as have to ask permission. O no! that was all done for me by my friend. So at length the time arrived, and we started to go six miles to the chapel. When we arrived who should I meet to dress me for baptism but an old person that I went to school to when I was a little girl. I had lost all trace of her for about thirty years, and when we were made known to

each other what a joyful meeting we had. When I was fixed I went and sat in the chapel during the sermon, and then after the service we went to the water, and my heart was so full of love that I dared not look at anyone, or I should have burst into tears; and I did not want to do that. When we came to the water I did so want to sing a verse of a hymn, but felt too full to sing. What I wished to sing was,

"Dear Lord, the ardor of thy love
Reproves my cold delays;
And now my willing footsteps move
In thy delightful ways."

I went down into the water and was buried, and arose again, light and happy. But there was one thing I wanted to feel, that I was buried; but the minister raised me up too quickly for for that. It may have been a strange feeling; I do not know. My joys did not last long, for before the next Sunday I was the subject of many doubts and fears for a while.

After we came to Canada I was very much harrassed by the enemy of souls because we did not find any of the same faith. He would come to me in this way, "Ah! if you were a child of God you would not have been brought out here where there are none of the Lord's people;" and at times I was almost ready to believe it to be so. When we had been in Canada about three years I was very sick the most part of one summer; and one night, feeling very sick in body and troubled in mind, these words fell sweetly into my soul, "All who live to God shall die in God." I said, "Enough, my gracious Lord." Then followed, "But how do you know that you live to God?" And I said, "Because I do not live to the world." I have sometimes wondered how I could speak to the tempter in that way, but I believe that it was given me at that time, as it was ready. I did not have to look for an answer, and the tempter fled; and a sweet peace rolled into my bosom, and there was a great calm. That night I had a comfortable sleep, and awoke refreshed in body as well as in mind. I was not worried so much after that. One night I saw in my sleep a meeting-house with trees around it, and twice I saw the people going in their carriages, rich and poor together in great numbers. But it was a long time before it was brought into fulfillment, so that I began to fear that I should never see it. But the Lord was good, and I have seen it, and it has made me glad.

We came to Canada in the year 1875, and in the year 1884 my son George had a little business to do with Mr. Leitch, who was then quite a stranger to us. In their conversation religion was brought up, and when he heard what we professed he sent me the SIGNS OF THE TIMES. When I opened it and saw the words, "The sword of the Lord and of Gideon," my heart seemed to leap within me; yet I felt rather discouraged when I saw that it came from the States, as I thought there would be no way possible for me to ever hear them preach. I was in very delicate health at that time. I could read but very little, but my son and his wife read it to me, and I shed many tears over it, as I had not heard anything like that for a long time. As soon as I could I sent it to my daughters, and they were equally rejoiced as myself. We subscribed for it. As soon as the weather was favorable I went with Bertha to see Mr. Leitch, and learned about the meetings in Canada. It was after the May meeting that we went to see him, and we had a nice visit. He said the Lobo meeting was the nearest, and he thought that would be the best for us to attend. Bertha felt very anxious for us to go; so when the time drew near she said, "Mother, I am thinking of going to the meeting if I can, and would like for you to go with me if you are well enough." I felt pleased, but was somewhat worried about it, as the thought would come like this, "Now suppose you go all those miles and then not hear the truth, see what an expense it will be to your children." On the Wednesday before we were to go on Friday, as soon as I awoke in the morning these words came to me so sweetly, "Even so, Father, for so it seemed good in thy sight." I was very anxious to get the Bible and read that chapter, which I did as soon as I could, and found those beautiful words; and I was not troubled any more about going to the meeting, as I felt all would be right whether we heard the truth or not. So we went, and blessed be his great and holy name, we did hear the truth as it is in Jesus.

I could write a great deal here about my exercises of mind about writing something for the SIGNS OF THE TIMES, and about going to the meetings in Canada, and of my visit to Southampton; but I have been thinking I better not. What do you think about it, dear friends? Consider it over, and I will just write a few little things now. From the time that I first commenced to read the SIGNS I was so very much edified and blessed that it was impressed upon my mind that I ought to write something in return. But feeling my inability so much I felt I could not.

Now, dear friends, what I have written I will leave with you, and with the Lord to do with as seemeth him good, as I hope it has been with a view to his honor and glory that I have written what I have.

REBECCA WELLS.

MY DEAR SISTERS AND BROTHER IN CHRIST:—As the Lord has spared me to write what I have written, I will now try and write a few lines to you.

At the June meeting I sat down at the Lord's table for the first time since I left Southampton, and I felt very happy for about two weeks. My dear Lord seemed more precious than ever to me. Then in July I was brought down very low in the dust of self-abasement, and in the agony of my soul I cried unto the Lord and said,

O Lord, be merciful to me,
And give me peace within;
Show that thou hast o'ercome for me
The world, death, hell and sin.

Make known thy loving-kindnesss, Lord,
As thou hast done before;
The joys of thy salvation
To me again restore.

And show that thou didst die for me,
In sorrow, grief and shame,
And that in thy fair book of life
Recorded is my name.

O whisper that thou lovedst me
Before the worlds were made;
And in thy spotless person thou
My debt by suffering paid.

O tell me thou didst carry me
Through all the days of old,
And I in heaven shall sing thy praise,
To well tuned harps of god.

Then when the last great day's at hand,
Thou wilt this body raise;
And thee, while endless ages roll,
I'll love, adore and praise.

And, dear friends, after those verses came to me, the Lord drew me out of that horrible pit, and made my soul to rejoice again in his mercy that endureth forever. "Bless the Lord, O my soul; and all that is within me, bless his holy name." A few words that sister Bessie wrote me about the love of the church fell sweetly into my poor soul. It was indeed a word in season to this weary one. Now I will close, with love to you all and all the dear saints of God. Lovingly yours,

REBECCA WELLS.

JANUARY 9, 1892.

DEAR BROTHER:—The apostle Paul in his preaching and teaching came not with enticing words of man's wisdom. In another place he says, "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, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." No teaching of man here; and, my dear brother, if the dear Lord does not teach us and guide us into the truth, all the confessions of faith in the world will be of no avail to root and ground us in the truth. I feel that I am a poor, weak worm of the dust, unworthy to take the name of the Lord on my sinful lips. Yet I have a hope that I have learned, by oftentimes painful and sometimes very comforting experience, a few of the principles of truth as laid down in the scriptural record; and when any ideas are advanced which conflict with that experience, I cannot receive them. I have no use for any of the sentiments that teach permissive decrees of the Almighty Ruler of the universe; for if he permits one thing, he permits all things, as he does not work under many systems of government; but he rules and reigns "from sea to sea, and from the river to the ends of the earth," and none have any right to say to him, What doest thou? It is surprising to me that those who profess to hold the doctrine of God our Savior, and quarrel with the religious world over their errors, cannot take the plain declarations of his word, without trying to fix it up to suit their own views, or to defend the character of the Almighty God of all worlds, who saith to Pharaoh by the mouth of his servant Moses, "Let my people go, that they may serve me." Nevertheless he said, "But I will harden his heart, that he shall not let the people go." Nine times it is repeated that God hardened Pharaoh's heart. "O!" some say, "that will not do; that would make God the author of sin; but we will say it means that God let Pharaoh harden his own heart." Well, if one fixes Scripture to suit themselves, so may another, and the Arminian has the same right in that respect. Nay, but let me rather accept God's word as it is given, and he will defend himself against all the aspersions of men. He said by the mouth of another prophet, "Now, therefore, behold, the Lord hath put a lying spirit in the mouth of all these," &c. "O!" say some, "he permitted the lying spirits to go." Then why does not the word say so? Men who talk about others being wise above what is written, and about accepting the word in all humility, should be willing to accept these Scriptures as they stand, without questioning; for if words have any meaning they are plain. The apostle did not seem to wish to have any arguments with those who opposed the doctrine of the absolute sovereignty of God; for in taking up the argument of those who said, "Why doth he yet find fault?" (if these things are so, that God's purposes are eternal, and man has neither will nor power in the matter) instead of arguing he simply stands upon the great high pedestral of God's absolute, sovereign right to do as he will with his creatures, and stops the mouths of all gainsayers with "Nay but, O man, who art thou that repliest against God?" Mark well the following solemn words, "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? 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!" Mark the word "fitted." Some may say they fit themselves; but I ask in all candor, How does that idea fit in with the declaration, "the thing formed," and "him that formed it?" When we seek for the old paths, let us look for them in the oldest book of truth, not muddied by the feet of commentators or

theorists who make void the plain declarations of truth. Peter says by the Spirit, that Jesus was delivered by the determinate counsel and foreknowledge of God, and yet by wicked hands he was slain. How fearfully solemn and mysterious is this declaration; yet it is God's own truth. Shall I try to explain it, and say that God permitted him to fall into the hands of wicked men? Nay; but let me look back, before the foundation of the world, when all the purposes of Almighty God were made sure and immutable as his throne. God says, "I change not." Think of what he said to Moses of himself, "Say unto the children of Israel, I AM hath sent me unto you." To me this is one of the most solemn declarations in the whole Bible. "I AM." Everything in earth and heaven is centered in him. Therefore when he says unto his servant Moses, "I AM hath sent you," it is as if he had said, Do not think anything about the result; that belongs to me; I am ordering and arranging events to meet my purpose. Do not be afraid of anything standing between me and the fulfillment of my purpose; for I am the one who orders and brings to pass every event that ever will or can transpire in time or eternity. Do not be afraid of Pharaoh. I will harden his heart, that I may bring all my great judgments upon Egypt; and I will get me honor and renoun in the salvation of my people, and in the destruction of your enemies. "I AM." How my mind tries to struggle and expand to be able to utter some expression that may in some small degree express the boundless magnitude of that word, I AM. But words, ideas and thoughts all stand and are lost in amazement at the view of him who sits on the circle of the universe, and before whom all nations are but as grasshoppers, and who could with one blast of his almighty power send the universe to oblivion, if it were his will. But my mind is overwhelmed in wonder and amazement in the contemplation of this Being whom we hope is our God. Like one of old I feel to say, "What is man, that thou art mindful of him, or the son of man, that thou visitest him?" Surely this is one of the greatest wonders, that he who rules the universe does condescend to take notice of such worms of the dust, and, as we humbly hope, takes us into fellowship and union with himself, and reveals himself to us, as he does not unto the world. Well may we wonder at such condescension, and be humbled low in the dust, and feel to say, O Lord, do as thou wilt, and let me be as clay in thy hands, to be moulded to thy will, and acknowledge that thou art just and right in all thy ways.

S.

SOUTHAMPTON, Pa., Jan. 31, 1895.

DEAR BROTHER BEEBE:—I want to announce to the friends who have contributed, and those who may intend yet to contribute, for the relief of the destitute in Nebraska, that the railroad companies are now charging freight upon such shipments. The freight agent of the Pennsylvania Company has just written me that they are advised by their western connections that the necessity for forwarding such shipments to Nebraska no longer exists, as sufficient clothing and provisions have been sent into that country to supply the wants of the sufferers, and that they must now apply the tariff rates of sixty-two cents per one hundred pounds from Harrisburg to Chicago. Brother Amsberry writes me that their railroad is now charging, contrary to their promise, and that he has no money left to pay the freight on what is now there. Some money was sent him with which he paid for some. He says the shoes and stockings we sent were very much needed, and will be very helpful. He tells me they are now in very much better condition on account of the help received, and that they are indeed very grateful for it. I have received forty-seven dollars to be used for their relief, most of it coming by mail from friends at a distance. $23.05 of this has been used to get shoes. We sent from Philadelphia thirty-four pairs of shoes, of various sizes, which cost us $22.80, and a firm in Trenton, N. J., gave us more than forty pairs, as I understand, which cost twenty-five cents from there here. The balance of $23.95 I will send to be used in paying freights, and as brother Amsberry thinks will be most beneficial; and I suggest that anything that may hereafter be sent by freight for them should be paid through.

Yours as ever,

SILAS H. DURAND.

GHENT, Ky., Dec. 10, 1894.

BEAR BROTHER BEEBE:—Please find inclosed postal money order for two dollars, drawn on Middletown, N. Y., which is my subscription for the SIGNS OF THE TIMES for 1895. I have been a subscriber and reader of that paper since early in the year 1837, perhaps before any of the present editors were born; but as I near my last resting place the editorials and communications from the pens of your able correspondents become more and more sweet and precious to me. In their communications I read the great truth of the gospel so clearly and ably presented that I am often made to hope that the merciful God is now looking with favor on his Zion, and giving to her faithful and able watchmen, who willingly warn the dear saints of the approach of antichrist, and thus lead them to "the Rock that is higher than I."

Truly and affectionately yours,

H. COX.

SPRINGFIELD, Ill., Jan. 7, 1895.

ELDER G. BEEBE'S SON—DEAR BROTHER:—Find in this two dollars to pay for the SIGNS OF THE TIMES another year. This makes about one-third of a century that I have taken your paper, and it is as ever sound and good, contending for a free grace gospel through a complete atonement made by our Lord Jesus Christ, who is the Head over all things to the church, which is his body, the fullness of him that filleth all things. As ever,

W. A. THOMPSON.

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OBITUARY NOTICES.

Mrs. Hannah Northrup, wife of Mr. Joel D. Northrup, died very suddenly at her residence in Otisville, Orange Co., N. Y., about midnight of Saturday, Jan. 26th, 1895, aged 74 years, 8 months and 2 days.

About five years ago she was stricken with paralysis, depriving her of the power of speech, although her mind was clear and active until the day of her death, and she much enjoyed the companionship and conversation of her friends. By the aid of her affectionate children, who were generally able to interpret her signs and gestures, the friends who visited her were able to converse with her, and could know her mind on almost any matter. For more than fifty-five years she was the affectionate and faithful companion of her now grief-stricken and bereaved husband, having been joined in marriage on Dec. 2d, 1839, the late Elder James G. Goble performing the ceremony which legalized the union. Besides her husband, two sons and three daughters survive. They are Wm. D. and Joel, of Otisville, Mrs. Homer F. Merriam, of Jersey City, N. J., Mrs. Charles F. Blizzard, of Port Jervis, N. Y., and Mrs. Irena, widow of G. Harvey Tears, who has always lived at the old home.

Sister Northrup was a daughter of Wm. M. and Phebe Bright, and was born on May 24th, 1820. Of her father's family three survive, two sons living at South River, N. J., and the daughter, Mrs. Ruth Ricketts, now living in Washington, D. C., who is an esteemed member of the New Vernon Church, where her sister Hannah's membership has been for about thirty years, the latter having joined there by a letter of dismission from Little Washington Church, South River, N. J., in October, 1865. She was baptized by an Elder Thompson about the year 1842, and for more than half a century has enjoyed the love and confidence of the people of God who knew her. Her hoary head was a crown of glory, being found in the way of righteousness. Her children arise up and call her blessed; her husband also, and he praiseth her.

Funeral services were held at the family residence in Otisville on Wednesday p. m., 30th, and were conducted by her pastor, Elder Benton Jenkins, in the presence of a large gathering of sorrowing relatives and friends. On the day following all that was mortal of the loved one was conveyed to Washington, N. J., and deposited in the family burial p'ot.

"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."

ED.

Mr. Robert E. Hoyt died at the residence of his brother-in-law, Mr. Bruster S. Crist, at Howell's Depot, Orange Co., N. Y., on Jan. 16th, 1895, after a protracted illness, aged about 67 years.

He was born in the town of Wallkill, N. Y., and was a son of Archibald and Elizabeth Wheat Hoyt. He was not a professor of religion, but was a warm friend of the Old School Baptists, and was highly esteemed by his neighbors and acquaintances. He is survived by his wife Ruth, one brother, James B. Hoyt, of Jersey City, N. J., and four sisters, Mrs. Hannah M., wife of brother A. D. Loud, of Jersey City, N. J., Mrs. Sarah E. Wheat, of Buffalo, N. Y., Miss Elizabeth H. Hoyt, of Port Jervis, N. Y., and Mrs. Adaline H., wife of Bruster S. Crist, of Howell's Depot, N. Y. A sister, Mrs. Abbie H. Wickham, died in January, 1886, and a brother, Salmon W. Hoyt, died in July, 1889.

The funeral services were held on the 18th at the house where he died, and were conducted by Elder Benton Jenkins. The interment was in the Howell's cemetery, where the mortal remains of so many of his kindred repose, who have laid them down in their last sleep.—ED.

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Jesus appeareth to Mary — ST. JOHN, XX. — *and to his disciples.*

ANNO DOMINI 33.

m Is. 53. 9. n ver. 31.

42 m There laid they Jesus therefore n because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

CHAPTER XX.

1 *Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity, and confession of Thomas. 30 The scripture is sufficient to salvation.*

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to k my brethren, and say unto them, l I ascend unto my Father, and your Father; and *to* m my God, and your God.

18 n Mary Magdalene came and told

ANNO DOMINI 33.

k Ps. 22. 22. Matt. 28. 10. Rom. 8. 29. Heb. 2. 11. l ch. 16. 28.

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VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, FEBRUARY 13, 1895. NO. 7.

CORRESPONDENCE.

SOUTHAMPTON, Pa., Jan. 25, 1894.

DEAR BRETHREN EDITORS:—I will send portions of the last two letters received by my sister Bessie from our dear sister, M. M. Hassell, of Williamston, N. C. Her name has been a familiar and loved name to the readers of the SIGNS almost as long as they have been published, and on that account they will be glad to hear from her. Beside this, there is here, as in all her letters and conversation, such an expression of strong faith and abiding confidence in the Lord in times of trial, of patience under affliction, and so sweet a manifestation of unfeigned humility, and of love and devotion to the saints, and to the cause of truth, that it is for the benefit and comfort of the tried and afflicted people of God to read them. We have within some years past received many letters from her, which we value highly. I have felt, as I cannot help feeling often, very unworthy to correspond with such as she, whom I esteem so highly as "the excellent of the earth," but I take great comfort in reading such letters, and in being held in such fellowship as to receive them. I remember hearing of her, and of her husband at that time, Elder D. E. Jewett, through my father and mother, as early as I can remember anything. Elder Jewett began the publication of "The Christian Doctrinal Advocate and Spiritual Monitor" in September, 1837, at Mott's Corners, Tompkins Co., N. Y., and my father took that and the SIGNS OF THE TIMES, the only Old Baptist periodicals then published in this country. After the death of Elder Jewett, Elder Beebe united that paper with the SIGNS. From that time the name of M. M. Jewett, and afterward M. M. Hassell, has appeared more or less frequently in the SIGNS, and in other papers started in later years, and to many of the household of faith who never met her in person she is as a dear and valued companion, from whom they have received much needed help, encouragement and comfort along the way, as they have traveled on together, though unseen by each other's mortal eyes, in the spiritual journey.

She is now apparently nearing the end of her mortal journey, being nearly fourscore years of age; and it seems to me like the drawing calmly and peacefully to a close of a day in which, through cloud and sunshine alike, much of the "good works" of our dear Redeemer have been exhibited and walked in. And it is pleasant to think that the close of this mortal day of experience, of toil and conflict, of affliction and sorrow, hopes and tremblings of faith and its trials, is but the opening of an eternal day of peace and blessedness.

I know it is far from the thought of our dear sister that I should publish this. We have never sent one of her letters for publication, although almost any of them would be suitable for that purpose, and many would be read with especial interest and comfort. But she has been able to write from time to time to the editors herself, and has done so, and we have selfishly kept these sacred personal epistles to ourselves and near by friends. But now it is very difficult for her to write, on account of dim sight, and I feel that I am doing right in sending these latest letters, and that she herself would acknowledge it, if it were any other than herself; and I know she will be resigned to our judgment of what is best to do with her letters, although she requested sister Bessie to burn this last letter, so much does her humility and self distrust increase with the increasing light that shines upon her as she gets nearer to the end of all darkness.

It is a comfort to me to speak a little of what I feel, and what all who know her feel, for this dear sister in Christ and mother in Israel, though I have not used as strong and endearing terms, nor spoken near as much as I want to. I know she will shrink to see her name thus spoken of; but she is at such an age, and has passed through so much, and has been so tried, and is so loved by her kindred in Christ, that she must suffer it. We sometimes write after dear ones have passed away about how we have loved and esteemed them, but I don't want to wait. Besides, I may be the first to go. Whenever I do go, may my faith and trust in the Lord be as strong as that which sister Hassell cannot but manifest whenever she speaks or writes. What afflictions and trials she has at this great age; but they serve to manifest more clearly the tender care and sustaining grace of her dear Savior.

Although sister Hassell is so dim of sight that she cannot read the lines she has written, yet her letters are easily read; and I have wished she would write oftener, and let her pen go back and bring up some of the precious things that she remembers, trials and deliverances alike precious, in the past years. If such as she, who have a long life's work and experience to write about, and all of whose experiences that they could be induced to relate would be eagerly read and highly valued, could overcome in a little measure that timid, retiring feeling, that reluctance to talk about themselves, the readers would be the gainers.

Your brother in hope,

SILAS H. DURAND.

WILLIAMSTON, N. C., Nov. 21, 1894.

MISS BESSIE DURAND—MY DEAR SISTER IN CHRIST:—Your most precious, sweet christian epistle of October 23d, came to me as a dear angel of mercy. It showed your christian, loving heart towards a poor, weary pilgrim, one who is old and feeble. Truly the Lord is good to me, and how shall I praise his most blessed and holy name. I do not feel worthy of such tokens of love as you and other dear ones manifest toward me. I feel that all is from the Lord, and he is to be praised. You said in your former most excellent letter, before the last one, that you would write to me even if I could not write to you. How glad I felt, for it is such a pleasure to me to hear from you and the faithful in Christ. I do not expect to be able to write much more. What I now attempt to do is so poorly done that I feel really ashamed to send a letter off. I do not even expect to do justice to your dear letters. I am still very feeble. I had a chill yesterday, which I have not been subject to. I came home from my daughter's yesterday morning. Mr. Slade keeps very bad, and we are very anxious. My poor daughter is much distressed about him.

Do pray for my dear ones if you find it in your heart to do so, and may the Lord bless you evermore. I feel that trials press me sore in various ways. Yet the Lord is very good, and I have cause to thank him at every breath.

I was glad to hear of your visit to your old home. I know it was pleasant, yet sad. You could go about the resting-place of your dear ones, and have the sweet thought that they are at home with Jesus, and casting their crowns at his feet. So many things in this life are painfully pleasant. We have to remember that we are in a wilderness land, and a dark and thorny desert often to God's dear children; but the bright beyond is glorious. The scenes of glory have never been revealed to mortal vision. What glory will burst upon the enraptured sight of every redeemed soul when delivered from this body of sin and death, and let out of the casket of dull mortality. O, my dear sister, have we a hope in Jesus? then we may trials well endure. All losses and crosses will be made up when we reach that blessed shore, and dwell with Jesus for ever. I desire to be patient, and wait all the days of my appointed time till my change comes.

It seems to me that we have fallen upon times that will eventually be perilous. The great Ruler of all things and all events reigns; and, blessed truth, he will ever reign. Nations may fall and kingdoms may crumble to atoms, but the same great Jehovah rules, and accomplishes his will. So the church of God has nothing to fear in regard to her safety.

I heard brother Durand's letter read that he wrote in regard to the charge against our dear departed brother Purington, of having written error on the subject of predestination. I thought he wrote to the purpose.

I will have to stop, for I cannot write. How I would like to see you; then I could perhaps more fully express my feelings; and I feel that it would be sweet communion. Communion of saints is sweet amid the turmoils of this mortal life. I still feel to be weak and helpless spiritually. I often fear that I am not one of God's dear children. My conflicts are many, yet the dear Savior deals with me very gently. A brother born for adversity is our dear Redeemer. I would love to see you all again, but I hardly ever expect to in this time state. I would fain hope that brother Durand will sometime come to see us all again.

Now, my dear sister, will you overlook all that is imperfect in this scrawl, and remember that I am old, and my vision so dim, and my thoughts I cannot condense? Pray for me, and when you can feel to write to me I shall be delighted to greet your welcome missive.

With much love, your aged sister in Christ,

M. M. HASSELL.

JANUARY 22, 1895.

MY DEAR SISTER IN CHRIST:—Your most interesting letter of the

18th inst. was received. I was glad to hear from you and all your dear ones. I am so glad to hear that sister Durand is improving, and hope and trust that she may continue to do so. It seems that brother Durand, like many others, cannot get entirely free from "La Grippe" having had it once. It is the case with many of us who have had it. We live in a land of sorrow and affliction, a wilderness of woe. I feel that I could wet my paper with my tears, if it would do any good. O, my dear sister, how sweet is the fellowship of the saints. By the grace that is given them they are prepared to sympathize with each other "from the river to the ends of the earth." Our blessed Redeemer was "a brother born for adversity," to bear the burdens and sorrows of his people. He bore their sins on the cross, and he carries all their sorrows; and all who have his Spirit feel to sympathize with the afflicted. Yes, the dear saints feel for each other, and this makes their fellowship dear. I feel that the more I am afflicted in this world the more I am drawn to God's dear people, and long for their fellowship and love. I trust I long more ardently for my blessed Jesus, who is "all, and in all." We know the grace of our precious Savior is sufficient for us in every time of need and distress. I feel to say at times,

"The Lord my Shepherd is,
I shall be well supplied;
Since he is mine and I am his,
What can I want beside?"

I feel that trials and afflictions will never leave me while in this world I stay. They come one after another, and unexpected ones. One trial when it passes prepares us for another. So we will go on until the last one comes and goes. I often have felt that I would sink under the deep and sore trials I have had to pass through. I would bless the Lord with all the powers of my soul if I could. I feel that every breath ought to be praise and thanksgiving to my blessed Lord and Savior, who has delivered me, and upheld me in so many straits. O, my dear sister, can it be that I possess that living faith in God which enables me still to trust him where I cannot trace him? His way is truly in the deep, and his footsteps are not known. I am so vile and full of sin, unbelief so trammels me, I am weak and wayward; and so out of the depths I cry unto the God of my salvation. I cannot go anywhere else, for vain is the help of man. I do at times feel to lean entirely upon him, and feel calm while the waves and billows roll, and almost overwhelm me. I do rejoice that God reigns; I cannot help it. He sways the scepter, and reigns in righteousness, and rules in judgment. I believe that he doth all things well. He is a glorious Sovereign. He will do all his pleasure. I do believe that all things work together for good to all his chosen people, however trying to them, and hat all of their afflictions are light when compared with that glory that is to be revealed in them when they reach that pure and sinless land where Jesus dwells. May we be enabled to rest and still trust in God; and may we, through the abounding love and mercy of our precious God and Savior, meet soon in that blessed land of rest, to cast our crowns at Jesus' feet. How blessed is that hope. Praise ye the Lord.

I would love to see you, my dear sister, but never expect to in this time state. I long for rest, perfect rest in Jesus. I am weary of self and sin. We are passing through deep trials. I am now with my daughter, who is feeble and deeply distressed in mind. Her husband is very feeble, and has been getting worse for weeks, and is much depressed. Sylvester went with him on Monday up to Raleigh. Dr. Curby, an eminent physician, wishes to see him. We hope that some relief may be given him. The Lord only knows. My dear child has been wonderfully sustained. She has gone through so much day and night, she is a wonder to all, as she is very weak at best. Her husband has hardly slept at all for months. I cannot tell you how it is with us. You express your deep sympathy for us is our great trial, and it is greatly appreciated; and we trust your unceasing prayers will ascend in our behalf. I do hope brother Durand will cry unto the Lord for our afflicted ones. I hope the dear Lord will enable us to bow submissively to his will. You have seen and known affliction, and know what it is to have depression of spirit. I write to you thus freely, as I do feel that you have a heart to feel for the afflicted and distressed. Fellowship, how dear it is to my soul, although I am not worthy of it. I know that you feel for the afflicted all over our land. It seems that it falls to your lot to assist the afflicted and bereaved. The Spirit of Jesus works in the hearts of his dear people to do, and it is blessed for them thus to do. I think it is wonderful in regard to sister Mary Parker. We see what the Lord can do. I will be glad to see the article you speak of. I can only read the SIGNS a little at best. My sight is getting worse all the time. You see from my letter how it is. I am sure you will cast the mantle of charity over all. After you read this burn it up out of sight. I hardly expect to be able to write many more letters, but your kind heart says that you will remember me. We all wish to be remembered in love to your brother and family, and to all the faithful in Christ. Let me hear from you when you can. I do not feel worthy of such attention as the dear saints give me.

With much love, I am your aged sister in Christ,

M. M. HASSELL.

P. S.—It is a source of pain to me to see and know that perfect harmony does not seem to be among all of our brethren; but I suppose this is to try our faith, and that we should not trust in man, who is weak. Do these things ever trouble you? May we soon reach that blessed land where all is peace and love.

M. M. H.

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354 FRONT ST., OWEGO, N. Y., Feb. 1, 1895.

DEAR BRETHREN EDITORS OF OUR CHOICE FAMILY PAPER:—I have copied some extracts from letters received from dear Edna Parsons, whose obituary was published in the SIGNS of December 26th, 1894. During the spring and summer months of 1894 I corresponded with her, and that, with a few times meeting her face to face, made me love her well. I feel that she has very sweetly written some of her exercises to me, and shown how free indeed are those whom the truth makes free. If in your judgment the extracts will be enjoyed by the dear readers of the SIGNS I would like them published. In a letter dated July 26th, the last I received, she says, "One subject so fully occupies my thoughts that in regard to others my mind seems a barren waste, and I search in vain for one fertile spot." "It seems almost impossible for me to wait until September. I not only feel like improving the first opportunity, but like making an effort to find one. 'This is the way, walk ye in it,' has been shown me very plainly. The way is strait and narrow, and leads through a door or gate. To me that represents the door of the church, and I have an intense longing to go through; but I know that in God's own time the way will be open. For a long time I was troubled lest I should be denied the privilege of entering; but that fear has vanished. Not that I feel less unworthy, for I know myself to be a very great sinner and the least of those that love him; but the wish to enter has become so great that I cannot fear being refused." She related a dream in the same letter, which to her suggested the near approach of death. I felt that I had lost a sweet friend when I knew she was silent in death; and as we were expecting her to visit us previous to our fourth Sunday in September, and go to Waverly with us for baptism, we were sadly shocked to receive notice of her death. She indeed leaves a sorrowing family, and the stricken mother's letter to me since their loss is truly touching and pathetic, yet without a murmur. How healing and soothing is the touch of our God! In love and mercy he takes our choicest treasures, and following close are the "garments of praise for the spirit of heaviness," and there is no lack in his tender mercy.

With a loving New Year's greeting to the poor in spirit, and very best wishes to the editors in their labor of love, I am your sister in hope,

W. A. BEARD.

CHERRY FLATS, Pa., May 6, 1894.

DEAR MRS. BEARD:—Your very kind and welcome letter was received several weeks since. I am quite ashamed of myself for having so long delayed replying. My only excuse is my inability to satisfactorily comply with your request to write my experience. I do not know what I can say that will in any way interest you. My thoughts must seem very meagre to you. I feel so small and insignificant, so utterly unworthy of any notice, when I hear others speak of the boundless love and mercy of an all wise God, and of their joy in being kept in the strait and narrow way. I appreciate your kindness in recognizing me as a sister in the love of the truth; but if you could see me as I so often see myself, the chief of sinners, you might not be willing to accept my companionship on your journey. If I am saved, it must be through grace, for I can do nothing to help myself. When I would do good, evil is present with me. I have never had an opportunity to ask to be admitted to membership with God's people, and were I given the opportunity I might lack the courage, lest I impose upon those whom I love and recognize as the elect. I have recently been made to feel the power, love and mercy of God as I never felt it before. The narrow way has been shown me in a new light, and the words, "This is the way, walk ye in it," have been forcibly impressed on my mind. One thing troubles me very much, and that is, that I so often get out of the way, and go stumbling about in the darkness, falling into "Doubting Castle" and the clutches of "Giant Despair." But when my strength is all gone, and I can bear no more, when I know myself to be utterly helpless, then hope comes with the key to unlock the dungeon doors, and I always find light and joy when I get out. I find it very hard sometimes to do right, even when I know what is right. I have done that which has caused me bitter tears, and have even wished I had done differently; and yet through it all I have the consciousness of having done right. Were it not for that, I should be thoroughly wretched.

JUNE 1, 1894.

THE subject which Elder Beebe so impressed upon me while at the association is constantly on my mind. I cannot get rid of it; I cannot think of anything else; and it is really becoming a burden. I do not know how it will end, but I feel as if I could not put the matter off much longer. Already I am beginning to wish I had done as Elder Beebe suggested, go before the association. Do you remember the conversation as we entered the gate on Wednesday afternoon? "Here is water, what doth hinder me to be baptized? Those words rang in my ears almost every moment while I was at Cammal. During the two nights spent there I think I slept less than three hours. I would almost fall asleep,

and again I would hear the words, "Here is water, what doth hinder me to be baptized?" Very near daylight on Friday morning these words came to me, "Not my will, but thine," and in a few minutes I was asleep. I, for some reason, did not feel at liberty to respond when the invitation was given. Understanding matters as I do now, should I go back to that morning I should not hesitate. However, all things work together for good, and the time has not yet come, though I feel that it cannot be far away. "Repent, believe and be baptized." I have obeyed a part of that command, but cannot rest until it is complete.

JULY 12, 1894.

THE matter of baptism weighed so heavily on my mind last week that had it been possible for me I should have gone to Cammal when Elder Vail was there. I feel impatient in waiting until the fourth Sunday in September. See how inconsistent I am! A month ago the opportunity was within my reach, and kind friends who understood my need better than I did, urged me to accept, and I would not. Now, when it is past, and it is uncertain if it will ever come to me again, I wish for the privilege; and yet I think I can see reasons for doing as I did; and one is, that I had a mistaken idea of what the church expects as evidence. Elder Vail made that point clear in his sermon on Monday afternoon. I cannot tell a wonderful story; there has been no abrupt change, and for that reason I have sometimes feared there has been no change at all. It is only by comparing the past and the present, where I have been, and where I am now, that I can be sure of the change. It has been like the dawn of a glorious morning, rather than a sudden change from darkness to light. I can remember a time when I thought sermons preached by Elder Durand and Elder Vail decidedly "prosy." I could see nothing of interest in them, and wondered how anyone else could. I thought it the proper thing to belong to some church, so I tried several times to make myself believe that I should join the New School Baptists. I attended their meetings and Sunday School, and thought I was doing right, but finally became so disgusted with their methods that I gave them up altogether. Then I began to drift into infidelity. I read Ingersol and Paine, and drifted farther and farther into trouble. I reached the bottom of the pit, and knew myself to be lost. I had often been told that God would never compel me to be a christian; that I must take the first step myself; but that was the very thing I could not do. I was helpless. Then, through a sermon by Elder Vail, I learned that the first experience of a child of God is trouble, and a tiny ray of light came to me through those words. Later I learned that the people of God know themselves to be guilty sinners. That tiny ray of light was growing broader, and so it has continued to grow, up to the present time. Often I have been in total darkness; but when I have been permitted to see the light, I have rejoiced to find that it has never grown less. Begging your pardon for taking so much of your time, and hoping to hear from you when you find it convenient to write, I am lovingly yours,

EDNA M. PARSONS.

RUCKER, Tenn., Dec. 26, 1894.

EDITORS SIGNS OF THE TIMES:—In the SIGNS of the 19th instant brother Benson, of Grifton, Md., requests my views upon "What is the antitype in the gospel dispensation of which the Jewish Sabbath is the type?" My unworthiness and inability to properly answer this question are only exceeded by my lack of every qualification to wear the title of "Elder." No, my brother, I have never been ordained to that sacred calling. The forbearance of the church is stretched to its utmost tention to carry my name on its rolls in the humblest capacity of an unworthy member. At least I hope I am given this true light to often see it in that way, though my conduct may not always bespeak it. The brother's mistake in this particular has caused me many serious and sad reflections. My simple membership in the church of the true and living God among his dear saints has always given me the most serious misgivings and apprehensions lest I were an impostor in that sacred relation. That any brother should be still further imposed upon, and infer from my scribbling before the public a relation to the church even more responsible than that of a private member, is sufficient to forever bar me from again appearing in the role of a public scribbler, even to the answering of his question, except to disclaim the title he has given me. But by way of still further disabusing the minds of those who may have read my article on the Sunday question, and setting myself right in these premises, it may not be amiss for me to say frankly that I do not claim for the article any deep insight into the subject such as any one of the able corps of writers for the SIGNS would have taken had they written on it, such as Elders Beebe, Durand, Chick, Rittenhouse, and others familiar to your readers. I only presented the hull of the subject, as it were. Much of the kernel appears in the editorial copied from the SIGNS, written, I suppose, by Elder Wm. L. Beebe. And this I was led to originally, in great part, by the political view of the subject that occurred to me as the correct one, and as the necessary one to be impressed upon the public mind. In my opposition to the persecution of the Seventh Day Advents under the Sunday laws that are a disgrace to the code of this or any other State, the last time I was a member of our State Legislature, which opposition, it seems to me, was but intuitive in any Old School Baptist, I naturally asked myself, What about this Sunday or Sabbath question any way? Had I been left to myself, brethren, I have no doubt my investigations would have landed me on the Sabbath side of the question, and I would to day have been a believer in the seventh day as a day to be observed and kept holy by Christians. It seems to me that anyone but an Old Baptist under my surroundings at that time would have landed in that camp. But I verily believe and hope a different light was given me, and I was led to eschew both days as anything in the law of Christ above other days. And when the able editorial in the SIGNS OF THE TIMES, in April, 1893, confirmatory of my views on the subject appeared, I determined to write on it, and the petition to my association was the result. In the light of this subject that has been given me, as I trust, the thing prefigured in the gospel dispensation by the Jewish Sabbath, it seems to me, is that final rest from one's own labors or efforts to procure salvation that is alone in Christ Jesus, to be given to his people in his own good time and way, and is in no wise to be found in any merit or effort of the subject saved. That is what he came for, to "save his people from their sins." When all human merit is exhausted in the vain effort to secure salvation, when the whole work-period, represented by the six days of labor, is devoted to that effort, and no rest is yet found, and there seems to be no sabbath, or rest, for the creature, and that rest he so ardently longs for from his sins comes to him, he knows not how or whence, then is given to him a rest, imperfectly mirrored in the day allowed to the children of Israel to rest from their sore travail in the wilderness. This rest, or this salvation, and the day thereof, are treated of in the "Petition," in the paragraph following the quotation from 2 Corinthians vi. 2, "God saith, Now is the day of salvation;" where the question is asked, "Can anyone tell which day of the week that is? The sons and daughters of regeneration rejoice to hope that it is every day for all time with them. It must have been the same day that he (Paul) alludes to when he says, in Eph. iv. 30, 'Ye are sealed unto the day of redemption.' The same glorious day is specifically mentioned by Paul in Phil. i. 6, '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. What can be more consoling to the children of grace than this confidence of Paul, that he which hath begun a good work in them will perform it until the day of Jesus Christ? O glorious work! O glorious day! To every one of you it is every day; from the day on which you were born again, to the day of final triumph in him who gave you that second birth in the good work he hath begun in you." This glorious work and this glorious day are all one to the children of grace; and they are all, and more than all, the Sabbath could have been to the children of Israel; they are all, and more than all, that could have been typified in that Jewish ordinance. If this is not the correct view of this type in that Jewish law of the things in the law of redemption, and of spiritual life in Christ Jesus, then I hope to be corrected by brother Benson, or some other brother, who, I know, is much abler than I to give the true significance of these deep spiritual things. I have stood all the while open to conviction and correction in this matter. When I presented my petition to the association I said to them, if there was a single one of our ministering brethren who differed with me on the subject, I would withdraw it; or if it was in any wise calculated to engender strife among brethren, I would withdraw it. And that there might be light on the subject, I have requested editorial comments pro or con on it in three of our church papers. The publication of the article or petition in full in the SIGNS OF THE TIMES may have been in answer to this request. I am under special obligations for the brief editorial indorsement. Will some of the brethren please give us the light on brother Benson's question, which I know I have failed to do? Praying the forbearance of the brethren in the weakness disclosed in this scribble, and leaving it for your disposal, brethren editors, I remain your unworthy brother in hope,

WM. P. TOLLEY.

BOWDOIN CENTRE, Maine, Jan. 13, 1895.

ELDER F. A. CHICK—MY DEAR BROTHER:—After reading what you have written in the SIGNS OF THE TIMES, No. 2, Vol. 63, concerning the prophecy of Caiaphas, the high priest, it has seemed to bring you so near to me that I have taken my pen to write to you. And I write also because you wrote in your letter that you would be glad of a word from me. And now, my dear brother, as my mind has been brought to this conclusion I feel at a loss for suitable words to write to such a one as brother Chick; nevertheless I feel like thanking our God that he put it into your heart to have me in remembrance; and also, dear brother, for your counsel, for I am persuaded that it is in love. If my letter to you is not grammatical, and every word is not spelled correctly, you are possessed of that grace which never faileth, and will overlook and forgive. You referred in your letter to the time of my ordination, saying that the whole scene was a very sacred, solemn one to you. And so it appeared to me, and also a glorious scene; for my mind seemed to be taken above the things of earth and time, and to dwell for a time where

(Continued on page 54.)

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 13, 1895.

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

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DEACONS AND THEIR WIVES.

ELDER F. A. CHICK—VERY DEAR BROTHER IN MUCH LOVE:—Is it right to appoint a brother as a Deacon of a church whose wife is not a member of the church, but a moral, grave woman, and probably a christian?

W. J. MAY.

PINSONFORK, Ky., Jan. 4, 1895.

REPLY.

WE desire to be always ready to serve our brethren to the extent of our ability. We desire also to do this in humility, in the fear of God. We do not doubt that a part of this service consists in responding, as far as the Lord gives us liberty, to such requests as the above. We also desire to write and speak not as a teacher, but as a fellow-learner. We have but one Teacher, or Master, even Christ. In what we may say in response to the above request we can but present what seems to us right, and give the reasons which seem to us to justify the views which we have. We made a brief reply to the above request by private letter, but the subject seems to us of sufficient importance to be also considered through the SIGNS. One reason for this is that the place and the work which devolves upon Deacons have seemed to us to be too much ignored in many churches, and by many Deacons themselves. Their office embraces more, and their work in the churches covers a wider field, than in many cases at least has been understood or acknowledged.

The noun *Diakanos* (Deacon), with its various verbal and participle forms, occurs many times in the Greek of the New Testament. We have ourselves looked up about sixty places where this original Greek word is used in the New Testament. It is, however, translated by the word "Deacon" but five times in the New Testament; once in Philippians i. 1, and the remaining four times in 1 Timothy iii. It is translated by the words "servant," "service" and "serve" very often. The word originally meant "service," "one that serves," &c. Often it is translated by the word "minister," in the sense of a laborer, a ministrant, &c. But wherever the word occurs, and by whatever word it is translated, the general meaning is always the same, viz., that of serving or ministering. Thus the ministry of Timothy is spoken of by Paul, in 2 Timothy iv. 5, as the *Diakonian*, as is also that of Mark, in verse eleven of the same chapter. Thus it is seen that the word is in the New Testament used many times to designate "service," but is used to designate a particular office but five times, as named above. In the original use of the word all ministers were Deacons, and all Deacons were ministers; but it would seem that after awhile this general use of the word to describe all kinds of service became narrowed down to those who served in one particular capacity in the church.

What was this special work in the church? The title of Deacon amounts to but little. If the title alone be regarded, it will lead at once to the same sort of spiritual pride which had led the carnal Jews to love to be called Rabbi; but the special work of a Deacon is of the greatest importance to be considered. If it involves service or ministration, it is most needful to know what sort of service or ministration is meant. While we do not know that the seven men of honest report, full of the Holy Ghost and of wisdom, who were set apart to the business of serving tables, and to see after the just distribution of the alms of the church, as recorded in Acts vi., were ever called by the official name of "Deacons," yet the word translated in that narrative "ministration" (verse 1), "serve" (verse 2), and "ministry" (verse 4), is the same as that elsewhere translated "Deacon;" and we see no reason to doubt that this was at least a part of the duty laid by the apostles upon Deacons. If this view of the account given in Acts vi. be correct, then the difference between Elders (or Bishops) and Deacons would be that the one would attend to the religious services of the church, while the other would attend to the temporal concerns, such as managing the financial affairs, seeing after the poor, providing for the place and the conveniences of public worship, arranging for the suitable administration of the ordinances, and in short having a general charge of every temporal interest with which the church, as a church, has to do. It is no more meet now than it ever was that those who are called to the ministry of the word should have laid upon them in addition the burden of the temporal interests of the church. Deacons are chosen for this purpose, and Deacons should attend to this work.

The act of passing the bread and wine at the Lord's supper to those who partake, while it would devolve properly upon the Deacons, is after all but a mere fraction of their duty. We allude to this because in some sections (perhaps we ought to say in many) it has come to be the case that the function of a Deacon has been limited almost wholly to this one thing. In some sections it would seem that neither the Deacon nor the church which placed him in his office had the remotest idea that anything more was involved than that he should serve when the supper was administered. This, to say the least of it, has been a very mistaken view, and has resulted in harm to the interests of the cause of Zion. A Deacon should have just as warm and just as constant an interest in the temporal affairs of the church as the pastor has in the ministry of the word and in prayer. It is the Deacon's place to see what is needed in regard to the "tables" of the church, and then use whatever collections the church may provide to the best advantage; and the church should put no one into the office of Deacon unless she is satisfied to trust the funds which may be collected to their discretion.

Out of this broad field of usefulness which belongs to Deacons grows up the necessity of their possessing such qualifications as are named in 1 Timothy iii. A comparison between the duties named above and the qualifications given in this chapter will show at once how necessary these qualifications are. Let us see what they are. We will name them without quoting all the language used by Paul. They must be grave, not double-tongued, not given to much wine, not greedy of riches. They must earnestly believe the truth. They must first be proved, and if found blameless, they may use the office of a Deacon. They must be the husband of one wife, ruling their children and their own houses well. Their wives also must be grave, not slanderers, sober, faithful in all things. In all things they must possess the same qualifications as the pastors of the churches, except that it is not required that they should be apt to teach, nor given to hospitality. At least these things are not named by Paul as being among a Deacon's necessary qualifications.

If the churches and all who contribute their means, whether money or other things, to the support of the temporal interests of the church are to do so willingly and cheerfully, surely the men to whom they commit these things in trust ought to be and must be men of the stamp described by the apostle above. This at least must be their general character. We do not forget that those best qualified for this office would be very sure to conclude that these qualifications were not theirs; but it must be remembered that Paul is not here holding forth a test by which the Deacons are to judge themselves, but by which the church is to judge them.

It is not our purpose to speak of these qualifications except in this general way. It is certain that if a man be not grave (the word means serious, reputable, of good report), if he be double-tongued (that is, unreliable in what he says), if he be intemperate, with all its accompanying weaknesses and vices, if he be greedy of riches or covetous, if he do not honestly hold the truth (that is, is not settled in the faith), if he have never been proved (that is, is an untried man), if he in all his dealings and relations with men is not blameless (that is, not worthy of blame), if he is not seen to manage his own household wisely and well, surely he is not fit to be trusted to manage the affairs of the church, nor to use to the best advantage the contributions of the church.

Those of whom it is true that they do use the office of a Deacon well, being such men as are described by the apostle, do thereby purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus. The words "a good degree" here signify what we would call a good standing; and the word "boldness" does not mean a fleshly courage, but rather it has the sense of weight or influence in the church. All this seems to us to need no further comment. It is all just what would be expected, and what we all would feel to be wise and proper and consistent, and what would lead to the conclusion named by Paul.

We have not all this time forgotten that brother May's request related especially to the wives of Deacons. Concerning this the apostle's teaching is that their wives must also, as well as their husbands, be grave (not light, but reputable), not slanderers (the word here is *diabolous*). Literally it would be rendered, not devilish. See in what company the apostle places the slanderer! They must also be sober, and faithful in all things. The word "sober" here means, not gloomy, but to be temperate and circumspect, or careful, in all things. It seems very manifest how needful it would be for the wife of a Deacon to possess all these qualifications. If she possess the opposite of these, she can manifestly be of great hindrance, and in many instances entirely ruin her husband's usefulness, and bring reproach and shame upon him and the cause he is serving.

We do not understand the apostle to teach here that a Deacon must necessarily be married, any more than he teaches that a Bishop must be married in the second verse of this chapter; but if married it must be to one wife, and she must possess these certain qualifications. When it is said that Bishops and Deacons must be the husbands of one wife, we understand the apostle to mean of not more than one. Had the apostle meant by this language (the husband of one wife) to convey the lesson that Bishops and Deacons must be married men, he would have simply said so, or else would have said "the husband of a wife," instead of one wife. Polygamy was then frequent among the nations of the earth, and we have believed that the apostle here alluded to this. Whatever might be tolerated for a time among disciples, Bishops and Deacons at least must have but one wife.

But now coming to answer brother May's question more directly, we

will say that if Paul teaches first that a Deacon must be a married man, then does he teach also that the Bishop or Elder must be married. If this be the apostle's meaning, it might well be asked, Does the Bishop cease to be a Bishop, or a Deacon cease to be a Deacon, if the wife should die? Second, we would say that if Paul teaches here that the wife of a Deacon must be a member of the church, he also teaches that the wife of a Bishop must be a member, for he says nothing in either case about membership in the church. The wives must bear a certain character, else the usefulness of a Deacon is marred and hindered.

We know of some Deacons whose wives are not members, and yet are just what brother May suggests in his letter. It is to be feared, on the other hand, that some Deacons' wives who are members are largely the reverse of the character described by Paul, and as a result the usefulness of the husband is hindered. If the wife be grave, sober, faithful in all things, and not a slanderer, it seems to us that the church is not authorized to require anything further.

We leave these reflections to the judgment of brother May and the brotherhood. We fully realize that we have done but scant justice to the importance of the subject. We hope others will also write.

C.

MARK XVI. 15, 16.

BROTHER BEEBE:—I am requested to ask your views on two passages of Scripture; one is Mark xvi. 15, 16. "And he said unto them, Go ye into all the world," &c. The other is Rom. x. 13-15. "For whosoever shall call upon the name of the Lord shall be saved," &c. The request is made by one who calls himself an Old School Baptist.

ALMIRA SMITH.

REPLY.

The first subject on which our views are desired is that of the commission given to the apostles by our Lord Jesus Christ, to preach the gospel and to baptize. Although we have repeatedly expressed our views on this passage of Scripture, the importance of the subject, and the general misconstruction of the text by all the Arminian world, are sufficient as an apology for our compliance with the request of sister Smith.

Before giving this great commission, our Lord had not only finished the work of redemption, fulfilled the jots and tittles of the law, suffered the just for the unjust, laid down his life for his sheep, and unsealed his eyes from the slumber of the tomb, and arisen in glorious triumph over death, hell and sin, but he had distinctly expressed to the apostles the change of circumstances and of the position which he occupied from that under which he sank down in the deep waters which came into his soul when all the billows passed over him. According to Matthew, he said to the eleven worshiping disciples, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name," &c. They had seen him in his humiliation when his judgment was taken from him; they had been with him when a man of sorrow and acquainted with grief; they had but recently, some of them, heard him express the bitter anguish of his suffering soul in the garden; they had seen him violently taken by the mob and treated with contempt and cruelty; and they had traced him to his death on Calvary and burial in the tomb; and when it was announced to them that he was risen from the dead, they seemed incredulous; and even now that they saw and heard him, they even doubted the testimony of their eyes and ears. "Some doubted" the reality of what they witnessed. But he assured them that a new order of things was now ushered in.

"No more the cruel spear,
The cross and nails, no more;
For hell itself shakes at his name,
And all the heavens adore."

No more a man of sorrow; for "Behold, he cometh with clouds; and every eye shall see him, and they which pierced him; and all the kindreds of the earth shall wail because of him. Even so. Amen."—Rev. i. 7. He had finished transgression, made an end of sin, and perfected for ever them that were sanctified, and is now glorified with his Father's own self, the glory which he had with the Father before the world began. All power in heaven, including the omnipotence of the eternal Godhead, and every mighty angel of the upper world, most unreservedly at his command. And all power in earth, as the Man Christ Jesus. Power over all flesh, that he might give eternal life to as many as the Father had given him. Power to control all the events of earth, and make the wrath of man to praise him, and to restrain the remainder of wrath. Power to open the prison to them that are bound, to raise up the dead, destroy death and him that had the power of death, to deliver captives and to triumph over all things. This risen and almighty Prince and Savior had power to set up and regulate all the affairs of his kingdom, to furnish apostles, and to supply all necessary gifts, and in defiance of all opposing obstacles to sustain his ministers until the end of time, or until he shall have accomplished his purpose in them.

And he said, Go. This risen and almighty Prince, this exalted Savior, this King and potentate, in whom is vested all the power of heaven and earth, said, Go. He did not say, Send; for that would have been a surrender of some of his power. The power to designate the men is as essential to his reigning qualification as that to make their ministry what he designed it to be. But to whom did he say, Go? Was it to the church, as we are often told in these latter times? By no means; but "He said unto them," the eleven apostles, every one of whom he had called expressly for the work. It would have been very unlike himself to have said to any body and every body without discrimination, Go. But "Go ye into all the world." Although this was not allowed when he with them were under the law, or before his resurrection and exaltation; then they were to go not in the way of the Gentiles, nor into any city of the Samaritans were they suffered to enter. But now, that old things have passed away, and he who was found in fashion as a man when under the law, now that he has accomplished all that was designed by his subjection to the law, darts forth the radiant brightness of his Father's glory, and stands the express image of his person, says *unto them*, "Go ye into all the world." No longer restrict your labors to the lost sheep of the house of Israel; but know ye that there is an enlargement of territory. It is a light thing that he shall raise up the throne of David; God has given him the Gentiles also; and he shall be the salvation of God to the ends of the earth. We do not understand that these eleven disciples were personally to travel into every part of the earth; but, as his apostles, they were seated on the thrones to judge the spiritual tribes of the Lord; and wherever one of the election of grace should be located, whether among Jews or Gentiles, bondmen or free, savages or civilized, there should the doctrine and order of the Lamb prevail in God's appointed time, till not one foot or inch of earth remains where the light of the glorious gospel in apostolic purity has not shined; and when this shall be accomplished, and all the elect gathered into the fold of Christ, the commission will be fulfilled, and time shall be no longer.

We have considered the high vocation, the gospel mission, which beyond all controversy was to preach the gospel and to baptize.

To preach the gospel. There is probably at this day as much dissension between the Arminians and the disciples of Christ on the nature of the work as on its object, power, success, &c. To preach, in the scriptural sense of the word, is to proclaim. Thus the prophet of the Lord speaking of Christ applied the prediction to him, and he fulfilled it in the ears of the people, "The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings unto the meek."—Isa. lxi. 1. And in the synagogue at Nazareth Jesus read this text and preached its complete fulfillment in their ears. Although the preachers of the gospel are qualified to be "apt to teach," that they may feed and instruct the flock of God, preaching is simply proclaiming, and preaching the gospel is proclaiming the message of glad tidings which God has sent to the meek. It does not consist in logical arguments, learned and ostentatious display, nice arrangement of division, and well turned periods; but in the faithful proclamation of eternal truth, speaking as the oracle of God. The object of preaching the gospel is not to make converts to their own flocks, but to feed the flock of God, which he has purchased with his own blood. The same universal power of heaven and earth which is vested in Christ by which he holds it as his exclusive prerogative to raise up, qualify, send forth and sustain gospel preachers, is given him, that he may give eternal life to as many as the Father has given him. The preacher may feed and edify quickened souls, so far as God is pleased to make him useful in the ministry; but he has no power to quicken those whom God has not made alive.

It is strongly urged that the commission is to preach the gospel to "every creature." A creature is a thing created, not self existent, and applies to every created thing, animate or inanimate, rational or irrational, in heaven, earth or hell. If therefore the words every creature in the commission will admit of no limitation of application, the apostles were commanded to preach the gospel as well to the beasts of the field, fowls of the air, fishes of the deep, trees of the forest, &c., as to the sons of Adam. Those who would revile us for restricting the application to the "New Creation," of him who saith, "Old things are passed away, behold, I make all things new," do it with an ill grace while they refuse to apply the same to all the created things of God without distinction. There are three senses of these words in which they are applicable in the text.

1st. "Every creature," as illustrated in the vision which Peter saw when on the housetop of Simon the tanner, by which he was made to understand that this gospel of the kingdom should be preached in all nations; that it should not be like the Levitical priesthood, restricted to the Jews, nor confined to the lost sheep of the house of Israel; but they to whom this commission was given should preach among the Gentiles the unsearchable riches of Christ. Because in every nation and tribe of the human family God has a portion of his chosen people, whom he has cleansed, and forbidden that they should be called common or unclean.

2d. To "every creature," in the sense that the apostles preached to mixed multitudes, where some believed and some believed not. It is impossible that the preachers of the gospel should know who are the appointed heirs of salvation until God is pleased to make them manifest; and when he has prepared them to receive the word gladly, the preaching of the gospel will find them out, and they will be made manifest as the proper subjects of gospel baptism. None who are not thus distinguished can possibly receive the gospel gladly, or understand or be-

lieve it; for God has hidden these things from the wise and prudent, and revealed them to babes, because so it seemed good in his sight; while at the same time, "He that hath an ear to hear, let him hear what the Spirit saith to the churches."

3d. But in the direct sense of the words of this commission, we are strongly inclined to understand the new creation is intended. This construction agrees with the charges so often repeated to the preachers to "Feed my sheep," and "feed my lambs." "Feed the church of God, which he has purchased with his own blood," &c. None of the epistles written by inspiration of God are addressed to the world, but to the saints, and to the faithful in Christ Jesus. "And if any man be in Christ, he is a new creature," and as such to him belongs the consolation, instructions and promises of the gospel. That part of the work of the gospel ministry which relates to baptism is so clear that no comment of ours can be required to define or illustrate it. "He that believeth;" not he whose parents believe. "As many as were ordained to eternal life believed;" and believers only were baptized on profession of their faith in Christ, by the apostles of the Lamb. The ordinance of baptism, too, is as clearly defined in the New Testament as the subjects of it are. No believer in Christ, with his Bible in hand, can fail to understand that to be baptized is to be buried in the likeness of Christ's death; and that there is no likeness of Christ's death in sprinkling or pouring, or any other method of perverting the ordinance. The commission, as well as the invariable usage of the primitive church, makes it the work of the preachers of the gospel exclusively to administer this sacred rite to believers, in the name of the Father, and of the Son, and of the Holy Ghost.

In the nineteenth verse our Lord has given an infallible rule by which his ministers are to know who shall and who shall not be saved. As faith is the gift of God, and as Christ is himself the author and finisher of the faith of God's elect, we have incontestable evidence that all who receive it are subjects of the salvation of God; but as there are many who profess to believe, who do not in reality possess that precious faith, the apostles were instructed in their commission to consider the evidence of salvation incomplete where that practical obedience to the government of Christ which gospel faith is calculated to produce does not follow the profession of their faith. Hence we infer that it is disorderly and wrong for us to admit that any are manifestly the children of God who live in disobedience to the command which enjoins on them to be baptized. And as baptism is the very first command of Christ applicable to a regenerated peason, it properly represents subjection to his authority and the whole life of unreserved obedience to all his commands which follow.

The passage in Romans must be deferred to another time.

MIDDLETOWN, N. Y., May 1, 1848.

(Continued from page 51.)

our great High Priest has been exalted at God's right hand, far above all principalities and powers, and every name that is named. The text that Elder Keene preached from has been with me most of the time since that solemn and glorious day. You, dear brother, doubtless remember the text, "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." O! brother Chick, this appears too great for such a poor, ignorant sinner as I am, so ignorant that I do not know how to direct my steps or order my speech. But my heart believes that in Jesus there is an eternal fullness. "And of his fullness have all we received, and grace [not for our works or fitness, but] for grace." How unsearchable are God's ways! O yes, brother Chick, his ways are in the great deep. He brings strange acts to pass. He even makes a wicked Caiaphas to prophesy. He can raise the beggar from the dunghill, to occupy the palaces of kings and princes. Why are these things so? "Even so, Father, for so it seemed good in thy sight." This answer is sufficient for the child of God, for those who have looked from the ends of the earth and have beheld their salvation in the Lord. Yes, they trust in the name of the Lord, for they know that in the Lord Jehovah is everlasting strength. Then they mount up as eagles, run and are not weary, walk and are not faint. Yes, they are those that feed on the Word of God; that Word which was in the beginning, and which was made flesh. Yes, they eat of his flesh and drink of his blood, and are nourished and grow in grace and in the knowledge of our Lord Jesus Christ; not in their own knowledge; for they know nothing of themselves, not even how to pray as they ought. But the Spirit maketh intercession for them with groanings which cannot be uttered; and this intercession is according to the will of God. There is a way that seemeth right to me, but I find the end of this way is death; for this way that seems right to me is from my carnal reasoning; and you know that to be carnally minded is death. No, I do not see Jesus at the end of this reasoning; and where I cannot find Jesus I cannot find life or peace.

My dear brother, in your letter you say that a great responsibility rests upon me. O how I sometimes doubt that I have ever been called to this responsibility. How I shrink from it, and how my faith seems to fail me, so that I cannot trust in God. How many trials my mind finds in the way. I am afraid. O! brother Chick, if it is possible that a mistake has been made in ordaining me to so great and glorious a work as proclaiming the unsearchable riches of Christ, how great is that mistake! and how sad and solemn is my state and condition! I think that I partly realize it is a fearful thing to fall into the hands of the living God. No, brother, I do not fear any nor all the dead gods; but there are times when I do greatly fear and quake before him who has said, "Vengeance is mine." Yes, I meet many enemies of the cross of Christ in the way. The flesh raises up and confronts me, and the world with its allurements and enticements presents itself to my mind. The devil with all his cunning deceptions, and pride also, make their appearance, and it sometimes appears as though I should be overcome and swallowed up and utterly destroyed from the presence of God. But when Christ, who is our life, appears, then all these enemies are overcome, and I find that all these enemies are banished from the presence of God, and I appear with Jesus in glory. O yes, brother, as Paul was, I am also 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 creatures, shall be able to separate the children of God from his love, which is in Christ Jesus their Lord.

I do not know, brother, that this is a very suitable or proper reply to the very welcome letter that you wrote me; but I have written as my mind has been led in the matter. Knowing that you possess that spirit that can forgive its enemy, I pray you may cover all the mistakes with the mantle of charity, and remember me in love and pity for Jesus' sake.

If you should see or communicate with brother Vail, please remember me to him in love and fellowship, and also to all who are in Christ Jesus. May the God of all grace bless and sustain you in your labor of love in declaring the whole counsel of God, both in your ministry and your editorial labors, is the prayer of your brother in hope of the glory of God,

Z. M. BEAL.

BYRON, Neb., Dec. 24, 1894.

G. BEEBE'S SON—DEAR BROTHER IN CHRIST:—Once more I desire to write a few lines for the columns of our family paper, the SIGNS, if you deem them worth the space; but do not crowd out better matter for them. I wish to speak of the manifestation of God's love and mercy bestowed upon the Little Flock Church, in Nuckolls Co., Neb.

Yesterday and Saturday before the church received three members, one by letter and two by experience and baptism, while there are others who seem to be deeply interested. We know that where the Lord begins a good work he will perform it unto the day of Jesus Christ. A very deep interest seemed manifest last Sunday while our dear young brother, Elder J. H. Hammons, was preaching Jesus as an all-sufficient Savior. To the Jews he is a stumbling-block, and to the Greeks foolishness; but unto them that are called, both Jews and Greeks, he is the power of God and the wisdom of God. Also brother Amos Reed, of Mill Creek Church, in Washington Co., Kansas, was with us, and preached much to the comfort and edifying of the brethren, so that our poor, drooping hearts were revived and made to rejoice in the hope of salvation in and through the merits of our once humbled, obedient, sin-bearing Savior, who bore our sins in his own body on the cross, and bore them away from us. And what more? He clothed us with his righteousness, that we might be made the righteousness of God in him. No wonder, dear brethren, our hearts are made to burn within us with love one to another, in sweet fellowship one for another. John says that he that loves God loves them also who are begotten of God. What blessed and precious promises the dear Savior has left on record for the comfort and sweet consolation of his humble poor. Listen to what he says, "Where two or three are gathered together in my name, there am I in their midst." O, dear brethren, think of it. Do not forsake the assembling of yourselves together, as the manner of some is, but meet often together, and sing songs of praise; yes, praise with an eye single to the glory of God, while you sit together in heavenly places in Christ. Take that privilege from me and I would have nothing to live for. But, dear brethren, it seems to me that the Lord has blessed me above measure in this privilege; for since the constitution of Salem Church, in Lancaster Co., Neb., on June 15th, 1889, I, poor and unworthy as I am, have been blessed with the privilege of being present at all her meetings, never missing one as long as my membership was with them. Now my lot is cast with the Little Flock Church, in Nuckolls Co., Neb., where I hope to still be blessed with the same good blessing. I do desire to be thankful to the Lord for all his rich blessings bestowed upon me, a poor, unworthy worm of the dust, who often feels to doubt whether he has any interest in the kingdom of Christ; and I would despair if it were not for the testimony of John, who says, "We know that we have passed from death unto life, because we love the brethren." I do feel that I can truthfully say that I love the brethren, and love to be in their company. Again, Paul gives me great comfort when he says, "O wretched man that I am! who shall deliver me from the body of this death?" When I would do good, evil is present with me; and how to perform that which is good I find not. The things that I would not, them I do. So, dear brethren, as long as we live in this body or tenement of clay we shall be possessors of two natures; that is, the carnal mind, or spirit of the flesh, warring against the spirit of our mind, which is that incorruptible seed that is planted in the heart of God's chil.

dren. The one is contrary to the other, and causes a continual warfare. So, dear brethren, we conclude that if the apostle of Jesus Christ by the will of God was thus troubled with doubts and fears, and the Lord told him on one occasion that his grace was sufficient for him, the grace of our Lord and Savior Jesus Christ is sufficient for us too. With this confidence let us press on toward the mark of our high calling of God in Christ, who is the author and finisher of our faith, asking him to ever lead us and keep us by the word of his power, ready to be revealed in the last day.

May he enable us to bear each other's burdens, and so fulfill the law of Christ, is the prayer of your little brother,

JOSEPH BRUCE.

INQUIRIES AFTER TRUTH.

WILL Elder Silas H. Durand give his views on Luke xvi. 9, and oblige his unworthy brother?

J. W. FAIRCHILD.

OBITUARY NOTICES.

Bettie A. Davis died at her home in the city of Kokomo, Ind., August 12th, 1894.

She was born Dec. 10th, 1844. She was a daughter of George M. Napier, and wife of Wm. H. Davis, both of Henry Co., Va., where they lived and reared their families, until a few years ago they moved to their new home in Indiana. Sister Davis was married in early life. She became the mother of seven sons and five daughters. Five sons and five daughters survive her. One child died in infancy, and one in the vigor of manhood.

Sister Davis was taken violently ill on April 11th, and through many months of excruciating pain she endured without a murmur or complaint. She felt that she had a bright home beyond this world. On August 12th she quietly passed away, saying she was willing to die, and felt that Jesus was with her. Many years ago she professed a hope in Christ, and united with the Baptist Church at Red Creek, Henry Co., Va., and was baptized by Elder E. B. Turner. She was a firm believer in the Primitive Baptist faith, and was never more happy than when with the brethren and sisters. I have been intimately acquainted with her from her childhood to the time of her death, and can truthfully say that she was a kind, good neighbor, a dutiful daughter, a faithful and loving companion, and a most affectionate and self-sacrificing mother. She was a kind visitor to the sick, and was often sent for by her neighbors, for whom she did all that she could. She was the bright sunlight in her family, and her house was a pleasant home for her brethren whenever they wished to make it so.

She leaves a kind and tender husband, ten loving, affectionate children, an aged and devoted father, with many other relatives and friends, to mourn the absence of one they fondly loved.

ALSO,

W. T. Davis, son of Wm. H. and Bettie A. Davis, died July 29th, 1894.

He was born in Henry Co., Va., March 8th, 1868. After his parents moved to Indiana, in the spring of 1893 he went to visit them, and spent the summer and fall, returning to his native home in December. On the 14th of February he was happily married to Miss Minnie Hurd, daughter of Mr. O. Hurd, of Henry Co., Va. They lived pleasantly and happily together for a few short months, unmolested by disappointments; but, alas! that much dreaded disease, typhoid fever, made the young husband its victim, and after several weeks of suffering he died in the town of Martinsville, Va., leaving a kind and devoted wife and many friends and relatives to mourn the early departure of one so fondly loved. He had not made an open profession of religion, yet we have a hope that the Lord had blessed him in the pardon of his sins, and made him the happy recipient of his mercy, as he was often heard to call upon God for mercy in his sickness. He was a firm believer in the faith of the Primitive Baptists, and very many times has the writer of this tribute seen the tears trickle down his cheeks under the preaching of the gospel. He was among the kindest and most affectionate sons, ever ready to wait upon his father and mother, and said to the writer that his greatest pleasure was in promoting the comfort of old people. As far as my knowledge extends he was universally beloved.

His funeral was largely attended, and Elder Z. T. Turner preached a very touching and able sermon to weeping relatives, friends and acquaintances, both white and colored, as all seemed to mourn the death of this good young man. His remains were deposited in the church-ground at old Reed Creek, Henry Co., Va., near the spot where he had spent his school-boy days.

E. C. TURNER.

DIED—At his home in Arlington, Tarrant Co., Texas, Jan. 9th, 1895, **Elder John S. Collins.**

He had come home the day before from a preaching tour, and went to bed as well as usual. He called his family at five o'clock a. m., and told them to let him take another nap. At eight o'clock his wife went to wake him, and found him lying on his side, his eyes closed, and his features natural. He appeared to have died without a pain or a struggle.

He was born in Jackson Co., Ala., Feb. 21st, 1840, and was reared on a farm, and educated at the country school of his birthplace. He professed a hope in Christ in Jackson Co., Ala., in the year 1857, and joined the Missionary Baptist Church. He taught one session of school, and then entered the Confederate Army, in 1861. He was taken prisoner twice, and confined in Rockland prison, and when discharged at the close of the war had been there nineteen months. He preached his first sermon on Jan. 1st, 1867, being then with the Missionaries, and remained with them until the fall of 1867 or the spring of 1868. He then joined the Primitive Baptists at Sardis, Jackson Co., Ala., and was ordained to the full work of the ministry on Oct. 20th, 1873, by a presbytery composed of Elders Peter Maples, Simeon Hanck, Andrew J. Worm and John Butler. He was married to Alzena F. Carter on Jan. 4th, 1863. The fruit of their union was nine children, four preceding him to the grave, leaving his wife, one son and four daughters to mourn their loss. He came to Texas in 1879, and settled in Anderson Co. He taught school and preached until 1885, when he came to Arlington, Tarrant Co. He has traveled and preached through Texas, and most of the southern and some of the northern states. He was apt to teach, an able defender of gospel truth, and shunned not to warn the church when he found the enemy approaching. He was Moderator of the Trinity River Association several years, and was Clerk at the time of his death. He was the seventh son of Archabel W. Collins, and the second son of his father's second wife. His father, A. W. Collins, was a member of the Primitive Baptist Church more than fifty years, and Deacon of his church more than forty years.

Brother Collins' funeral was preached by Elder A. D. Bourland, Moderator of the Trinity River Association, on the following day, to a large and attentive congregation of relatives and friends.

I. D. PARKER.

DIED—At his home in Pine Hill, Texas, June 22d, 1894, **Capt. A. W. Buckner,** aged 67 years, 5 months and 23 days.

Capt. Buckner was born in Georgia, Dec. 30th, 1828, and moved with his father to Texas in 1849. He was married to Myrtis E. Kilgore, in Claiborne Parish, La., July 14th, 1850. He and his noble wife, who survives him, were blessed with a large family of children, most of whom are still living. He joined the Old School Baptist Church at Mt. Carmel in 1866, in which faith he lived until June 22d, 1894, when, surrounded by his family and friends, he passed away.

Capt. Buckner for almost a half-century had been one of the very first citizens of his country. He was a kind and affectionate husband and father. His had always been a hospitable home, and nothing afforded him greater pleasure than sharing his comforts with his friends. The man of God was always sure of a hearty welcome from him. He remained firm in the teachings of his church.

Capt. Buckner by honest efforts accumulated a competency of this world's goods, but was ever charitable toward the poor and needy. He was a man of positive nature, with the most unswerving devotion to duty to his country, his neighbor and his God. To his country, for when she called him he took up arms and gallantly fought for her defense. To his neighbors, for they were always his friends; he was appreciated wherever honesty commanded it. To his God, in that unfaltering trust in his mercy. It was denied him to tell us during the last hours of his bright hope for the future, but his whole life spoke it more forcibly than any words could have done. However, but a few weeks before his death he told the writer that his whole purpose at that time was to live in peace with all mankind, and be prepared to meet his God.

It was my good fortune to know Capt. Buckner intimately. He was my father's friend, just and true. To me he was almost a father; and I am glad that it is my privilege to speak the praise which he so richly deserves. I can only say to his bereaved wife, You soon shall receive the summons to meet your loving and sainted husband where you no more shall suffer the pangs of parting.

J. E. WATKINS.

BECKVILLE, Texas, Jan. 30, 1895.

Mary Ann Mellott was born July 15th, 1814, and died Dec. 26th, 1894, aged 80 years, 5 months and 11 days.

Our dear sister was baptized in the fellowship of the Old School Baptist Church called Fairview, in Fulton Co., Pa., by the late Elder Thomas Rose, and was a faithful member until her death, though for a number of years she was not able to meet with her brethren. She lived with her son, D. R. Mellott, he and his wife being members of the same church.

Owing to the roughness of the weather, and by the request of the children, the unworthy writer tried to preach a funeral sermon at the house, using for a text Revelation xx. 6. The deceased leaves four sons and two daughters, her husband having been dead quite a number of years. We sorrow not as those who have no hope, our loss being her eternal gain.

ALSO,

Samuel Cutshall was born June 23d, 1833, and died Jan. 10th, 1895, aged 61 years, 6 months and 17 days.

Brother Cutshall was baptized in the fellowship of the Old School Baptist Church called Springfield, Huntingdon Co., Pa., by the late Elder Thomas Rose, about twenty years ago, and was soon afterward ordained Deacon of that church, which place he filled satisfactorily until disabled. His health gradually failed for about four years from the effects of "La Grippe," which ended in consumption. His house has been a welcome home ever since my connection with the church, and all the Baptists found a hearty welcome at his home. The church has lost a faithful and uncompromising member in the death of brother Cutshall. He leaves our dear sister, his companion, one son and five daughters to mourn their loss.

By his request I tried to speak words of comfort to the largest gathering of people ever known at that place on a funeral occasion, from Revelation xiv. 13; after which his body was laid in the tomb, to sleep that blessed sleep from which none ever wake to weep.

Your brother in hope,

AHIMAAZ MELLOTT.

NEEDMORE, Pa., Jan. 26, 1895.

DIED—At the home of his son-in-law, Joseph Lamners, near York, Neb., Nov. 9th, 1894, our dear brother, **Thomas S. Stephens,** aged 66 years and 11 months.

ALSO,

DIED—At the same place, Nov. 13th, 1894, his wife, sister **Sophia Stephens,** aged 65 years, 4 months and 3 days.

Brother and sister Stephens were returning home from the church constitution in Nuckolls Co., Neb., and on arriving at Mr. Lamners' brother Stephens was taken with a severe spell of coughing, from which he never recovered, having been weakly for a long time. Sister Stephens, who was also in poor health, after four days followed him to the world beyond.

Brother Stephens was born in Harrison Co., Ind., and was married to Sophia Armstrong on Dec. 5th, 1850. In 1855 they moved to Iowa, and in September, 1867, they both joined the Primitive Baptist Church called Little Flock, in Wapello Co., Iowa. In 1872 they moved to York Co., Neb., and were in the constitution of the church at York. Brother and sister Stephens were orderly-walking and loving disciples of our Lord Jesus Christ, always at their places of appointment when possible. He was also Deacon of the church, and had purchased to himself a good degree in following his blessed Master. They were highly esteemed by all who knew them. They have left a record that they were born of God. They left six children and six grandchildren to mourn their loss, besides the little church and numerous brethren and friends to feel their loss.

The funeral services were conducted by their pastor, Elder C. M. Cooper, with the writer.

J. H. RING.

DIED—At his residence on the farm on which he was born, in Miami Co., Ohio, **Jesse C. Line.** He was born July 15th, 1817, and died Jan. 25th, 1895, aged 77 years, 6 months and 10 days.

He was married to Harriet Denman on Oct. 10th, 1839. She died August 17th, 1849. He was married to Mahala McKinley on August 11th, 1850. To them were born two sons and three daughters. The sons died in infancy, and one daughter died at the age of eighteen years.

Brother Line united with the Harmony Predestinarian Baptist Church on April 5th, and was baptized April 6th, 1856. He was liberated by the church to exercise his gift in preaching on Jan. 1st, 1876, and was an uncompromising defender of the doctrine of the Bible, and a great friend of the SIGNS OF THE TIMES.

He left an aged and afflicted companion, two daughters and a host of friends and brethren to mourn their loss; but our loss is his eternal gain.

Elder J. P. Peters (pastor of the church) and the unworthy writer of this notice tried to comfort the sorrowing friends by the use of Job xiv. 14; after which the mortal body was interred in the old church cemetery, to await the appointed time for the change which he so often spoke of. The afflicted widow and daughters have the sympathy of all the brethren.

J. G. FORD.

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

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Jesus appeareth to Mary — ST. JOHN, XX. — *and to his disciples.*

Anno DOMINI 33.

42 m There laid they Jesus therefore n because of the Jews' preparation *day;* for the sepulchre was nigh at hand.

CHAPTER XX.

1 *Mary cometh to the sepulchre; 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity, and confession of Thomas. 30 The scripture is sufficient to salvation.*

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to k my brethren, and say unto them, l I ascend unto my Father, and your Father; and *to* m my God, and your God.

18 m Mary Magdalene came and told

Anno DOMINI 33.

m Is. 53. 9. n ver. 31.

k Ps. 22. 22. Matt. 28. 10. Rom. 8. 29. Heb. 2. 11. l ch. 16. 28.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, FEBRUARY 20, 1895. NO. 8.

CORRESPONDENCE.

ELLIOTTSVILLE, Ky., Jan. 25, 1895.

EDITORS OF THE SIGNS—DEAR BRETHREN:—I herewith send you the experience of Elder James McDonald, which I am confident will be both interesting and edifying to the readers of the SIGNS. I should have sent it sooner, but having so many things to attend to I neglected it. Elder McDonald is an old soldier who has always been an uncompromising advocate of the faith once delivered to the saints. For nearly three years he and I have been together quite frequently, and there has not been a single difference between us either on faith or practice. To me he is a "true yoke-fellow." I meet so much opposition to the doctrine of the "Absolute Predestination of all things" and the "Eternal Vital Unity of Christ and his Church," and Elder McDonald is so wonderfully gifted in declaring these precious truths to the comfort of God's children that he is doubly dear to me. But I must take heed lest I give honor to man, and not give "honor to whom honor is due." Elder McDonald, like all the rest of us, is a poor sinner, in whose flesh dwelleth no good thing; and all the comfort we receive from his preaching comes from God, as does every good and perfect gift, and to God all honor is due. God forbid that we should engage in "angel worship." I fear the most of us are tainted with it. O may the breathing of our soul be, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake."

J. W. FAIRCHILD.

WASIOTO, Ky., Nov. 22, 1894.

ELDER J. W. FAIRCHILD—DEAR BROTHER IN CHRIST:—I will now try in part to comply with your request. I was born in Campbell Co., Tenn., Sept. 21st, 1829. My parents were poor, and I had but little advantage to obtain an education. At that time the country was thinly settled, and our schools, which lasted from one and a half to three months each year, were taught by very illiterate teachers; and as I had to walk three miles night and morning, and work hard to help support the family, I received very little advantage from them.

I was quite young when I can first remember the fear of death coming into my mind with such terror that at times it would make me fear and tremble. I was afraid I would die before I got to be a man. I cannot remember any fear of torment or future punishment, but only of dying before I became a man; for I thought if I lived to be a man I would then get what is called religion and be prepared to die and go to heaven. All this I believed I could do when I got to be a man, so I could do as I pleased and have no one to control me. These thoughts, I am now satisfied, came to me through the fear of death. I could hear people talk of the sting of death, which alarmed me very much and filled me with fear. I wanted to be a man so I could get religion first, and then I could get ready to die. But as I grew in stature these fears in a measure left me. Only occasionally I would think of dying, but the thought was soon gone when I would get into gay company; for I was so vain and wicked that I thought I was seeing all the pleasures I had pictured out to see when I got to be a man. Now I could live until I was old, and then get religion when I got ready. I was not ready now, I had a long life before me, and wanted to take my pleasure and enjoy myself going to balls and cotton-pickings, and to associate with the gay and be their leader. I loved sin, but I did not then know it was sin. I thought if I was honest and respectable in society and did not harm any one I was all right. So I lived this way after I got to be a man (as I have used the term, "got to be a man"), until the Lord, as I hope, stirred up my nest, showed me that I was a sinner, living without hope. I thought I had sinned away the day of grace (as I could then hear preachers say a man could do), and hell was my portion. I believe that when these thoughts came into my mind the very powers of hell gat hold on me, and I could (or can now) witness with David when he said, "The sorrows of death compassed me, the pains of hell gat hold upon me; I found trouble and sorrow."—Psalm cxvi. 3. I think I felt the very torments of hell. My sins rose as high as mountains. My guilt was so great, and God so just in my condemnation, that I felt the very flames of hell take hold on me. Then it was that I cried unto the Lord for mercy, but found none. These feelings in a measure passed off for a while, so my torment was not so great, yet I was continually trying to pray for mercy.

I will here relate a circumstance that took place with me while I was in this trouble of soul. I was taken with rheumatism in my left knee so that I could bend it but very little, nor could I get it quite straight. The pain was so severe that I did not get a good night's sleep for eighteen months. All times in the night I would hallow on account of it. Yet I would go all the time against the better counsel of my father. I knew I would be a cripple, and I was determined to go as long as I could, for I thought I was lost any how, and I would soon be out of the way.

At times I would conclude there was no mercy for me, and almost give up in despair. When such declarations of Scripture as "Seek, and ye shall find, knock, and it shall be opened unto you," would be presented to my mind, it would seem to give me momentary relief; but then the question would come, Are you seeking aright? You have put it off too long. It is too late. There is no mercy for you. Then the very powers of darkness would get hold upon me, and I would sink down in despair, while the breathings of my soul were, "Lord, be merciful to me, a poor sinner." Then his wonderful power, and the blessings the God of all grace had bestowed upon me, would bring joy to my heart, and I could rejoice that he had done great things for me, whereof I was glad. Yet I was burdened because I was a sinner. I wanted to be free from sin, and to know that my sins were forgiven. I would seek some deep ravine, where no eye could see me, and try to pray; but horror which no pen can describe would seize me, and I would be made to hasten out of that place for fear that something would devour me should I attempt to pray. I went on in this way for about three years. Sometimes the weight of sin and guilt was not so heavy, while at others it seemed as though I could not bear it. I thought if I could do my part the Lord would have mercy on me; and now I was determined to do my part. But I could not stay in Tennessee and forsake my companions, so I in company with my older brother left Tennessee for the state of Indianna, where I hoped my trouble and sorrow would end; for there, I thought, would be nothing to keep me from doing my part of the work. I began in earnest to search the Scriptures to see what I had to do for the Lord so he would pardon me. When I read the law, it said, "The soul that sinneth it shall die." I knew I had sinned, the law condemned me, and I must die. The law is just, God is just, and I am guilty, condemned by this just law and just God to die. Heaven and earth may pass away, but not a jot or a tittle of God's word shall fail till all be fulfilled. What must I do? The testimony is against me; the law condemns me. I must pray with a pure heart fervently. But I have no such a heart; mine is a wicked, deceitful heart. Pray, nothing doubting. But I doubt anything in the Scripture being for me. So I am now lost, and only have to wait the final sentence, "Depart." I knew it was just in God to send me to hell. I could not see how he could be just and save such a wicked sinner. I wanted to be saved, wanted God to be just, and wanted his will done if it sent me to hell; yet I did not want to go there. I was now many miles from my father's house, among strangers, except one brother and his wife, and had hired to work for a man about a mile from my brother's, where I made my home. I found no comfort in society, I was so desolate, waiting the sentence of God to seal my eternal destiny, yet pleading for mercy to be extended to one so vile. I went home to my brother's on Sunday, about the first of May, 1855. On that night I, a poor, wretched sinner, lay down on my bed, never expecting to see the sun rise again. Tongue nor pen can ever describe the agony of my poor soul at that time. My pillow was wet with tears, the only ones I remember shedding. My prayer was, "God, be merciful to me, a poor sinner." If I slept any I slept praying. Next morning I arose and started to my work. When about sixty steps from the house I heard a voice say, "Repent and you shall be saved." My load of guilt and condemnation was gone. The next thing I remember I was about half a mile from my brother's. Everything seemed to be praising God, and I was very happy. These words of the poet came to me,

> "Tongue cannot express
> The sweet comfort and peace
> Of a soul in its earliest love."

This same word "Repent," &c., had come to me before, but my load of sin still remained. I tried to repent, but could not, for I did not know what repentance was. But now I realized its meaning. It is Christ that gives power to turn and forsake sin. It is he that removes our guilt and sin, reveals his love in us, gives us a right spirit, and puts his fear

in our hearts. I now believe that Christ is the only Savior; that he came to save the lost. O what joy of soul to find I had a Savior! I thought I never would see any more trouble, nor commit any more sin; I was now happy, and would remain so all my life.

The thought now came into my mind that I must be baptized. I began to look for the church of God, or the church that I rather join, for I supposed that the different denominations were the church. I went to hear the Campbellites and Methodists, but they could not tell my travels. I heard the Old School Baptists, and they could begin with my journey and tell every place I had been. In a word, they could tell all my joys and sorrows, my hopes and fears, and point out my duty as a christian. I wanted fellowship with them, but feared I was deceived, and was not fit to be with them, for I could not be free from sin, as I had pictured to do. I would go to hear the other denominations preach, and they would always leave me out; but the Old Baptists would point me out. I feared to offer myself to them, for I was not good, feared I was deceived, and had nothing to tell them that they would receive; yet I wanted to be baptized and live with them. I felt I could not live as I was living. I wanted to do my duty as a christian, if I was not deceived. I went before the Old School Baptist Church at Little Kill Buck, Madison Co., Ind., on the second Sunday in March, 1856, and related some of the things I have here written. I was received for baptism, and on the third Sunday in May, 1856 (if not misaken), was baptized in the fellowship of said church by Elder William A. Thompson. May God ever keep and guard us to the end, is our prayer.

Yours in hope of eternal life,

JAMES McDONALD.

MACOMB, Ill., Jan. 31, 1895.

DEAR EDITORS OF THE SIGNS:—A year has passed away since I wrote for our dear family paper, and now, while sending in my subscription, I feel a desire to write a short letter to the household of faith. But my mind seems so dark and becloud-ed, and I have such a feeling sense of my unworthiness and incompetency, and I am such a vile, sinful creature, that it is in much weakness and fear and trembling that I attempt to write. I am so ignorant of spiritual things, I feel that I cannot say a word to comfort any one. Yet I believe I feel a desire to add my feeble testimony to the cause of truth; for I do hope I love the cause of Christ, and the things pertaining to his kingdom constitute my chief joy. My earnest desire and prayer is for the welfare of Zion, that peace may dwell within her borders, that her dear children may dwell together in unity, that they may meet together in love and fellowship, helping to bear one another's burdens, each one esteeming the others better than themselves, so fulfilling the law of Christ. Much of my time is spent in darkness and gloom, and I am often down deep in the valley, where the waves go over me. I often sink in the "Slough of Despond," where I must cry for help. I think of Paul in his voyage to Rome, when amid the tempest they were compelled to cast overboard everything of hindrance to the ship. So we on life's uneven way must cast away all things worldly, and feel the vanity of things below, before we are enabled to feel that peace which the world knows nothing about, neither can understand. I sometimes have a little hope that I love the good old way, and love to inquire and seek after the old path. And though it may be beset with many trials, temptations, and sorrows and afflictions, we pray to be kept in it. Though the way is rough, and thorns tear our feet, and foes without and fears within is our common inheritance, yet we would not turn back, but fain would press forward on this pilgrimage, looking to Jesus, who will bring us off more than conquerors. Were we left to ourself we would soon be out of the way, and by our sins we would sink in despair. But when we look to Jesus our little hope revives, and we are made to sing,

"Why was I made to hear his voice,
And enter where there's room?"

When we think of Jesus being a man of sorrows and acquainted with grief, we know he will comfort his sorrowing ones.

When my dear father, Elder I. N. Vanmeter, was called away, I felt that I could never go to our church meeting again and see his vacant seat; but when the meeting day came around two weeks ago, the weather was so pleasant and the roads so very nice we felt it was selfish to stay at home when our sorrow was theirs also. So sister Mattie and I concluded to go, and drove in the buggy seventeen miles. We had a good meeting, though a sad one. We were much disappointed in not seeing Elder Ketchum, who was expected to be there; but we were comforted by the coming of our dear venerable brother, Elder Dark, and also brother B. F. Butler, of N. D., who preached much to the comfort of the church. At this meeting resolutions of respect in regard to my father were read, as was also a letter from Elder Purriss, of Ohio, expressing his sympathy and sorrow in the loss of the pastor of the church. Many tears were shed, and sorrow was seen on every face as we all talked of the one that was gone. It was the only time in my life that I had ever been at our church meeting when my father was not present, and it had been very seldom he was ever absent in thirty-seven years. It was with a heart full of sorrow and grief that we beheld his vacant seat, and beheld not his loved form in the pulpit proclaiming salvation, nor hear his voice singing the songs of Zion. But we sorrowed not as those who had no hope, but most of all that we should see his face no more. The brethren and sisters of this church were very kind during my father's sickness, coming a long distance to visit him, bestowing many favors, for which the family were truly grateful. Since then I felt I could never take my pen again; but my dear mother and other members of our family have received many letters from dear brethren, sisters and friends; and as we cannot answer them all, we wish in this way to thank them all for their kind expressions of sympathy in this time of our sad bereavement. We pray God's richest blessings to rest upon you, and that you may have such friends in time of sorrow. These things do not heal the wound, but it soothes the broken heart, and it is a great comfort to know that we have even the fellowship of our brethren. This is beyond price. Those letters are read over and over and are highly prized by us all. My mother deems it a great favor to receive a letter from any one of God's dear children. Not wishing to add anything to what Elder Ketchum has written, I wish to write a few things expressive of my own feelings in regard to my father's illness and death. Many questions have been asked us through letters, and several have expressed a desire that I write something for the SIGNS, giving a more detailed account of his last illness and death. At my mother's request I have consented to do so, and in my weak and imperfect manner will try in this to answer all the questions I can.

For a year past we could see that father was failing. He appeared more broken and feeble, yet he attended all his appointments. During the last fall he visited five associations, and I have heard him say he seldom heard more able or more glorious preaching than at some of these, or ever enjoyed himself better. He had a spell of heart trouble the first part of November, but got better and went to his own church meeting on the third Saturday in November, which proved to be his last. He was taken with a severe pain in his side and breast that day, and was unable to preach, but was able to get home, which he never left again. The pain became so much worse that the family physican was called, who pronounced it neuralgiac rheumatism of the heart. He suffered greatly with this during all his sickness. The second week he had several smothering spells with his heart, from which we did not think he could revive. Two weeks before he died his feet began to swell, and continued to grow worse, passing up into his body and chest, causing much hard coughing and smothering. The skin broke in several places and the water oozed from it. For two weeks he sat upright in an invalid chair, being unable to lie down day or night, not removing his clothes or lying down. The only rest he obtained were a few brief minutes at a time, sitting or leaning a little to one side. Thus he suffered more than tongue can tell till the last. All that a faithful physician, family and friends could do seemed to do no good. His age and such a complication of diseases were all against him; yet he bore it all with the greatest of patience and fortitude. Not a murmur was heard, and not an impatient word. He took his medicine till near the last, submitting to anything that was done for him, patiently and uncomplainingly. He continued to grow worse till the night of the 13th, just four weeks from the time he was taken. He was very restless the first part of the night, suffering very much from shortness of breath till after one o'clock. All at once he began to breathe easier, and closing his eyes like a little child going to sleep, without a struggle or groan he breathed his life away, surrounded by his wife and children, with my husband's and brother's arms about him. A bright smile plainly visible passed over his features while breathing his last breath. Then he was tenderly laid down to rest, after four long weary weeks of suffering. His end was very peaceful and calm, though we did not think of it being so sudden, some of the family only reaching his side a few minutes before all was over. His eyes were only closed about five minutes, he speaking a few words just before. He spoke very little of death during his sickness; but when Elder Dark, his close companion and yoke-fellow in the ministry, visited him he said to him that thus far the Lord had been with him and helped him, and he was in his hands, and whether he lived or not the Lord would be glorified. He said to others, "The Lord's will be done," and only wondered why such an unworthy creature as he was had been permitted to live so long. The last evening he quoted these words, "All things work together for good to them that love God," and spoke of hearing the music. He said he could only wait the breaking of the day. During the last hours we could catch broken words of prayer.

Thus our father passed away. His life work was done, he had finished his course, and like a shock of corn fully ripe he was gathered. He has gone home to receive his reward. He lived at peace with all men, having the love and honor of his family and relatives, the respect of his neighbors where he lived forty years, and the confidence and fellowship of his brethren. He passed through many trials and hardships during his early ministry, walking a good part of the time sometimes a distance of forty miles to his meeting. For many years he was the pastor of four churches, and in after years of three, spending the rest of the time in traveling and visiting other churches. He was of a cheerful disposition, and I can say I never saw him angry.

It was one of my chief pleasures to visit him, where he would greet all with a smile of welcome and spend nearly all the time reading or conversing on things of the kingdom of Christ, which was his chief delight at home or abroad. His life was one of usefulness and honor, and I feel I am unworthy of such a father. I speak nothing in the way of egotism, for I believe he was worthy of all the praise I can bestow. We feel, with many others, that his place will be hard to fill; but while we sorrow, let us not be distressed, for our God still reigns, and declares he will not be without a witness. We know there are many able and faithful watchmen upon the walls of Zion, who will fail not to declare the whole counsel of God; and younger ones are being raised up around us, who are able and precious gifts to the church. Mother and sister Mattie still reside at the old homestead. Some of us stay with them as much as possible, but they are very sad and lonely. Now, to those dear friends who have asked me, I have written this, and to all others who feel interested in reading it. I am so sorry I have made it so long. I fear it will prove to be very uninteresting. But this is one of my great faults, I will write too much. Please forgive me. We would love very much to hear from sister Mary Parker again. With best wishes for the SIGNS, and a sincere prayer for all God's afflicted ones, I remain your most unworthy sister in sorrow,

SARAH E. RUNKLE.

GITTINGS, Md., Jan., 1895.

As there are so many "Christian Endeavor" societies in the world, and all professing to be doing God's service, in "helping Jesus to save sinners," it has occurred to me, Why is this? If they are heartily and sincerely engaged in their work, are we to say, Don't do this? Saul of Tarsus verily believed he was doing God's service when he was preaching the law and persecuting the saints. So these, in doing the works of the flesh, are only doing what Saul did, and what every one of Adam's race has done, and are still doing, until God says, "Why persecutest thou me?" This is the decree of God, that "The soul that sinneth it shall die." The natural man, knowing no better, goes to work to save himself and others; and this, no doubt, is all in the purpose of God; for without this restraint on men there would be no bounds to their evil propensities. It is by the power of God, of course, that they are kept within their bounds. Then, if this is so, why should we find fault with them for doing what all men in nature do? In one sense they are doing God's service. They are the earth that opened her mouth and swallowed up the flood that the dragon cast out of his mouth after the woman, that she might be carried away of the flood. Then, what have we to do with them? Are they not in the hands of God? But let us rather look within ourselves, and not find fault with them. We find that under the old or law covenant a law was given to the Jews, and to them only, and was not binding on any but them, nor applicable to any others. And so, under the new or spiritual covenant, a law is given to spiritual Israel, and is applied to no others, and is not binding on any of Adam's race except those that are born again; and it is a part of the experience of every child of God that they are disobedient; and without law there can be no disobedience. Therefore they are under law to Christ; and this law is given by inspiration. We find this law in the Scriptures. "All Scripture is given by inspiration of God, and is profitable [to the man of God] for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly [or throughly] furnished unto all good works." If the man of God is perfect, he needs no reproof, no correction, no instruction in righteousness. But we have the evidence in ourselves that we are imperfect, and need all these things; and not only that, but we are evil, and that continually. Paul, in writing to the Galatian brethren, warns them against the works of the flesh. He does not tell them to beware of those that follow the lusts of the flesh, but to not fulfill the lusts of the flesh in themselves; "For he that soweth to the flesh, shall of the flesh reap corruption." Do the saints ever sow to the flesh? No others ever do, with a knowledge of reaping of the flesh corruption. Therefore Paul commands the saints and faithful brethren in Christ which are at Colosse to mortify their members which are upon the earth, &c.; "for which things' sake the wrath of God cometh on the children of disobedience." These are the children of God; for no others have ever been commanded to thus obey, or mortify their members which are upon the earth. Paul exhorts Timothy to "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," &c. "And they shall turn away their ears from the truth," &c. For this cause Paul left Titus in Crete, that he might set in order the things that were needed. And among other things, there were "many unruly and vain talkers and deceivers, whose mouths must be stopped." Titus was commanded to rebuke them sharply, that they might be sound in the faith. Others had their mind and conscience defiled. If so, they must have been pure before. You cannot defile that which is already defiled. Peter tells of those that were blind, and had forgotten they were purged from their old sins; who had forsaken the right way, and were gone astray, and had turned from the holy commandment delivered unto them. These few quotations in connection with my own experience, have led me to the conclusion that all the laws and commands written in the New Testament Scriptures belong to the children of God; and all the judgments also; for God judges none without a law, and none others are subject to this law. A wide field opens up here, and I must be brief. I once felt to give all these admonitions and warnings, with their punishments, to those we recognize as worldly religionists. When I was first released from bondage under the law, and seemed to enter into the glorious liberty of the gospel, I felt above every sinful thought, and any light or trifling conversation would sting me to the heart. I felt that I could never again enter into any light or trifling talk. But I soon found in myself much to grieve over, and would be rebuked in my own conscience. But as time passed, I not only found myself engaged in this, but also filled with evil thoughts, which if put into practice would have sent me to the penitentiary or gallows; and I have looked for and felt the fiery indignation of the Lord, and have been cast into hell, and suffered the pangs thereof. I have felt to mourn and lament my own sinfulness and vileness to its full extent. "Yes, but," says one, "you never denied your Lord and Master." But I have, and that many times; and the one solace I find is that Peter denied him, and the prophet said he was vile, and Paul said, "When I would do good, evil is present with me." And I, much worse than they, am so ready to follow the flesh and the lusts thereof. Where then is there hope for me? But there is another side or picture to this scene. There is comfort in the thought that I never was troubled about these things before the burden of the Lord came upon me. I know there was a change of some kind, for before this I was wallowing in the mire, and loved it. I loved my ways then; but now I hate them. Is there not a cause for this? And if it is not grace, I do not know what it is. It may be a hallucination, but now I hate the things which I do, and yet do them; and I love the things I leave undone. This causes me to mourn and sorrow. But here faith comes into exercise, and love to God comes into my soul, and hope springs up and causes my heart to leap for joy; and for a little while I am lifted above the things of this world, above the lusts of the flesh, and Jesus appears as the one altogether lovely, the chiefest among ten thousand. But as soon as he hides his smiling face my own blackness appears, and I feel that I am a well without water, or a cloud carried with the tempest, and cannot cease from sin; having a heart exercised with covetous practice, and feel that if I am a child I am a cursed one. This is what I understand to be the meaning of the words, "after they have escaped the pollutions of the world, through the knoweledge of our Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." May God in his goodness and mercy enable us to hold fast to that which is good, and keep us from the evil. Nevertheless his purpose will be fulfilled in us, to the end that he may be glorified. When by faith we are enabled to see the ways of unrighteousness, and hate them, and rejoice in the righteousness of our dear Lord and Savior Jesus Christ, then is he honored and glorified in us. We must live by faith on the Son of God, and be "kept by the power of God through faith unto salvation, ready to be revealed in the last time."

Brother Jenkins, I have written this hastily, and as my mind was led, and submit it to your judgment.

Yours in tribulation,

MILTON DANCE.

NEEDMORE, Pa., Jan. 26, 1895.

DEAR BRETHREN:—Inclosed I send you a letter written to me by our dear sister Lizzie Himes, which I think might be a comfort to others, as it has been to me. Sister Lizzie is wonderfully afflicted, but she has a wonderfully strong faith given her to look beyond her sufferings, realizing what Paul says, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Your brother in hope of eternal life,

AHIMAAZ MELLOTT.

HOPEWELL, Pa., Jan. 13, 1895.

ELDER AHIMAAZ MELLOTT—MY DEAR BROTHER IN THE BLESSED HOPE:—Your letter came to me last evening full of comfort and speaking the language of one of those whom our Savior calls blessed; not with this world's goods, but blessed with heavenly treasures, which is by far the greatest blessing ever bestowed on mortal man; neither indeed could there be any greater. Having this, what need we more? Having the assurance that God has called us by his grace, that he is ours and we are his, we should not fear what may be said of us; for they can only wound and kill the flesh, and after that they have no power; but he tells us whom to fear. Fear ye him who after death hath power to destroy both soul and body in hell. Yea, I say, fear him. And what doth belong to them that fear the Lord! His mercy is with us from everlasting to everlasting. Let the enemy persecute us. If God be for us who indeed can be against us? The Lord knows them that are his. It is not all that cry "Lord, Lord," that shall be saved, but they that do his will. When we see them walk in their own works, and hear them boast of what they are doing, and the many souls they are saving, then

(Continued on page 62.)

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 20, 1895.

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GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

DEATH OF ELDER J. R. RESPESS.

It is with sadness that we learn of the death of Elder J. R. Respess, of Butler, Ga. He passed away, we learn, after some months of great suffering and prostration, on Monday, February 4th. He was the founder and one of the editors of the *Gospel Messenger and Primitive Pathway*. Few men among our ministry have been more widely known or more affectionately loved and revered. We believe that Elder Respess was a truly good man, and that he feared God and loved the cause of Zion. His singleness of mind impressed itself upon all who knew him. He was a man of warm heart and of generous impulses, retiring, timid and unassuming. These characteristics endeared him to all who knew him.

He had never but once visited this section of the country. This was about twenty-five years ago, in company with Elder Gold. It was our privilege to hear him four times from the pulpit. His preaching was experimental and deeply spiritual. A sermon of his at the Delaware Association, upon a subject of which he greatly loved to speak, "Naaman the Syrian," will never be forgotten by any who heard it. We had hoped that some time we should meet him again on earth, but we must bow to the will of Supreme Wisdom.

We would extend our sympathies to the bereaved family, to the churches which he had served so long, and to the readers of the *Messenger*, for whose columns he had contributed so much. We shall gladly publish a more extended account of his life and death if some one will prepare it.

REFLECTIONS.

What can we render to the Lord for all his benefits toward us? The sweet singer of Israel said, "I will take the cup of salvation, and call upon the name of the Lord: I will pay my vows unto the Lord now, in the presence of all his people." To us all as a nation, as individuals, and, as we trust, the children of God, his bounties have been very great. We cannot even in our thoughts number them all. Many of the tokens of his favor in our blindness and ignorance we are not even aware of; and still they continue to flow down to us in a thousand streams of mercy. Truly we can all say, "He hath not dealt with us after our sins, nor rewarded us according to our transgressions." To us all he has vouchsafed manifold temporal blessings. Life, health, friends, the light of the sun, food, raiment, and shelter from the storm. All these are a few of his temporal mercies. From the Scriptures we learn that these are the daily gifts of his good hand. If any of us are disposed to say that we owe these things to our own wisdom, prudence, industry or frugality, and thus to boast over our fellows who have not received these blessings in such abundance as have we, it will be good for us to remember that these very qualities of wisdom, prudence, industry and frugality are not ours except as God, the Giver of all, has bestowed them upon us. "What have we that we have not received?" as surely applies to these temporal mercies as it does to the richer spiritual blessings of the new and everlasting covenant. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment and righteousness in the earth: for in these things I delight, saith the Lord." Wisdom, strength and riches—these three things sum up all that the natural man can desire or possess; yet in none of these things is there any room to glory. As we therefore, brethren, who possess these things, look back, let us remember who has been the Giver, and let us also remember that they are but for a time, and shall all perish with the using of them; and let us remember above all how greatly we have misused them, and so shall we be humbled, and kept from the great sin of vainglorying and boastfulness before God. If to any of us these things, any or all of them, have been denied, may we be helped to remember that these things do not constitute our life, and that if we have felt some evidence that we understand and know the judgment and righteousness of the Lord we have more than wisdom, strength or riches here, and the promise of an everlasting inheritance beyond.

Turning from this brief review of temporal mercies, we are also constrained to confess our great cause for gratitude as churches. The Lord has given his people within the bounds of our acquaintance as much of peace and prosperity as often fall to our lot on earth. When we consider our perverse natures, our proneness to err, the evil passions of the flesh, such as pride, vainglory, envy, malice, unforgivingness, uncharitableness, anger, emulations, and the thousand evil things which cannot be named, it is a continual marvel of grace that peace and love ever abound among us at all. How great are the Lord's mercies to our unrighteousness every day! Our adversary, the devil, is continually as a roaring lion going about, seeking whom he may devour. We have no might against this archadversary; but we can rejoice that this lion is overcome and put to flight by another lion, "the lion of the tribe of Judah." The God of heaven shall bruise Satan under your feet shortly. It is under your feet, brethren, that Satan is bruised, but the God of heaven does it; and we may well rejoice, because for this purpose was the Son of God manifested, that he might destroy the works of the devil.

Above all things, we have reason to rejoice because our God has still kept us steadfast in the truth which has always been dear to our hearts. The general tone of our correspondence has been in full harmony with the doctrine of God our Savior, which has always been contended for in the Signs of the Times. We are glad that our correspondents have shown, as a general rule, a disposition to accept the plain testimony of the word of God, even though they may have felt that that testimony cut off some of the most plausible conclusions of frail, perverted human reason. For ourselves, we have felt these many years to say that we will believe God in his word against the testimony of our own senses, for our senses may deceive us; against the conclusions of reason, for our reason is blinded by sin; and against the teachings of all science, for science is continually changing its conclusions, that being known to be false to-day which was considered incontrovertible yesterday. We freely admit that we may, any of us, be mistaken as to the true meaning of portions of the Scriptures; but when that true meaning is ascertained it must stand against a thousand foes. Let God be true, but every man a liar. We have ever found a disposition in those who are not willing to believe the strong doctrine of election, salvation by grace, predestination, divine sovereignty, foreknowledge, and other equally important principles of truth, when they were confronted with the plain testimony of Scripture bearing upon these things, to say, "O, I do not understand that;" or, "That is too deep for us to understand." Of course the meaning is that the testimony of God in those Scriptures conflicts with the notions of our minds, and therefore such testimony is under a cloud. We are glad that none of our correspondents have adopted this language, or any language similar to it. We indeed cannot comprehend the deep things of God; but we must protest against singling out some Scriptures or some principles of doctrine as being harder to understand than others. Nothing can be, for instance, more profound than the doctrine that God was manifest in the flesh; yet it was so, if we believe the Scriptures, though all human reason and all human science and all our human experience refuses to be reconciled to it. We do not understand it, but we do believe it; and so of every principle of the doctrine of God our Savior. May God forbid that we should be found among those who say, "These are hard sayings; who can hear [understand] them?" We say again that for a child of God the meaning of the Scripture is a legitimate subject for study and investigation; but the fact of the absolute truth of the testimony of the Scripture he must not, dare not question. He may inquire, "What does this text really say?" but he must admit, whatever it does mean, "I know it is truth." O that we all might always bring to our reading of the Scriptures such a reverent, humble, believing spirit as this!

The Lord's mercy toward the Signs has been great. For sixty-two years it has continued to uphold the principles of faith announced in the opening number. We are sure that we need not call for the proof of this. Its readers know its truth. Changes have occurred in its editorial department, but no change has taken place in its principles. Many matters of interest have been discussed in its columns. Sometimes things that were new in the minds of the people of God have come up, and have been written about for a time. If they were true they have lived; if inconsistent with the word of God they have been seen to be so, and have died. We have not doubted at any time that in the end truth would prevail. May the God of peace be with us all.

C.

MATTHEW XVI. 19.

Brother Beebe:—Please give your views of Matt. xvi. 19. "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." What I particularly desire is to know what is meant by the keys, the binding and the loosing.

Your unworthy brother,

ROBERT REVENNAUGH.

Muskingum Co., Ohio, May 15, 1848.

REPLY.

In giving instructions to his disciples, our Lord made use of many figures, which were at once calculated to secure the twofold object of hiding the real import of his instructions from the wise and prudent of the world, and at the same time elucidating the things of his kingdom to the subjects of his spiritual dominion. The wisdom of God is displayed in the selection and fitness of the figures employed; they were always plain and familiar, and well calculated to secure the design contemplated. Keys are only used where there are locks; and locks and keys are used to protect and secure treasure from the violence and dishonesty of those to whom such treasure does not belong; hence the figure in this text teaches us that the kingdom of our Lord Jesus Christ is a sanctuary, or sacred inclosure, secured by walls and bulwarks which God has appointed to

secure it from violence of thieves and robbers. The kingdom of God cannot be seen by any who are not born of God, nor can it be entered by any who are not born of water and the Spirit. In this application of the figure the key (not keys) of the house of David is laid on the shoulder of Eliakim, who was a figure of Christ, of whom it is written, "So he shall open, and none shall shut; and he shall shut, and none shall open."—See Isa. xxii. 22. Christ is the Way, the Door, and the only entrance into the kingdom of God is by and through him. The apostles were never vested with power to regenerate or quicken dead sinners, this work being exclusively the work of God, and performed not by or through the instrumentality of men, but by the quickening Spirit. It has been presumptuously claimed by papists that power to remit sins and bring sinners into the kingdom of heaven was given to Peter as the keys of the kingdom, and that Peter transmitted them to the succession of prelates of the papal order down to the end of time; but Peter pretended to no such power. He preached repentance and remission of sins in the name of the exalted Prince and Savior, and most emphatically declared (Acts iv. 12) that there is no salvation in any other; for there is none other name under heaven given among men whereby we must be saved.

By comparing the text under consideration with Matt. xviii. 18, we see that Peter had no more power vested in him than the other apostles had, or Paul would have been at least a whit behind him. The power intended by the keys, therefore, we are constrained to believe was that by which they were distinguished as apostles of the Lamb, to act officially in their apostolic vocation; for this power they were directed to tarry at the city of Jerusalem after the ascension of Christ until they should be endued with power from on high. And this power they received when the day of Pentecost was fully come. On that occasion they were baptized with the Holy Ghost and with fire, spake with tongues, and wrought miracles in the name of their risen and exalted Lord. Here they were fairly inducted into their official stations to sit on twelve thrones and judge the twelve tribes of Israel. Not as legislators, but as the constituted judges of the spiritual or antitypical tribes of Israel, they were put in possession of apostolic authority to "Bind up the testimony and law among the disciples."—Isa. viii. 16. With this commission from the exalted Head of the church, and the infallible inspiration of the Holy Ghost, they were fully empowered to establish the order of the kingdom of Christ according to his laws, of which they were constituted the infallible judges. Hence all their decisions were final and conclusive. The doctrine, ordinances, order and regulation of the kingdom were authoritatively established by them and ratified in heaven. No power in heaven or earth can release one of the subjects of the kingdom from their obligation to adhere strictly throughout all time to the faith and practice which they bound on earth. The doctrine of the apostles was gladly received on the day of Pentecost, and steadfastly continued in by the primitive church; that doctrine embracing as it does predestination, election, redemption, justification, effectual and irresistible calling, regeneration, preservation of the saints in grace to ultimate glory, resurrection of the dead, &c., is by all the authority of Jesus Christ through his apostles bound on earth and bound in heaven; and if any man, or if Paul or an angel, should presume to preach any other, let him be accursed.

But their commission was not only to bind, but also to loose. All that they have not enjoined on the saints they have loosed them from, whether expressed or implied. Of things expressed we may name the law from which they are redeemed. "Ye are no more under the law, but under grace." They have decided that the handwriting of ordinances which was against us is blotted out and nailed to the cross, and no man has any right to bind the service of those ordinances on the saints by judging them in meats, or drinks, new moons, or Sabbaths; for the apostles have loosed them from all such obligations and admonished them to stand fast in the liberty wherewith Christ has made them free, and not to be again entangled with the yoke of bondage. The apostles have officially loosed the children of God from all obligation to submit to the dictation of any man or set of men in matters of religion. They have bound on earth the obligation on the saints to submit to the governments of the nations or states where they may reside, but in religious matters to die rather than allow any man to judge them.

Our brother will understand us to believe that not Peter alone, but all the apostles, received the keys of the kingdom; and that by the keys, &c., we understand their apostolic authority, being endued or inspired by the Holy Ghost to bind on the saints all that the laws of Christ require them to observe and practice, and to loose them from all other religious obligations of whatever name or pretence they may be. With this key they have in their acts and in their epistles to the churches opened the gates of Zion that all the righteous nation which keepeth the truth may enter in; for God has given them a right to enter in through the gates into the city. And with that key they have locked the gates of Zion against all innovation in doctrine and order, leaving without the walls and gates dogs, sorcerers, murderers and idolaters, and whosoever loveth and maketh a lie.

If our understanding of the subject be correct, no new laws or decisions can ever be required for the government of the church of God. No new doctrines, ordinances or rules, nor any amendment, abridgement or modification of their decisions can ever be admitted. Heaven has registered and the immutable God has sanctioned the faith and order of the gospel church as defined and enforced by the apostles, and none can be regarded as churches of our Lord Jesus Christ which do not hold and walk in that faith and order, to the exclusion of everything else.

MIDDLETOWN, N. Y., June 1, 1848.

"HARD TIMES."

NEVER since our connection with the SIGNS OF THE TIMES have we known such a time of general delinquency among our subscribers in paying their subscriptions. The plea almost invariably is the "times are so hard." We are well aware of the "hard times," and each one that holds back his subscription adds just so much the more to our "hard times." The first of this year we discontinued the paper and sent notices to between seven hundred and one thousand who were a year or more in arrears with their subscriptions, and whose aggregate delinquency amounted to about three thousand dollars, but as yet we have received only about three hundred dollars, or ten per cent. on the whole amount. We also still have on our subscription list many hundreds whose subscriptions expired several months ago, and if these would pay up and renew for another year it would be a great help to us in this our greatest time of need. While we can better afford to carry a subscriber a year on credit than to lose his support altogether, we hope that the brethren and the friends of the SIGNS will not, if they possibly can help it, ask us to wait. It is not a matter of "being afraid to trust them," but a question of our ability to get through the volume without the money. Each amount is small in itself, but the aggregate is large, and to be deprived of it makes "harder times" in the SIGNS office than we hope the majority of our subscribers have to experience.

Again we wish to say, if you are but a few months in arrears, or your time is just out, and you cannot send the money just now, but expect to be able in a short time to do so, please do not discontinue your paper until you can pay, for we can illy afford to lose your patronage during the time the paper is discontinued. Please do the best you can for us, brethren, as we never needed your help more since we have been publishing the SIGNS OF THE TIMES.

It is very distasteful to us to have to urge the payment of subscriptions, and if we were not actually obliged to do so in order to meet the expenses of publishing the paper we should be glad to be relieved of the task.

MATHEMATICAL FACT.

"GOOD morning, brother Jones. How are you getting along these 'hard times?'"

Brother J.—"O, I don't suppose I should complain, brother Brown; but the 'hard times' are pretty severe on me."

Brother B.—"Yes, the only thing we can do is to economize. That's what I am doing."

Brother J.—"So am I, in every way I can. One of the hardest things I have had to do was to order my SIGNS OF THE TIMES discontinued. My wife and I have taken so much comfort in reading it for the last thirty years that it will be hard for us to give it up."

Brother B.—"I was thinking of ordering mine stopped; but when I come to consider that I would only economize about half a cent a day by so doing, I concluded that I could better afford to deprive myself of something else, even if it were one meal a month, than do without my SIGNS. Besides, I feel that as the paper is the oldest published in defense of the cause we hold so dear, we should do all we can to sustain the publication."

Brother J.—"That is so, and after all the discontinuing of the SIGNS will economize expenses, as you say, only about half a cent a day; and if I am as careful as that about all my expenses I shall not miss what I pay for the paper. I often read one article that is worth more to me than the price of the paper for the whole year. I shall write on immediately and renew my subscription; and what a happy woman my wife will be when I tell her that I have ordered the paper for another year."

Brother B.—"I am glad I met you."

Brother J.—"I am glad you did. Good morning."

Brother B.—"Good morning."

EXTRAORDINARY OFFER.

WE still continue our offer to send two *new* subscribers, and credit an old subscriber one year, for three dollars; but we *cannot* afford to send to *one new* subscriber, and credit an old subscriber one year, for two dollars. Please do not ask us to do it.

Any one who is already a subscriber is authorized to act as agent for us; and we will send the paper for the first year to any *new* subscribers they may send us at one dollar each, and they are entitled to retain the other dollar for their commission.

Under no circumstances can new subscribers send to us direct and get the paper for themselves for less than the regular rates.

CHANGE OF ADDRESS.

ELDER G. BEEBE'S SON—DEAR BROTHER:—For the present my correspondents will address me at Mattoon, Ill. You will also please change address of the SIGNS from Loxa to Mattoon, and oblige your brother in hope, J. G. SAWIN.

(Continued from page 59.)

are they doing our Master's will? No. I think the apostle in Philippians iii. 18–21 tells us something. "For many walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things. For our conversation is in heaven, from whence also we look for the Savior, our 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." Thus I have written down four verses from Philippians, and I do not see in them that God will change my good body and fashion it like unto his glorious body. If we have made it good what need has Christ to change it? If we have power to save souls, a Savior is not necessary. But, my dear brother, how many walk in their own strength, their own goodness and their own mercies. But, my dear brother, do you, do I, do any of the dear Lord's children, walk in their own strength? If we do we shall fall, and great will be our fall. No, we all feel the need of our Savior, and without him we can do nothing. It is him who strengthens us; it is him who has brought us safe thus far, and he will take us home. I know, my dear brother, it is just as you say, a wonderful responsibility rests on one who stands as a witness to God's eternal truth; but you stand there, my dear brother, and feel how utterly impossible it would be for you to comfort any except God be with and strengthen you; and he will give you strength to press onward and upward, and contend earnestly against the floods of the world, for they are not of Christ. I would like to come up to the meeting in Friends' Cove, but I cannot, nor do not know if I shall ever be permitted to assemble with you here upon the earth again. This is only known by the dear Lord. But how I was comforted and built up when there before. Perhaps that was the first and last that I shall ever have that privilege; but remember, my dear brother, though my flesh is absent from you, yet my heart is there, and desires that I could be present in the flesh; yet I cannot be there, and as I before stated, may never be there again; but if I am not permitted to meet with you again here on earth I trust to meet you all in heaven, where we shall meet to part no more. I have been very sick of late, and am failing very rapidly. It is with the greatest difficulty I am around any at all in the house. It causes me much pain and distress to walk. I have been much worse since Wednesday, and I have had cause to fear that my time here will soon be over, unless I make a change for the better. On Thursday when the doctor was over he said the quicker I was taken to Philadelphia the better. He said, "It is surely hard to see you suffer so, and I think in your case death would be by far the more pleasant thing. All that I can do for you is to give you medicine for the pain, and in giving that it destroys your system otherwise." We have not fully decided yet as to what I will do, but if I do go it will be soon, for the sooner it is done the better. After we have come to the decision all I will do is go. No preparations whatever will be made. I do not fear the operation, for if it is God's will I shall be restored; if not, then my sufferings here will be over, and I shall know no pain. What have I to fear with Jesus in my view? When you go to the Cove give one and all my christian love. I do not know if I shall be able to write to sister Beckie this week; it just depends on what course I take; for the decision may be made and I in Philadelphia ere another week rolls around. My love to you and yours. Pray for me, my dear brother, that my courage fail not, and that God will lead me as for what is best to do; and I know he will. Write me soon again.

Your sister in the blessed Savior,

LIZZIE HIMES.

DUBLIN, Md., Jan. 24, 1895.

ELDER F. A. CHICK—BELOVED BROTHER IN THE LORD:—Your kind and fatherly words came to hand today by postal card. Few as they are, they were laden with comfort to my poor, benighted soul, and greatly relieved my anxious mind, as I have felt ever since writing the article you speak of as if I would give anything I could give had I not sent it for publication. How presumptuous it seemed to me, after some reflection, to think that I should even dare to write upon a subject which you had so lately written upon. Your words of encouragement have set my mind at rest on that score, for the present at least; and O how I feel to thank the good Lord for putting it into your heart to write so sweetly to me. No poor mortal on earth stands more in need of such encouraging words than this poor worm of the dust. It is needless for me to say that what I wrote for the dear old SIGNS was written from my own experience, as you know only too well the circumstances that called it forth; how that, when I was in far away Oregon, I wrote to the dear brethren and sisters, one and all, at dear old Harford, and how the word came back to my waiting soul that there was weeping (and I do believe for joy) in heaven (and we are told our conversation is in heaven) over the one sinner to whom God had given repentance, yea, even more than over ninety and nine that went not astray. My dear brother, I have learned by this that God is indeed not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. Hath he not exalted Jesus a Prince and Savior, for to give repentance unto Israel and remission of sins? But O! this frozen, stony heart of mine. How often I feel the need of repentance! how often I feel the need of prayer! But my prayers seem to fall at my feet.

"O for a glance of heavenly day,
To take this stubborn stone away,
And thaw with beams of love divine
This heart, this frozen heart of mine.
The rocks can rend, the earth can quake,
The seas can roar, the mountains shake;
Of feeling all things show some sign,
But this unfeeling heart of mine."

Thus I am made to grope for the wall as they that have no eyes; and yet I feel that I do know that the Lord's arm is not shortened that it cannot save, neither is his ear heavy that it cannot hear. O! then it must be that it is my sins and my iniquities that have hidden, or come between me and my God. O! this is a wretched place to dwell. The pains of hell got hold of me; I have found sorrow and trouble. With poor old Job I am made to say, "Let him take his rod away from me, and let not his fear terrify me: then would I speak, and not fear him." But it is not so with me. For almost three long, dreary years have I been traveling by night, sometimes ready to give up in despair; at other times saying, "Though he slay me, yet will I trust in him." "To whom shall I go? Thou hast the words of eternal life." And, strange to say, with all my sorrow and affliction I feel that it is all needful, and that God will in his own good time and way make every sorrow yield some good, for his cause and his glory. I feel to be more established in the glorious doctrine of election and predestination every day. I fully believe that our God does nothing in vain, and that he afflicts his children for their good. Job says, "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble, as the sparks fly upward." If affliction and trouble neither come forth of the dust, nor spring out of the ground, whence come they? The Lord chasteneth every son whom he receiveth. Whom he chasteneth not are bastards, and not sons. The wicked are not in trouble as other men. If it pleased the heavenly Father to make the Captain of our salvation perfect through suffering, how can his followers escape? But O! glorious thought, if we suffer with him, we shall also reign with him. Now, no chastening for the present seemeth to be joyous, but grievous; but afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby. So I can only conclude by saying with the apostle Paul, "We know that all things work together for good to them who love God, to them who are the called according to his purpose." "If God be for us, who [or what] can be against us, since neither tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword, nor 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? Then why do we fear where no fear is? The God of heaven only knows.

I had not thought to trouble you with so long a letter. I only set down to acknowledge the receipt of your very welcome card. I would be happy to receive a letter from you at any time. May the Lord bless you in your labor of love. With love to yourself and sister Chick, I am your unworthy brother in hope of life eternal,

J. A. GRAFTON.

KELLY'S CORNERS, N.Y., Jan., 1895.

DEAR BRETHREN EDITORS AND READERS OF THE SIGNS:—Having for some time passed some comfortable meditation regarding the wonderful works of God in providence and grace, I thought to give way to some of my exercises by expressing a few thoughts for publication, if in the judgment of the editors they are deemed worthy of a place with more important matter.

First, I will say I think I know something of the meaning of the words, "He that exalteth himself shall be abased," or humbled; and "he that humbleth himself shall be exalted," or established in the truth. So it will prove true, "Great peace have they that love thy law, and nothing shall offend them." All such find it their meat and drink to do the will of their Master which is in heaven. More than mere form or duty is the happy privileges of every child of the living and true God. Though they should follow the dictation of the Spirit of God in their hearts in all that he requires of them, they are in their fellings and exercises but unprofitable servants, having done but their reasonable duty in obeying the Savior's holy injunction, "If ye love me, keep my commandments." "As the Father hath loved me, so have I loved you: continue ye in my love." As a matter of faith only is God the object of true and spiritual worship, when the subjects of his grace realize their entire dependence upon him in all their ways, the eternal and unchangeable God, who works all things after the counsel of his own will. He doeth his will in heaven and earth, bringing everything to pass as he desires. He will not give his glory to another, nor his praise to graven images.

"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."

"Can creatures to perfection find
The eternal, uncreated mind?
Or can the largest stretch of thought
Measure and search his nature out?

'Tis high as heaven, 'tis deep as hell;
And what can mortals know or tell?
His glory spreads beyond the sky,
And all the shining worlds on high.

Each of his words demand my faith;
My soul can rest on what he saith;
His truth inviolably keeps
The largest promise of his lips.

O! tell me with a gentle voice,
Thou art my God, and I'll rejoice;
Filled with thy love I dare proclaim
The brightest honors of thy name."

For "all things work together for good to them that love God, to them who are the called according to his purpose." This has been a matter of study with me for the past thirty-five years; and while as a man naturally I have experienced much tossing about on the waves of time, as a professed believer in our Lord Jesus Christ I cannot say that I have known one incident that has changed my mind materially in connection with the lesson I learned in regard to the wonderful way that God saves lost and ruined sinners, of whom I now feel to be one, and that there cannot be one worse. I am now speaking of my standing before the Judge of the whole earth, who will do right. If none other would or could say it, I certainly say and also feel that it is as true as anything in my belief or knowledge. I would not have one reader of the SIGNS to think it is because of any breaking of the laws of God or man outwardly, but a consciousness of being a sinner of Adam's lost and ruined race. And now I must find a fitting use for the question,

"What was there in me to merit esteem,
Or give the Creator delight?
'Twas even so, Father, I ever must say,
Because it seemed good in thy sight."

I believe there never was a time in which it was more needful that those called to preach, and those called to hear the word preached, should stand fast in the liberty wherewith Christ hath made them free. God sends by whom he will, and speaks by whom he will, for the comfort, encouragement and edifying of his afflicted and poor people, whom he has chosen in the furnace of affliction. When tribulations of a fiery nature come upon them for the trial of their faith, nothing but the strong arm of Jehovah is their support, who has said, "I will never leave thee nor forsake thee." None of the most settled and grounded in the truth can expect to find it in any other way than that which Jesus is unto them. All other ways lead away from him and the glory of his presence. I cannot doubt that in their measure every true believer and follower of Jesns is acquainted with the wide gate and the broad way, and not entirely ignorant of the devices of Satan, that he goeth about, seeking whom he may devour; that is, to disturb their peace of mind or destroy their fellowship among the brethren; and when his nefarious work is accomplished, and hearts are rent, he only laughs at their sorrow. I believe it has been so in all the divisions among brethren and churches. Fortunate has been the church that has been so spiritual as to bind only where the Master has bound, and to loose where he has loosed. It is a fearful thing to fall into the hands of the living God, whether it be a church or one individual; for at what time he speaks to plant or to pluck up, to build or to tear down, whether it be against a nation or one man, terrible will be the effect.

"He that would to Jesus press,
Must fix this firm and sure,
That tribulation, more or less,
He must and shall endure."

They that will live godly in Christ Jesus shall suffer persecution. I must ever go back to the first half hour of clear shining, to hear the melancholy announcement, destroying all my bright anticipations of the future, "I will make you know what things you shall suffer for my sake." If I never heard one word from outside, or from another person, I would say that my knowledge of self and sin, and inability to keep myself as I think a professed follower of Jesus should live and walk, would prove to me that without Jesus his people can do nothing. I I have often to adopt the language of the late lamented Elder Joseph L. Staton, "Brethren, I am doing the very best I can; and yet how very far short I come of filling my desire." The saying of the patriarch is realized in modern times, offending in many things, and in everything coming short. Yet all things work together for good to them that love God, to them who are the called according to his purpose. As they pass through the fire of tribulation, or waters of adversity, in darkness or in light, in joy or in sorrow, as they remember the way he has led them, looking alone to him, and trusting alone in him, all is well.

J. D. HUBBELL.

SOUTHAMPTON, Pa., Feb. 9, 1895.

DEAR BRETHREN EDITORS:—The following letter will explain conditions in the needy part of Nebraska. The money alluded to in the letter ($23.95) was sent to him January 31st, and I have five dollars more from a lover of the truth, and one of those referred to in Matthew xxv. 40, to send.

SILAS H. DURAND.

MASON CITY, Neb., Feb. 2, 1895.

ELDER SILAS H. DURAND—DEAR BROTHER:—Your letter of the 28th and postal of the 29th reached me to-day, and in reply I would say that I have been very busy to-day distributing the box of shoes, the shipping bill for which I wrote you last week. Mr. Thompson had it released a few days ago without the shipping bill, but from your letter I infer that we have the bill all right; but the business seems terribly tangled, that is, so far as the railroad agents are concerned.

I received three boxes to-day from a brother Jamison, of Argyle, Ill., which contained many valuable articles, and they have mostly been given out to needy people. I tell you it would do your soul good to see the poor, nearly barefoot, half-clad women and children bidding us good-day, with their bundles of solid comfort under their arms. Those good brethren and friends would fully realize how much more blessed it is to give than to receive could they be out here and see the genuine gratitude with which these goods are received.

So far I have received the large box, the barrel from Trenton, the box of shoes, and three boxes weighing one hundred and ninety-five pounds from Argyle, Ill. I have received assurance that some four or five more, besides those of which you have written me, have been sent. One lady in Iowa paid the freight on her shipment, and I expect to have to pay at least the charges of our own road on all the rest; but I have received nine dollars in cash so far from brethren and sisters, which has paid all the freight so far, and I have something over a dollar left.

As you have left it to me to say what you shall do with what money you have, I will say that you put it in your own pocket. I am fully determined to pay you for those hymn books, and I may die in debt to you for them if I do not pay you now. You have certainly done your part, dear brother, without giving away your salable property. I hope you will fully recover from the effects of that treacherous "Grippe," and that your wife may regain her health. God be thanked, with all my other troubles we have not been troubled with ill health. This is a very healthy climate, and prior to 1890 a crop failure as a result of drought was never known.

Convey our sincere thanks to those of the brethren you meet for the good, substantial gifts with which they have gladdened the hearts of many a poor mortal in this part of the drought-stricken west.

Your unworthy brother,

J. M. AMSBERRY.

INQUIRIES AFTER TRUTH.

I WISH to make a request of our able, gifted brother, H. M. Curry, to give his views on Genesis ix. 25–27. As these are types, will you, brother Curry, please give the antitypical significance of this servant of servants unto his brethren; also the blessed Shem, and the enlarged Japheth, and how he shall dwell in the tents of Shem, and Canaan shall be his servant? Please reply in your own time, and oblige your poor, old brother, if a brother at all, who, as I humbly trust, is seeking to know the truth.

D. KENNARD.

MAXWELL, Cal., Feb. 2, 1895.

MARRIAGES.

IN Dover, Del., Feb. 6th, 1895, at the bride's residence, by Elder E. Rittenhouse, Mr. John W. Redgrave, of Cecil Co., Md., and Miss Alzayda R. Frazier, of the former place.

AT his residence in Kansas, Ill., on Wednesday, Feb. 13th, 1895, at high noon, by Elder James M. True, Mr. Vincen Lee and Mrs. Sarah A. Fairchild, both of Edgar Co., Ill.

OBITUARY NOTICES.

DIED—In the city of Middletown, N. Y., on Saturday, Jan. 12th, 1895, of pneumonia, **Ruth May Hunt,** aged 6 months and 23 days.

She was the youngest daughter of Mr. and Mrs. Benj. F. Hunt. The funeral was held on Monday, at half-past one o'clock, Elder Benton Jenkins officiating. The interment was at Slate Hill.

"This lovely bud, so young and fair,
Called hence by early doom,
Just came to show how sweet a flower
In paradise would bloom.
"Ere sin could harm or sorrow fade
Death came with friendly care,
The opening bud to heaven conveyed,
And bade it blossom there."

SUSIE HUNT.

MIDDLETOWN, N. Y.

Mrs. Margery M. Hanna died Jan. 3d, 1895, at the home of her daughter, Mrs. M. R. Peregrine, Corning, Iowa, aged 73 years.

She was formerly a member of the Old School Baptist Church at Rock Springs, Pa., and one most highly esteemed and dearly loved by all who knew her. She was a devoted lover of the truth, and a very faithful christian. Many years ago she moved west, and for a number of years her membership has been with the Three Forks of Nodaway Church, Iowa. My wife and I have received letters from her from time to time. Her theme was concerning spiritual things. She was at times thrown among some who differ with the churches of our order in the east on some points of doctrine, but she remained always in full fellowship with us. I have received the notice of her death from her daughter, Mrs. Peregrine, who writes as follows:

"Mother had been ailing for two or three days, but we did not consider her seriously sick until noon Thursday, and she died at 8:45 that evening. Her disease developed from a seeming cold into the most malignant form of pneumonia. Thus has passed away one of the best mothers that children ever knew."

Perhaps some member of her dear old home church at Rock Springs will write something concerning her early experience, and her walk in that church. It would be good.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Feb. 9, 1895.

BY request of a surviving daughter I send you the following obituary notice. At the residence of her daughter, near Granton, Wis., Jan. 24th, 1895, **Mrs. Sybil Allen,** aged 69 years, 3 months and 10 days.

Sister Allen was a native of the vicinity of Vaughn's Hill, Tenn., and many years ago became a member of that church, from which she never had her name removed. Her husband, Jeremiah Allen, was a member with her, and together they moved west. He has been dead some years, after which she came here to Delaware, and resided a few years among the brethren here, to be esteemed and loved as one of the most sincere and devoted members that we have ever had among us. Much to our regret, she having married children in the west, concluded to go to them. The move was with a full consciousness of the sacrifice she was making, never expecting to see the face nor hear the voice of a gospel minister again while she lived. When taking her leave of us she took in her way the round of the spring associations, to see and hear all she could, and have much to bear away with her to her western home. Her mother, whom I presume you knew, was a sister Marsh, and a mother in Israel indeed. An interesting and excellent letter has been sent me by the daughter with whom she spent her last days, by which she gives evidence of a knowledge of the same blessed faith and hope that characterized her mother. Sister Allen's disease was cancer, from which she suffered for about six years. She was baptized in 1853, more than forty years ago. Blessed life! happy and triumphant death!

E. RITTENHOUSE.

Mrs. Susan Wise (*nee* Amburgey) was born in Letcher (now Knott) Co., Ky., April 28th, 1860, and died on Sunday, Jan. 21st, 1894, at ten minutes past three o'clock p. m., aged 33 years, 8 months and 23 days.

She was the mother of eight children, seven of whom survive her. She never had good health after the birth of her first child, Sept. 18th, 1881. She was of a lively disposition, loved by all who knew her, and a good neighbor. She took the "Grippe" on Jan. 8th, and her suffering was intense, but borne without a murmur. Bronchitis developed. On the night of the 18th, when we thought that she was dying, and were weeping around her, she said, "Do not grieve after me; I am happy. I do not want to stay here any longer." But she revived again, and appeared to be better until the next night, when she was seized with a croupal hoarseness, and from that on she gradually grew weaker. On Saturday, the 20th, she was delivered of a girl baby, and soon afterward lost the power of speech, though I believe that she was conscious until a short time before she crossed the cold river, to meet on the other shore her infant son, who had preceded her more than ten years, her parents and her brother and sisters, who all died in the triumphs of faith. She received a hope in Christ in 1883, but did not join the church until 1893. She united with the Regular Baptist Church at Mountain Chapel on Sept. 17th, and was baptized on Sept. 21st by her uncle, Elder Tobias E. Smyth.

She was buried on Tuesday, the 23d, many friends being present. Her funeral was preached at the grave by her uncle, T. E. Smyth, from John xi. 25: "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." Elder Ira Wells, pastor of the Mountain Chapel Church, followed with an exhortation.

Yours in hope of eternal life,

W. P. WISE.

PATSEY, Ky., Feb. 8, 1895.

MEMORIALS.

WHEREAS, Our heavenly Father, in the exercise of his sovereign will, has seen proper to remove from us by death our gifted, highly esteemed and dearly beloved brother and Elder, I. N. VANMETER, which occurred on Dec. 13th, 1894, at his late home near Macomb, Ill., at the advanced age of 79 years, 5 months and 29 days; and,

WHEREAS, He had been a member and servant of our (New Hope) church since May, 1857, and therefore we as a church have lost a brother dear to us all, and a faithful, devoted and much beloved Elder; and,

WHEREAS, We shall no more hear his voice proclaiming to us Jesus, the way, the truth and the life, and now, behold, we shall see his face no more, but faith tells us that "They who sleep in Jesus will God bring with him;" wherefore comfort one another with these words, treasure up in our hearts his kindly admonitions, provoke one another to love and to good works, bow to the divine will, and be still, and know that he is God.

Resolved, That we tender to our sister and family our profound sympathy, that this tribute of respect be recorded on our church-book, and also that a copy be sent to the SIGNS OF THE TIMES for publication, requesting its exchanges to please copy as a mark of respect and information to the brethren and churches who in times past have been favored with his ministerial labors.

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

Done by order of the church, Jan. 19th, 1895.

B. F. BUTLER, Mod.

A. W. SIMMONS, Clerk.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, FEBRUARY 27, 1895. NO. 9.

CORRESPONDENCE.

GHENT, Ky., Feb. 4, 1895.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—You will please pardon me for offering to you and your readers some of my feeble thoughts on that truly great subject, the origin of the Bible, on which you published an able and interesting editorial in the SIGNS of the 30th ultimo. I have read that editorial with great interest, because it presents a subject upon the true understanding of which all our hopes of a blessed and glorious immortality beyond these scenes of sorrow, care and pain rest. But the investigation of that subject leads the mind into an unlimited field; yet we may hope that as we travel on that field made glorious by the great truth it presents at every step, the truth of God's holy word, we may gather now and then the sweet and precious flowers that bedeck our pathway, made fragrant by the unchanging truths of God's holy word. These truths were given to God's dear people in love, that they might grow in grace and the knowledge of the truth as it is in Jesus. An inspired apostle 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. This is the same Scripture of which our Lord spoke when reproving the unbelieving Jews, saying to them, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." Here a wonderful thought arises. If the Bible is not of divine origin, if it was not given by inspiration of God, it is not true, and all of Adam's fallen race are lost forever in the awful vortex of sin, and are left without hope and without God in the world. But the apostle has said, "All Scripture is given by inspiration of God." Paul was not only an apostle, but he was also a prophet; for he has told in the third and fourth verses of the fourth chapter of Second Timothy what we all know has come to pass since his day, and is still coming to pass, when he said, "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." That prophecy has been fulfilled at every moment of time since it was written. The Bible is the only book that has ever been written that contains within its sacred lids unmistakable evidence of its truthfulness. Paul said to Timothy, "The time will come when they will not endure sound doctrine." From the days of the apostles, and especially from the days of Constantine, in 325 of the Christian era, there has been a people who have claimed to be followers of our dear Redeemer, who could not endure sound doctrine, and at no period in the history of the world has that fearful truth been more apparent than at present. In this day millions of those who profess to be followers of the meek and lowly Jesus deny his foreknowledge and predestination; deny his right of choice in electing to eternal life those who were chosen in him before the foundation of the world; yea, deny his sovereign right and power to work in them to will and to do of his own good pleasure. Then surely they cannot endure sound doctrine. To deny any of the great and wonderful attributes of Jehovah is a denial of his existence as God. But the Bible does not leave us without a knowledge of the cause which leads poor, fallen man into this fearful vortex of unbelief. The apostle says to us, "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14. The same apostle says, "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." Then it is because we are all of Adam, who was a natural man, and in that condition could not receive the things of the Spirit of God. God is a Spirit, and seeketh such to worship him as worship in spirit and in truth. The natural man does not worship him, because the things of the Spirit are foolishness unto him; and because of that ignorance he knoweth not God, and denies that the revelation he has made to us is of divine origin and is true. Surely the denial that the revelation which God has made to man is a denial of the great and wonderful character of the great Jehovah. When we pause and think of this awful infidelity we are made to realize the great truth that the carnal mind is enmity against God, not subject to his law, neither indeed can be. But, as we have said, the Bible contains within its sacred lids the evidence that it was given to us by inspiration of God and is true. The prophet Jeremiah said, when prophesying of the captivity of the children of Israel in Babylon, "I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword."—Jer. xx. 4. This prophecy was made and was fulfilled. But the time must come when Babylon must drink of the very dregs the fruits of her iniquity. That time came in the year 538 B. C., when Belshazzar, king of Babylon, saw the handwriting on the wall, "Mene, Mene, Tekel, Upharsin." Daniel the prophet said, "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom."—Daniel v. 30, 31. It will be remembered that Media and Persia had united, and that Cyrus commanded all their armies when they made war on Babylon. It will also be remembered that the prophet Isaiah, one hundred and seventy years before the overthrow of Babylon, foretold the destruction of that great city so minutely that he gave the name of the leader and commander of the armies of the Medes and the Persians. That prophet said, "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings to open before him the two leaved gates, and the gates shall not be shut. I will go before thee and make the crooked places straight; I will cut in pieces the gates of brass, and cut in sunder the bars of iron. And I will give thee the treasures of darkness and hidden riches of secret places."—Isa. xlv. 1–3. All these prophecies were fulfilled on the night the king was slain. At the time Isaiah prophesied the overthrow of Babylon, Media and Persia were not united, and were feeble nations, and Babylon was the mistress of the world; and Cyrus, whose name the prophet gives, was not born until more than a century afterwards. But the prophet foretold the destruction of Babylon as being final, complete and forever. Isaiah says, "I will make it a possession for the bittern, and pools of water, and I will sweep it with the besom of destruction, saith the Lord of hosts."—Isa. xiv. 23. Jeremiah says, "Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate."—Jer. l. 13. If profane history is to be credited as true, these prophecies have been literally fulfilled. Babylon is now the home of the wild beasts, the serpents, the owls and the bats.

But let us look a little farther into the great subject of the fulfillment of prophecy. David, when foretelling the things that would occur at the crucifixion of our Lord, said, "They part my garments among them, and cast lots upon my vesture."—Psalm xxii. 18. And Matthew, in recording that most wonderful scene, says, "And they crucified him, and parted his garments, casting lots; that it might be fulfilled which was spoken by the prophet."—Matt. xxvii. 35. It is hardly probable that those wicked men who crucified the Son of God knew that they were fulfilling a prophecy that had been recorded more than a thousand years before, or that any in this day are so vain as to conclude that they knew anything about the true character of him who was then suffering that his redeemed might reign with him in glory. Yet those wicked acts were done that the Scriptures might be fulfilled. Those prophecies and their fulfillment are conclusive evidences that the whole Bible is given by inspiration of God. We might go on almost *ad infintim* in quoting from the sacred word propehcies and their fulfillment to demonstrate the great truth that the Bible is of divine origin; but that would accomplish nothing, so far as the carnal mind is concerned, which is enmity against God. Peter said, "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." And Paul said, "All Scripture is given by inspiration of God." It is also declared that God is a Spirit, and seeketh such to worship him as worship in spirit and in truth. Then it is evident that the natural man does not believe the sacred oracles of God, and for that reason he is ever ready to cavil at their sacred teachings and deny that the Bible is of divine origin. It is those alone who are born of the Spirit who understand and accept the teaching of the Spirit. All the schools of men that have ever been established on the earth have failed, and must continue to fail, to impress upon the mind of the natural man the things of the Spirit of God, for the reason that those things are spiritually dis-

cerned. There are thousands now on the earth who are, perhaps through policy, unwilling to say that the Bible is a fiction, yet they criticise its plainest teachings and urge a new translation so as to make it suit their refined literary tastes. Others boldly deny God's foreknowledge and predestination, and in that way deny that the Bible was given to God's dear people in his love and in his pity, that they might be thoroughly furnished unto every good work. The apostle defines the purpose for which the Bible is profitable, when he says, "For doctrine, for reproof, for correction, for instruction in righteousness." He then defines those to whom it is profitable, when he says, "That the man of God may be perfect, thoroughly furnished unto all good works." Evidently the carnal mind is not profited by it, for that mind is enmity against God. The natural man is not profited by it, for it is foolishness unto him. But it is profitable to the man of God, and he only drinks from that river which makes glad the city of our God. The great fountain of redeeming love declared in that sacred word can only slake the thirst of those who hunger and thirst after righteousness; and none hunger and thirst after righteousness but those who are born of the Spirit, born of God. Then we need not wonder that men attempt to make void the sacred teachings of our God. "For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."—Rom. x. 3. Those who are ignorant of God's righteousness are ignorant of his great and wonderful character and do not accept the great truth that he is righteous, and that the Son of God is made righteousness unto his people. If they accepted that truth they would not go about to establish their own righteousness; for by faith they would accept him as the Lord our righteousness, and as the end of the law for righteousness unto every one that believeth. We believe because we are born of an incorruptible seed, which liveth and abideth forever. In that spiritual birth faith is given us, and we are made to know him, whom to know is life eternal, and to believe what God has left on record for our learning. In the absence of that birth they have not that faith which works by love; therefore they go about to establish their own righteousness, thereby denying the record which God has given of his Son, and denying that the Bible was given by the inspiration of God, and treat it as they do the opinions of a court, subject to be changed or amended.

Please do not regard this as a criticism on your editorial. The only objection I had to it was that it was too short, considering the magnitude of the great subject you were discussing, the origin of the Bible. I know that what I have said in these pages upon that great subject is very feeble; and brother Myers, of Ontario, and the readers of the SIGNS generally, if this is published, may appropriately say that I had better have let my pen remain idle.

With love to the household of faith everywhere, I subscribe myself affectionately yours,

H. COX.

CENTERBURG, Ohio, Jan. 31, 1895.

DEAR BRETHREN IN CHRIST:—It is with much weakness of the flesh that I write this morning, as I have been requested, and as I feel impressed, of some of the dealings of God with me, as I hope, in these low grounds of sorrow. I was born in the year 1852. In the year 1867 I first saw and felt the wages of sin, which I had been rolling as a sweet morsel under my tongue. I was made to look within myself and to see myself a sinner. It came to my mind that if I should die I would and should go to hell. I dreaded to think of death. But this feeling would pass away for a time, and would return with more power, that I was a sinner of the deepest dye. Where to go I did not know, or how to shun that awful doom I did not know. I thought if I were only a bird I could fly away to the uttermost parts of the earth and be at rest. I would go into gay company thinking I would have a good time, but wherever I would go it would ring in my ears, "You are an awful sinner." When I would go to my bed thinking I would have a good night's rest, the thought would come to me, "If you were to die before morning where would you go?" I thought I must be doing something to try to save myself, so I went to the New Light meetings which were held near our place. I attended there while they were holding their big meeting, and they called for the prayers of the church for me. I also went to hear other denominations, but they did not reach my case. My father and mother were Old School Baptists as far back as I can remember, and I was brought up to attend their meetings; but I did not want them to know that I had such feelings. I did not want to go to their meetings, as I thought them very old-fashioned, far behind the times, and not popular enough. Yet I thought I had as good a father as ever lived, and I believe he was praying for me all that time. When the brethren would come to see my parents they seemed to enjoy themselves so well in talking of things I could not quite understand. I thought they were very happy, but alas for poor me! where should I go?

In the year 1873 I was married, and that brought me into the family of other denominations. My husband's mother was a Free Will Baptist, and I thought she was a good woman; but she did not feel as I did, for she could help herself and I could not. When I would laugh, try to be gay, and try to skake off my trouble, the words would ring in my ears, "You are a great sinner; how can you ever be forgiven?" When I would try to read the Bible it did not seem for me; for I thought, How could Jesus save such a sinner as I am and yet be just? When I would try to ask God to be merciful to me, a sinner, I would seem to be committing sin. I would get up nights and wander over the house. I thought if I could only get into some small place I would not have such feelings. My husband would get up and hunt for me, and would say to me, "I think you must be crazy." But I did not want to say anything to him. I thought, O! if I were only like the little chickens, so that when I died I would be no more. Thus I was made to wander along. In the year 1875 my husband bought a little farm and we moved on it, close to his people. Still I carried this awful burden, and no relief came until the time appointed of my heavenly Father. One night I went to bed more lively than before, and dreamed that the world came to an end. I thought I saw my doom, that I was going down to hell, and that the earth was crumbling. No tongue can tell what were my feelings when I awoke. I wondered how I could live through another day. I thought I was not fit to die nor to live. I tried to get the breakfast, but thought I never could, for I felt like I was sinking to endless woe. After breakfast I went to milk. The place was some distance from the house, in a pasture field. A grove was along the roadside, and the birds there were singing. I thought if I were a bird I could sing too; but with my heavy burden how could I stand any longer? As I fell down upon my knees to milk I heard a still small voice saying, "Your sins are all forgiven." I looked around to see if some one was not behind me. But my burden was gone, and I thought everything was changed. I felt so happy I thought everything was praising God. I felt as did one of old, that whereas I was blind, now I saw. I went along praising God, singing that song,

"Amazing grace! how sweet the sound!
That saved a wretch like me,"&c.

Something seemed to say "Go, tell thy people what thou hast seen." Then the thought came to me, Who? My near neighbors, which were Methodists? No. Then I thought I would tell my husband when he came in to dinner. But something seemed to say to me, "You may be deceived;" so I did not say anything to him about it; but he said to me, "You look so much different." He also told me there was to be a meeting at the Baptist meeting house that night. I asked him who was going to preach, and he said it was Elder Hanover. Well, I began to think, Is that meeting for me? But then I said to my husband that I reckoned we would not get there, for it was quite a distance, and the roads were bad. He asked me if I wanted to go, and I told him I did. He said, "Well, then we will go." Then I felt the Lord was with me, and blessed me with this privilege, and that they were the ones I would go and tell. But when I got there I could not say anything. I felt, O that I had not come! for I could not keep from weeping, and I did not want to deceive them. I felt that if God had a people upon earth it was these people. I thought I was not fit to be with them, and so I would go somewhere else. I went to hear other denominations, but they spoke of self will so much that I thought they did not feel like I did; for I felt that I would have gone down to my grave without being forgiven if it had not been for God's own purpose; that Jesus in love came down to these low grounds of sorrow to save sinners. As I could not go with those people, I thought I would read and search the Scriptures. I found from Genesis to Revelation they spoke of a chosen generation, who were chosen before the foundation of the world, saved by grace, and not by works. I felt sure that the Old School Baptists were right, for they believed they were saved and called with a holy calling, not according to their works, but according to God's own purpose and grace, which was given them in Christ Jesus before the world began. This doctrine of God is the only doctrine that suits my case.

In the year 1878 we moved back to the old homestead to take care of my father and mother, and I had the privilege of hearing the Old Baptists preach quite often. The members came to visit my parents, and I loved to hear them talk and tell their experiences. Thus time passed on, and in the year 1880 my mother was called home, which left my father alone. I would take him to his church meetings, and would think that when I got there I would have the privilege and would tell them of my travels; but when I would get there I could not say anything, and they looked so happy that I thought I was not fit to be with them, and often thought, O! if I could get under the seats or hide myself from them. In this way I was made to travel along. I would dream of being baptized, and when I would pass a stream of water I would be made to think of what the eunuch said to Philip, "See, here is water; what doth hinder me to be baptized?"

In the year 1885 my father was called home, which left the old home dreary, sad and lonely; for I knew I had lost a kind and good parent. But I had a good companion left, of which I felt the Lord had blessed me still. In the year 1885 I went to the visitation meeting, but little did I think I would say anything; but the Lord's time had come and I could not stay away any longer. I tried to tell the church what I hoped the Lord had done for me, and was received for baptism on the next day.

When we came to the water it looked very beautiful, for I wanted to be there. I longed to be buried with my Savior in baptism. As Elder Hanover led me up out of the water I was very happy, and felt like praising God, from whom all blessings flow. I was received in the fellowship of the Old School Baptist Church called Hartford, in Delaware County, Ohio, where I have my membership yet, unworthy as I am. I thought my troubles were all over, but I have found it different. I find that when I would do good, evil is present with me. The things that I should do I do not. I have been made to know that this is the warfare between the flesh and the Spirit, and we never shall be satisfied until we awake with the likeness of our blessed and lovely Redeemer. Then shall we know even as we are known.

Dear brethren, I believe in the absolute predestination of all things; not in part. We read that many are called, but few are chosen. I believe that Jesus came to seek and to save those which were given him before the foundation of the world. The work is finished. The blessed Jesus has died and risen again, and none who believe on him shall ever perish. I have been cast down and in darkness, but thanks be to God's holy name he has revealed the light more brightly to me, that his promises are sure. "I will never leave thee nor forsake thee." It is by grace we are saved, through faith; and that not of ourselves; it is the gift of God.

In hope of eternal life through Jesus Christ our Lord,

ELIZA DAVIDSON.

2 PETER III. 9.

"THE Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance."

We speak, if we speak at all, to those who know him as their Lord by experience, to whom he has been manifested as the true Lord God of Israel, the only one able to save, and the only name under heaven given among men whereby we must be saved.

The word of God is very specific; so much so that an honest, earnest seeker after truth may find much of the true teaching of the letter, even if he does not experience the power of the Spirit. We cannot find a text but what, if used in its connection, will tell to whom it speaks, and of whom or what it speaks. I do not mean that we can explain every text; but if we know the truth we can tell if the wrong application has been made, or at least that it does not mean to divide the power and glory between God and man. It is so with this text (2 Peter iii. 9). Turn to the first of the epistle and you find to whom it is directed: "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ." So it tells plainly who this letter is for, and that they have obtained like precious faith through God's righteousness, not their own. It is this Savior that is the Lord spoken of in the text. It is the same Lord that passed before Moses and proclaimed, "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth."—Ex. xxxiv. 6. It is the same Lord that said unto the people of his choice, "Unto thee it was showed, that thou mightest know that the Lord he is God; there is none else beside him."—Deut. iv. 35. It is the same Lord which said, "Mine own arm hath brought salvation unto me." It is the same Lord that spoke to you in your experience, making you realize so sweetly that when he speaks it is done. Then, in that day of trouble, you felt that you were safe in him, and established on the Rock of salvation. You certainly saw that you owed a duty to the living in Christ, but that you did not have to work to obtain that eternal salvation. You found that that work was finished when he cried, "It is finished." You no doubt realize that the trials through which you were led and driven were only to show you what your great need was, and what you were or would be if all power had not been given into his hand. Were you not glad that he was the same powerful Lord who said that "none is able to pluck them out of my Father's hand?" This is the Lord that is not slack concerning his promise.

The promise under consideration is the coming of Christ, or "the day of the Lord." Whether it is the coming here in time, as he is often manifested to the children in the Spirit (which is a revelation or foretaste of what the final coming will be), or whether that final coming is what is referred to, it does not matter, since one cannot be experienced without the other. Just so sure as he is manifested to you here in time, so will he come in the final day of the Lord.—2 Peter iii. 10. Do not be discouraged, fearing that he will not come; for we do not look for and expect those of whom we have not heard. The fact that you do long and look for him is proof that you have heard his voice. He is "long-suffering to usward, not willing that any should perish." What any? Just any of those "who have obtained like precious faith." Because he does not wish any of these to perish, is why he is long suffering to them. He leaves us so long at times, it seems, that we may feel our need of him, and rejoice when he comes. When left thus to ourselves we find out our own weakness and sinfulness. When the light shines in our prison-house we are convinced of the sinfulness of our own hearts. Then, seeing the righteousness of Christ, we are brought to repentance. Who are brought to repentance? Only the same ones addressed by Peter, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." And to the same ones to whom Peter spoke, saying, "The promise is unto you, and unto your children, and to all that are afar off, even as many as the Lord our God shall call." There is no need to be mistaken about these things, for the Scriptures say plainly who they are for. It is only when we grope in darkness, without the light of the Spirit, trying to make the Bible fit some opinion of man, that we fail. We strive often to understand things from our finite standpoint, forgetting that "one day with the Lord is as a thousand years, and a thousand years as one day." When a promise is made clear, we realize that God saw the fulfillment of it, and that it would surely be as he saw it; and angels and devils could not hinder. Thank the Lord, brethren, that we do not worship a god willing and wishing some to be saved that he cannot save; but we try to praise that God who is all-powerful, and able to save to the uttermost. Let us try to remember, when it seems that he too has left us to fall into divers temptations, that it is only his long-suffering to usward. Not willing that any should perish, he leads us into the wilderness, that we may learn our weakness and our nature to sin, that we may be brought to repentance. This is the safest place; for when he has brought us (and we can come no other way) we are ready to beg for mercy, and not for justice; for we feel that justice would cut us off for ever. No danger of such an one saying, God is not just to save others and not we. But God, who is great in mercy, and a God of love, not only speaks peace and quiets us like little children by this manifested love, but reveals to poor, cast down sinners, no matter how great the sin, that Jesus has paid the debt, and even justice is satisfied. Poor, tempest-tossed and repentant sinner, whereever this may find you, look up and praise the Lord; for unto such as you he says, "Thy sins, which are many, are all forgiven you." O bleeding heart, this balm is for you, who feel the need of it. O troubled one, may his peace be given you. May you realize truly that he came not to call the righteous, but sinners to repentance. If you are sorry and repenting, remember it is God who has brought you in this state, not willing that you should perish. Thank him that he has made you feel the greatness of your sin, thus bringing you to repentance; for there are many who spend their lives seeking and enjoying sins that bring them to despised and forgotten graves. May God give you a glimpse by faith of that great, perfect body of Christ ever before him; the great, true church, every member of which was seen by him before the foundation of the world, and that has been ever present with him (for he is everywhere), and sitting together with Abraham, Isaac and Jacob in the kingdom of love. Though only a few are manifested to us, he sees them all, and loves and keeps them as the apple of his eye. So this is the Lord that is "not slack concerning his promise." Thus we have tried to speak of and to comfort the people to whom the promise is made, and also to show that they are a people who come up out of a wilderness of sin, and through great tribulation, with all hope in their own works destroyed, with no confidence in the flesh, ready and willing to trust in his strong arm for salvation. It is then they sweetly realize that God, not willing that any should perish, has brought them up, "long-suffering," to a knowledge of their sins and repentance. As a good shepherd seeks his little lambs, shivering in the cold, and brings them into the fold, so does he, our great Shepherd, seek and save all them that the Father has given him. May God bless the truth.

I trust I am your brother,

DUDLEY G. JOHNSON.

LAWRENCEBURGH, Ky.

FAIRBURY, Ill., Feb. 7, 1895.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—Your letter is received and read with much pleasure, on 2 Peter i. 9, 10. I was more than surprised to received a letter from you, and also delighted, as I am, no doubt, a stranger to you; but you are not a stranger to me, in one sense, as your writings in the SIGNS OF THE TIMES have made me feel that I am personally acquainted with you. I will say that your views on this text have given me some light on it. If you will pardon me I will try and tell you how and why I am a member of the Old School Baptist Church. I was raised a Catholic, in the strictest sense of the word, until I was eighteen years old. I received all the ordinances of that church, and was made to live up to them. I was made to go once every two months and confess my sins to the priest, and then he would give me penance to do for those sins. It would be a prayer to the virgin Mary for at least six days. Then when he had told me the offering to make for those sins, he would give absolution; that is absolute pardon for the sins I had committed from the last time I had been to confess my meannesses. The facts in my case were that I did not know or realize that I was a sinner in the sight of God at all. I never had been made to realize that I was a sinner or in need of a Savior. But these are some of the superstitions of Romanism. I have also waited on the priest at the altar, as they call it, and held up his garments and rattled the bell while he prostrated himself, changing the

(Continued on page 70.)

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 27, 1895.

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MATTHEW V. 16.

SISTER Ada A. Chadbourne, of North Berwick, Maine, has requested that some remarks should be made through the SIGNS upon the words recorded in Matthew v. 16. The Scripture referred to reads as follows, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

We are all the more glad to attempt a compliance with the above request because we have long known the earnest desire of our sister that she might in all things adorn the profession which she made many years ago of her faith in Christ. This dear sister was one among those who more than thirty years ago, when we were but a child in both years and experience, welcomed us to the fellowship of the church at North Berwick; and we have counted her a faithful and steadfast friend ever since, and her words have many times cheered us when we have felt oppressed and cast down. We shall rejoice if it be given us to say aught concerning these words which may prove to be of any interest or help to her.

The general meaning of the text seems plain and clear. We have no doubt that the Savior here meant to enforce upon the minds of his disciples the importance of right living, or of holding their conversation in harmony with the profession which they had made as his disciples. It is the same truth as is taught and enjoined again and again all through the Scriptures of both Old and New Testaments. The apostle has in other language expressed the same truth: "I will that they which have believed in God might be careful to maintain good works." The one purpose for which the Lord has called his people by grace, and has given his Son to die for them, and to live in them, is that they might live to the honor and glory of his name. As the summing up of the parable of the vine Jesus said again, "Herein is my Father glorified, that ye bear much fruit." This fruit relates to the results of the work of the Spirit of God, both in the hearts and lives of his disciples. There are fruits of faith which can be seen and known only in the hearts of those who possess this faith; and there are fruits of faith which appear in the outward life, and which all men can see. It has seemed to us that these words of our Savior to which sister Chadbourne has called attention relate more to the fruits of the Spirit of God as they appear in what disciples say and do; but yet the more hidden or inward fruit is not passed by without mention. "Let your light so shine before men." The light is kindled in the believer's heart. It burns there; and no one can know its secret presence but he who feels it. But now the Master says, "Let your light so shine before men, that they may see your good works," &c. Paul has taught concerning the indwelling light and its shining forth in words like these, "Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure." Here is the inward light, and here also is the shining forth of that light. If we may speak of one form in which this light appears, viz., love, we hear Jesus himself saying, "If ye love me, keep my commandments." Love will always exercise itself in loving works; and love to God produces obedience, a glad, willing obedience to him. Paul in all his epistles seems to follow a plan which should set forth the inseparable union of the light within and its shining without. We say this, because Paul always presents in the opening chapters of his letters to the churches the work of the Lord for them and in them; and then upon this basis he proceeds to the work of setting forth and enforcing the necessity of living out this heavenly life which has been given them. All these Scriptures to which we have been referring set forth in other language the same truth that is taught in the text, viz., the light first, and then the shining.

It need scarcely be said that these words of our Lord were spoken during his discourse to his disciples soon after his baptism, and his calling of them as his disciples, upon the mount. So far as the inspired narrative informs us, it was his first discourse to them after they were called. He begins his discourse by announcing the characters who are really blessed. Not the mighty, the rich, the wise nor the noble can be pronounced really favored or blessed, he says, but the poor in spirit, the mourner, the meek, those who long for righteousness, the merciful, the pure in heart, the peacemakers, the persecuted for righteousness' sake—these are the characters who are really the blessed of heaven. These are qualities of which the world takes small account, except to deride or treat with scornful pity; but still these are the most precious gems of heaven, and blessed indeed is he to whom these gems are given. Here we see what things our Savior counts the best. These are the qualifications which belong to the inhabitants of that kingdom which Jesus came to establish. These are the things that are to be preferred above all riches, honor, glory or fame. These things abide; all that is of the world perishes.

After this brief statement of the things that are in the sight of heaven good and great, Jesus proceeds to identify his disciples as being partakers of this righteousness. "Ye are the salt of the earth." "Ye are the light of the world." Perhaps our readers will suffer a brief suggestion concerning this first expression as we pass on, "Ye are the salt of the earth." Whatever else this may involve, this one thing is certainly true. It is the mission of salt to hold back from decay or dissolution that which is dead. That which has life in it is not salted. If salt is placed upon anything we know that thing is dead. The whole earth is dead. The only reason it has not utterly been destroyed by its own inherent corruption is that the disciples of Jesus are in it. They are, in this sense, the salt of the earth. When the salt is removed what remains but for death to complete his work, and the whole world perish? So the dead city of Sodom would not have been destroyed could five righteous men have been found in it; and Lot, who was the salt of that city, was removed before it was destroyed.

"Ye are the light of the world." May we not say of this that it is as certainly true of the disciples of Jesus in the world as it was true of their Master, that while the light shined in darkness, yet the darkness comprehended it not? The world is full of lights. There have been many teachers and wise men. The world has run after them; but these lights were false. The very light has been darkness. How deep has been that darkness! The disciples of Jesus might be well assured that the world would no more consider them as the light (not a, but the) of the world than it did that Jesus was the true light. He was in the world, and the world knew him not; and so will it always be with his disciples.

Now, if the disciples are the light of the world, if they are the only true light, the only light that is not darkness, what has the God of all wisdom and grace placed them here for? Jesus answers, "A city that is set on a hill cannot be hid." A candle is not put under a bushel when lighted and burning, but upon a candlestick, that it may give light to all in the house. Ye are the city upon a hill. Ye are the lighted candle, which God has set upon a candlestick. Why is this true of disciples? By nature the people of God are in no wise diverse from all the dead world around them. They are not, in and of themselves, a city upon a hill, nor do they have light in themselves. What has wrought such a change in them? Why are they now called the light of the world? Is not this the complete answer? "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." In harmony with this language of our Savior the seven churches of Asia were compared to candlesticks; and also in the prophecy of Zechariah the chosen people of God are compared to a candlestick supplied with oil from the living olive trees. However unworthy and unfit the disciples might feel, yet they would understand something at least of what the Savior meant in saying they were to be set upon a candlestick.

Now come the words of the text to which our attention has been called: "Let your light so shine before men." It has long seemed to us that the key, as it were, to the language of this text is found in the little word "so." "Let your light so shine." Is not the Savior's meaning like this? Ye are a city that cannot be hid, because set upon a hill. Ye are a light which your heavenly Father has kindled, and put as it were not under a cover, but upon a candlestick, that its light may shine forth. Ye cannot be hid. Your light will shine forth. Now let your light shine in such a manner that men shall see your good works. It is to be feared that some who are the children of God, true disciples of Jesus, do not thus shine. It is to be feared of some that their light shines after a very dim, cloudy fashion. Are there not some whose views of the truth as it is in Jesus are far from clear, and whose walk is too much after the fashion of the world? Were there no danger that the disciples of Jesus should depart from the truth, either in faith or practice, there could have been no need of exhortation, and no use in warnings.

The addresses to the seven churches of Asia, in the first chapters of Revelation, show how most of them were not shining forth as they ought, and therefore it is said that the candlestick should be removed. If the candlestick gave forth no light what was the use of retaining it? It was but a cumberer of the ground. The letters of Paul to nearly all the churches are full of warnings and reproofs in this very matter. The apostle found many disorders among them; and these disorders he pointed out, and reproved and rebuked them at times very sharply. It seems to us that the command, "Let your light so shine," is simply another way of saying that we should walk worthy of the vocation wherewith we are called. If the life of Christ be in us let us live accordingly. If we live in the Spirit, let us also walk in the Spirit. The order here also is the life of the Spirit first, and then the walk after the Spirit. The light first, and then the shining. The child of God is not hid; he cannot be hid. In some fashion his light will shine. Our works, our words, the whole tenor of our life, must come to the light. Let them be such as will show that the true light burns within us. It seems to us that this is the substance of the Savior's meaning here.

"Before men." The people of God are not to be recluses. There is no place in his kingdom for monks and nuns. Convents and monasteries are and always have been a libel upon the religion of Jesus Christ. As Jesus was in the world, so are his followers to be. Jesus lived among men. He spoke and acted in the full light of day. He was the true light. He went everywhere, in all the assemblies of men. His light shined before men. The light shined in the darkness, though the darkness could not comprehend it. It seems to us that the Savior's meaning is that his disciples are to bear faithful testimony to the faith that is in them by word and deed everywhere, at home or abroad, and before all who know them. We think of some who come into our mind as we write who were known of all men as sound, consistent, orderly Old School Baptists. Even enemies of the truth respected their open, frank and steadfast adherence to what they believed to be scriptural and right. This letting the light shine before men does not mean the boasting and vainglorying of the Pharisee, who magnifies his own righteousness to win the applause of men; but it does mean that calm, settled, steadfast adherence to truth, and that earnest, honest life which becomes the gospel of Christ, and characterizes the true, humble-hearted believer. The publican in the parable was letting his light shine when he confessed his own sins and God's mercy.

"That they may see your good works." This shows that the good works are what is meant by the shining of the light. We cannot, of course, stop to enumerate them. They embrace all that God requires of his people in the way of obedience. They are not such works as men may count to be good, but such as have scriptural warrant. To do justly, to love mercy, and to walk humbly before God, we are told, sums up what God has required.

"And glorify your Father which is in heaven." This does not mean that natural, unregenerate men ever have a disposition to glorify God; but even they can and do see that the disciples of Jesus are not like other men. They can see the difference even when they do not understand the cause. But whether men who see their good works glorify God or not, yet it is still true that their good works do themselves glorify God. We desire to especially emphasize this one truth, "They glorify God." The Pharisee glorifies himself, but the believer glorifies God. God has wrought all his works in him, and when they are finished they are to the praise of their Author; and so all his works praise him, and his saints bless him. There is no command nor exhortation in all the Scriptures addressed to the people of God upon the ground that obedience will be to the glory of the one who obeys. In every instance the one object and motive set before believers is that they should be "to the praise of the glory of his grace." The Savior also clearly set forth this truth when he said, in connection with the parable of the vine and the branches, "Herein is my Father glorified, that ye bear much fruit." In his prayer to his Father Jesus said concerning his disciples, "And I am glorified in them." Whether it is so understood or not, every time any of the fruits of the Spirit appear in believers, and are noticed and spoken of by men, God is glorified, because he is the author and finisher of that faith of which these good fruits are the result.

How solemn and weighty, then, is the obligation which always rests upon believers to give heed to every word of the Lord! How careful we should all be to maintain good works! How earnest natural men are in seeking their own glory! How much more earnest should believers be in seeking to glorify their Father who is in heaven!

We feel that we have but very faintly and very partially presented this most important subject. We trust, however, that we have not deviated from the truth in what is here written. May it prove of interest and benefit to sister Chadbourne, and to others of our readers also.

C.

BENEDICT'S HISTORY OF THE BAPTISTS.

We have received a copy of this long looked for work, but have not yet found time to give it a full examination; we have examined it sufficiently, however, to satisfy us that the author has no mind to transmit to succeeding generations a fair history of the old apostolic order of Baptists of the present age. We are not disappointed, for we have never looked for a fair and candid history of the church of Christ to be written by her enemies, and since the apostles fell asleep few others have attempted to record the history of the saints. The all important and indispensable part of the history of the Baptists is that which we find faithfully given by inspired men who wrote as they were led by the Holy Ghost, in the New Testament of our Lord Jesus Christ, extending from the days of John the Baptist to the termination of the apostles' labors personally on the earth. Since that time nearly all that we can find of her history has been incidentally sketched by ecclesiastical historians, who in attempting to gloss some popular error and to eulogize some favorite branch of antichrist have occasionally pointed the finger of scorn at a poor, despised, nonconforming people, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. All ecclesiastics have noticed the existence of just such a people as the primitive saints were, and as the Old School Baptists of the present day are, and that in no age their enemies have been able to expel them from the earth. When the rack, gibbet and stake were in requisition, rivers of blood gushed from the veins of the apostolic order of Baptists, but the united wrath of all their enemies was unable to effect their extermination.

That the Old School Baptists may judge understandingly whether Benedict's history is worthy of patronage, whether they can consistently and conscientiously purchase the work and leave it with their children for their children's children to read as a history of the Baptists of the nineteenth century, we will here copy the following passages:

"The farther down I go into the regions of antiquity, the more fully is the missionary character of all whom we denominate our sentimental brethren developed. Propagandism was their motto and their watchword. They seldom went alone, but two and two was the order of their going out; and such was the ardor of their zeal in their hazardous vocations that no ordinary obstacle could alarm their fears or impede their progress. As nothing of this kind appears among the opponents of the missionary enterprise, I cannot, with my views of duty as an honest historian, apply to them the terms in question, as I fully believe they misapprehend their own character in this matter. And, furthermore, as I do not wish for any controversy with them on this subject, I prefer to say but little about it.

6. I have ascertained for a certainty that in most of the associational communities which are ranked on the anti mission side there are members not a few who are entirely dissatisfied with the restrictions which are imposed upon them by a few of their zealous leaders. Their sympathies are with their effort brethren: they would be glad to have matters otherwise in the churches in which they are located, and from which they are not prepared to separate, and are sorry that so much is said and written about a difficulty which time only can heal.

7. So illiberal, anti-republican and anti-baptist, so frightfully oppressive, so tyrannical and overbearing, are the principles and measures of many of the anti-mission party, relative to all the objects of benevolence, as exhibited in their public documents, and finally such a stretch of power have they assumed over the members of churches where they have majorities, that for the honor of the Baptist name I could wish to place what little I say on this part of their discipline in some obscure corner, where but few of my readers would see it. I would prefer to wrap the whole story in obscurity, rather than to emblazon it to the world.

8. A large amount of their documents are before me, which contain the resolutions and decrees of their churches and referred to above; from these it appears that if any of their members shall unite with any society for the promotion of the cause of benevolence or moral reform, they shall, *ipso facto*, be expelled from their fellowship and communion; the missionary, Bible, tract, Sunday School and temperance societies are specially named; and generally a sweeping clause is added, embracing all the 'so-called' benevolent institutions of the day. These prohibitions extend not only to actual membership in these bodies, but to any contributions of their own personal funds for their support. No collections for any of these objects can be made in any of the churches where they have the control, nor are their members allowed to cast in their mites when the box goes round in any neighboring congregation in which they may be present.

This, I believe, is a true picture of what are called the Non-fellowshipping Resolutions of the anti-mission party.

This is a yoke we may well suppose could not set easy on the necks of the independent Baptists; many for peace's sake submit to it for a while, but it will not be long endured by any but those who have thoroughly imbibed, *esprit du corps*, the spirit of the party."

Mr. Benedict has followed the track of those who have preceded him, and dealt out about the usual quantity of misrepresentation and reproach upon those whose attachment to Christ as their Lord, and the New Testament as their only rule in matters of religion, would not allow them to unite with those who have assumed their name. He has, however, used them to swell the numbers of the denomination, and professes to consider the difference between Baptists as a "family difficulty;" but he acknowledges that he is mortified and would choose rather to place what he has to say of them in some obscure corner of his work. And yet, although so mortified that God has such a people on the earth, and that all the powers of darkness cannot prevail against them, he woud gladly wrap the skirt of his cloak over them, that they may count in the statistics of the denomination to which he belongs. With full as much propriety the Presbyterians or Methodists or any other denomination might claim the same kindred with us. In doctrine, he sets us down, as will be seen in the extracts given above, as "high or hyper-Calvinists," and charges us with being tenacious of the old theory of "Particular Atonement."

On page 942 he defines hyper-Calvinism to be what Robert Hall denominated "thick skinned Antinomianism." We shall institute no debate with Mr. Benedict as to the thickness of our skins, seeing we have such as our Creator has provided, and are by no means indebted to the good feelings of the New School for the privilege of retaining them; but as to Calvinism, or hyper-Calvinism, with or without the definition of Mr. Benedict or Robert Hall, we disclaim it. There is no more affinity between the Old School Baptists and John Calvin than there is between them and the New School or Arminian Baptists.

The exulting prediction of Mr. Benedict that before his stereotyped pages could reach the different parts of the country, to say nothing of remote regions, the anti-missionary movement (as he is pleased to designate the movements of Old School Baptists) will be among the things that are past and forgotten! He must be apprehensive of a very tardy circulation of his pretended history of Baptists, or he flatters himself that the truth of heaven is speedily to be borne down so low as to cease to confront and expose the rottenness of modern missionism. In either case we are not alarmed at his prophecy, for there were false prophets among the people of Israel, even as there are false teachers among us of the present age; and such prophets, and such teachers have always been

prophesying in the same manner, and always trying to bring their predictions to pass. As they seem to suppose, owing to the thickness of our skins, but as we believe, owing to the sure mercies of David, many stereotyped editions of slang and abuse have circulated throughout the breadth of the earth, and as many more will probably have ample time to follow them, before Mr. Benedict will realize the pleasure which he seems to anticipate.

We have neither time nor space to spare to say all we have to say on the subject; we shall probably before his stereotyped pages have lighted up all the dark corners of the earth, resume the subject. Meantime we demand of Mr. Benedict to establish the truth of what he says he has ascertained for a certainty, in the note on page 936 which he has marked 6, or to retract the falsehood. We are in correspondence with Old School Baptists in every State of the Union, and have been for the last sixteen years, and have never before heard the assertion made that "In most of the associations which are marked as Anti-mission, &c., there are members not a few who are entirely dissatisfied with the restrictions which are imposed on them by a few of their zealous leaders, &c., and whose sympathies are with their effort brethren." We believe this assertion to be an untruth, maliciously uttered; and until Mr. Benedict shall present the positive evidence demonstrating the fact, we hold him responsible for the lie. How far the old man may have been imposed on by his informants, of course we do not know; we do not, therefore, charge him with the fabrication, but we have a right to hold him responsible until he shall expose the real author of the falsehood. We do not believe, should he search from Maine to Georgia, and from the Atlantic ocean to the Rocky mountains, he could find half a dozen individuals, held against their wills in communion with the Old School churches, whose sympathies are with the missionists.

Through a mistake of the compositor a large portion of what we had designed to copy is ommitted in this extract; it shall be supplied, with additional remarks, in our next.

MIDDLETOWN, N. Y., June 1, 1848.

CRUDEN'S CONCORDANCE.

TO MOST of our readers the above mentioned book is too well known to need any introduction or a description by us. While many of the Bibles have a Concordance appended, they are generally so condensed or abridged as to be of little or no use. Cruden's Complete Concordance, however, enables one to readily turn to any passage of Scripture of which they can call to mind two or three words, and in our opinion is the most complete and convenient as a reference book of any published. In addition, it contains many other aids in studying the Bible, as may be seen by reference to advertisement on last page. Remember, both the books there mentioned are CRUDEN'S COMPLETE.

BACK NUMBERS.

OUR supply of back numbers being about exhausted, we shall now discontinue sending them to new subscribers unless especially requested to supply them.

(Continued from page 67.)

bread and wine into flesh and blood. In that way the priest would drink the wine, while we, poor sinners, would have to eat the dry bread. Not one drop of wine would we get. But we are taught in the word of God that he leads his people in ways they have not known. He leadeth them beside the still waters and in paths of righteousness for his name's sake.

I left home about the year 1882 and lived among Baptists and Campbellites; but while staying at a Baptist house or family I would not eat meat on Friday for a long time, for fear I would have to go to hell for this unpardonable sin of eating meat on Friday. The Baptists had meeting once a month, but I did not go to their meetings for some time, as I never had been at any meeting but the Catholics'. After a while I went to hear the Baptists, but I really thought it was a mockery in the sight of God. I thought it was equal to Mormonism, or worse. I went to hear the Campbellites, and thought they were nearer right than the Baptists, for they said every man could be saved if he wanted to be saved. The Baptists said or taught that there would be none saved except the sheep, or God's people. The Campbellites said they could take the goats and put them in the fold and make sheep of them. Their platform seemed broad enough to cover the whole ground. I thought I would eat meat on Friday and see if it would not taste as well as on Thursday. It proved to taste just as well, and I continued to use it on Friday. That was the first step against Catholicism. Next I commenced reading the Bible. I read the book of Hebrews, and that overthrew Catholicism with me. I stepped down and out; yet I did not think the Baptists were right. I went on for about two years, when the Campbellites had a protracted meeting and got up a great excitement, and had quite a number unite with them. I attended their meetings every night, and they were working to get me. The minister preached on Catholisism one night, and I went forward and made that good confession, as they call it. Then I was baptized, and had my sins literally washed away, as they called it. But all the difference was I went down a dry sinner and came up a wet sinner. I stayed with them for five or six years. I had been reading the Bible some, and trying to overcome some of the Old Baptists, but I would always come out second best. I would try to find some strong Campbellite text in the Bible, but would fail, as there was nothing that would harmonize with their creed. They got up another big meeting and had one of their ablest ministers from Indiana. He got to so perverting the Scriptures that I got up and left the meeting, and went to a dance that was in the neighborhood, in company with my wife, who had made no profession. I enjoyed myself much better at the dance than I did at the meeting. From that time onward I had no use for Campbellism. I studied the Bible for myself, feeling that I had followed the teachings of men long enough to find out tbat they were not only deceiving themselves, but had pleasure in deceiving others. The more I read the Bible the more the Baptists seemed to be the church of God. This one thing I am now confident of, that the Old School Baptists are right, if we have the right Bible. I united with the Old School Baptists of Indian Grove one year ago, and my wife two months later. We were baptized on the second Saturday in May, 1894, by Elder B. F. Querry, our pastor. This is a small church, and most of the members are very old. In fact there is but one male member besides myself. There are quite a number who hold membership here who have moved away to different states. The Scriptures teach that it is by grace we are saved, through faith; and that not of ourselves, it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. The Campbellites ask, "Can a man be saved without doing the commandments?" They answer, "No." Is immersion a command? Yes. Is the Lord's supper a command? Yes. Well, is it not just as important as immersion? In this way it proves too much for them. The commandment was not given to save men, but for those who are saved. No lover of Jesus Christ who understands his duty will or should neglect or refuse to be buried with Christ in baptism. It is essential to christian obedience, to church membership, to the lawful approach to the Lord's table, and to the formal washing away of sins, as well as being a symbol of the burial and resurrection of the Son of God, and also a pledge of the resurrection of all the saints. This is my understanding of it.

Dear brother Chick, as I have now written three times as much as I expected when I began, I will bring this scribble to a close, hoping you will pardon me for taking this privilege. If after reading this scribble you see anything in it that would be of any interest to the readers of the SIGNS, which you are connected with, it is at your disposal; and if not, all will be well. Once more I feel under obligations to you for your personal letter and views on the Scripture.

I remain your unworthy brother in hope of eternal life,

J. E. MASTERSON.

SAPP, Mo., Feb. 1, 1895.

ELDERS JENKINS AND CHICK—MUCH ESTEEMED BRETHREN:—I inclose herein the experience of our much esteemed brother J. H. Yeoman, now of Colorado. It is of such comfort to me I thought all the brotherhood would be glad to read the same. Brother Yeoman came from the state of Ohio to Kansas when I lived there, twenty-five years ago. He and I were constant friends and brethren during our stay there together. He was clerk of the Rich Valley Church at the time of my ordination, and I now hold church credentials from under his hand. He was soon afterwards chosen Deacon by said church, and my first official act after my ordination was to ordain him to that office. One year later we parted. I returned to Indiana, and soon he moved to Colorado, and we have never seen each other's faces since; but a sweet correspondence has been held between us almost continuous ever since. Our prosperity and adversity, our joys and sorrows, our fortunes and misfortunes, our doctrinal views and interrogations and answers, have been mutually shared between us as much as a friendly, christian, brotherly correspondence could make it. We are now both getting on the list of old men. There is yet a tender place in my heart for him that pours forth tears of sympathy for him in his far off and lonely condition. If I were to be the judge, he is worthy of a peaceful and quiet home among the people of God, and my wonder is that he remains where he is, in that far off home among the wilds of the west, when he might enjoy better privileges in some of the states where Baptists are plentiful.

Leaving this to your disposal, I remain yours to trust in God forever,

IRA TURNER.

JANUARY, 27, 1895.

MUCH ESTEEMED BROTHER TURNER:—"Come, see a man which told me all things that ever I did: is not this the Christ?" Your letter to me is unanswered, but not because it was not interesting. I doubt if any one loves to read the experience of the Lord's children better than I do, especially if I have that confidence in the relator that the Lord's chosen should have. I have known of some people in my time who were very good neighbors if you did not live too close to them; so also I have known some among the Baptists that I esteemed as good brethren until I became intimately acquainted with them, or lived close to them. The Scripture I have quoted has been on my mind for a number of days, and in my reflections I was led back to the time and place, as I trust, the Lord was pleased to show me that I was a vile sinner in his sight.

I was left a poor orphan boy at the tender age of ten years. There being but seventeen days between my father's and mother's deaths. I was left to grow up without any one to care for, counsel and advise me. Yet I was not a very bad boy, or considered so by all who knew me. The particular time my mind was led to was when I was in my eighteenth

year of age. I had been cast down with very gloomy feelings for some time. I felt as though some terrible thing was going to befall me. I was working for one of my cousins, who was a Baptist, and he kept up family prayer. I became so troubled in mind that it worried me no little to be present while cousin was at prayer, so that I began to remain out of doors until he was through with prayer. One evening I walked down the road, it was growing dusk. I walked along quite a distance from the house, until I came opposite an old log barn which had partly fallen down from decay. Just at that moment, in the twinkling of an eye, it occured to me that I there stood before God, a guilty sinner in his sight. In a moment all my sins rose up before me like some high tower, ascending toward heaven. I looked up and stood there viewing my sins until it seemed to me they actually reached the heavens above, when I fell upon my knees in the middle of the road, and for the first time in my life began pleading the Lord to have mercy upon me. While I was pleading for mercy I felt there was no mercy for me; that God was too just and holy to have mercy upon such a sinful creature as I felt I was. I felt that the earth was about to open before me and swallow me up. So surely did this appear to me, that I opened my eyes expecting to see a vast opening or pit in the earth ready to swallow me up. Many sinful things which I had done, that I had forgotten, came vividly up in my mind at that time, so that I feel I can say with the woman of Samaria, "Come, see a man which told me all the things that ever I did: is not this the Christ?" While I was in great agony of soul pleading for mercy it was given me as plain as if spoken in audible words, "Thy sins are all forgiven." So plain it was that I thought some one had spoken it to me. I immediately rose to my feet and looked around, expecting to see some one standing behind me. I then turned my eyes toward the western horizon. It was quite dusky, but the lingering rays of the setting sun lit up the clouds, and a more beautiful sight of nature I never saw in all my life. I looked at the trees on my right, and they, too, seemed pictures of silver. Even the old log barn, which a short time before seemed to frown upon me, looked beautiful. The trees which swayed to and fro in the wind, the grass at my feet, everything my eyes could behold, seemed to be praising God. That was the happiest moment of my life. It does seem to me that if I were in that vicinity now I could go to that very spot, no matter how changed the country might be, where I poured out my soul in prayer to God for mercy. There, brother Turner, is where I first was shown that I was a justly condemned sinner before God. There is where I first received my hope that God for Christ's sake pardoned all my sins. Sometimes I think I have received evidences as I have journeyed through life that strengthens my hope, but when dark, gloomy clouds hover around me, and doubts and fears come thick and fast, so that I am almost ready to give up in despair, I am led back to the time when the Lord gave me to hope and trust in Jesus' name as the Savior of sinners. And although my hope grows very small at times, I would not exchange it for all that this world calls good and great. Often have I prayed the Lord for a brighter hope. Whether I ever receive brighter evidence of my hope or not, if this little hope I have is of the Lord it is sufficient. We no doubt often desire things, yes, and even pray the Lord many times to grant them, which if we were to receive would prove to our hurt instead of our good. We seem to forget that the Lord knoweth what is for our best good, and "no good thing will he withhold from them that walk uprightly."

I have given you but a glimpse of part of what I cling to as my christian experience, if any I have. I feel if I were with you to-night I could talk to you until the rising of to-morrow's sun. You may want to know what became of my text. Well, I referred to it once, and then it left me. Sometimes I think I can take a text and write from it as far as some preachers can preach from a text.

Now, as to my going to Texas. I shall have to remain here this year yet, as I could not arrange to get any one to take my place on the lease I have on this place where I live. My time on lease expires March 1st, 1896. My wife's health is a little better this winter. My health was never better, but age is telling on me. Remember us to your family.

J. H. YEOMAN.

CRAMER, Ill., Jan. 25, 1895.

DEAR BRETHREN EDITORS:—It is time for me to send on my subscription for the year 1895, and I would like to communicate something to the dear readers of the SIGNS if I did not feel so poor in spirit. Am I indeed one of those beloved characters of whom the dear Savior declares, "Theirs is the kingdom of heaven?" Yes, I do realize that I am poor and needy, and that I do mourn on account of my poverty. I feel all my time to hunger and thirst after righteousness; and it is because I feel so unrighteous, so sin-polluted, that there is no soundness in me; nothing but wounds and putrifying sores. I cry, Lord, cleanse me, and wash me in thy cleansing blood. Lord, wouldest thou remember a poor worm of the dust?

Dear brethren and sisters scattered in an enemy's land, here we have no abiding city. O how we do seek and long to ever be with our blessed Lord, when we feel that we do love those dear ones that have been begotten of God, who write so comfortingly in the SIGNS. Though many of them we have never seen in the flesh, yet our hearts go out in love to them, feeling that they have all been taught by the same Teacher. They tell of the way the good Lord has led them out of bondage, how he brought them to the Rea Sea, where they could see no way of escape, and were made to stand still and see the salvation of the Lord. In that unexpected time he delivered them, and snatched them from the pit. I feel to say, Draw near, all ye dear ones that fear the Lord, and I will declare what he has done for my soul. He hath taken me up out of an horrible pit, out of the miry clay, and placed my feet upon a rock, and established my goings, and put a new song in my mouth, even praise to his glorious name. At such a time we may think we will see no more sorrow. We feel that we have Jesus, and what more could we want? But we must suffer with the dear Master. We find that he was led into the wilderness to be tempted of the devil. He was tempted in all points like unto his brethren, yet without sin. The time came when there was a needs be that he must suffer upon the cross, when the sins of his body, his bride, were laid on him. We hear him cry out, "O my Father, if it be possible let this cup pass. Nevertheless not my will, but thine be done." He was led as a lamb to the slaughter, and as a sheep, dumb before the shearers, he opened not his mouth. In his humiliation his judgment was taken away, and who shall declare his generation? His soul was made an offering for sin, he saw his seed, and was satisfied. He endured the agony of the cross when he cried out, "My God, my God, why hast thou forsaken me?" He paid the demands of God's righteous law, and his soul was not left in hell, neither did his flesh see corruption. By that one offering he hath forever perfected them that are sanctified; yes, these that Jude speaks of, "Sanctified by God the Father, preserved in Jesus Christ, and called." O what sorrows the dear followers of Jesus have had to endure. The Lord by the prophet declares, "Smite the Shepherd, and the sheep shall be scattered, and I will turn my hand upon the little ones." There were none to help, and his own arm brought salvation. His dear followers who loved him so dearly, and who became so disconsolate, and were even tempted to deny him, did not understand that there was a needs be that he should suffer. Their understanding was not opened. They had thought it was he that should redeem Israel, and their hope seemed to be blasted. But at the appointed time he arose and appeared to the dear ones as they journeyed and were sad; yet their eyes were holden that they knew him not. How glad they were, and how their heart did burn within them as he talked with them as they journeyed. Dearly beloved ones, have we not felt something like they did? Often we are sad, and we feel that our Lord has been taken away, and we know not where they have laid him. Often we feel very poor in spirit; yet the dear Savior says, "Theirs is the kingdom of heaven." His disciples had his presence for forty days after his resurrection. At the appointed time he ascended his mediatorial throne, having commanded his dear ones to tarry at Jerusalem until they were endued with power from on high. His promise was that he would send them the Comforter, who should bring all things to their remembrance that he had commanded them. O what a glorious time was that when Peter was converted. Then he could strengthen his brethren. To all who were pricked, not to the heart, but in the heart, he said, "Repent, and be baptized, every one of you, in the name of Jesus Christ." These are the only ones that can do good works and follow the dear Savior, who says, "If ye love me keep my commandments." Follow him down into the liquid grave, be buried with him in baptism, and walk in newness of life. O what a glorious sight to behold them walking in his commandments, taking his yoke upon them. He is meek and lowly in heart, and they shall find rest unto their souls. They now must enter upon a warfare. We know they shall have many fiery trials. They are not of the world. All that will live godly in Christ Jesus shall suffer persecution and be mocked by the children of the bond woman, like Isaac was at weaning time. Ishmael mocked. We are commanded to touch not, handle not, any of the poisonous doctrines that are taught by men to help the Lord. We are commanded to stand fast in the liberty wherewith Christ has made us free, and not be entangled again with the yoke of bondage; for if Christ has made us free, then are we free indeed. The dear Savior says, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Remember that strait is the gate and narrow is the way that leads to life, and few there be that find it. If we be persecuted because we are few, let us think of the few that were saved in the ark. I have no doubt that the ungodly mocked Noah while he was building the ark. If they had had the religious zeal at that day that they have now, they would have tried to drive all the wild beasts into the ark, with all the people. But they went in two by two, and the Lord shut them in. The word of the Lord standeth sure, and he knows them that are his. He will bring in every ransomed one, for they shall all return and come to Zion with everlasting joy upon their heads, and sorrow and sighing shall flee away.

I have written as my mind has run. It is poor and scattering. Do as you please with it, and my love shall be the same to you.

Yours in affliction,

E. D. VARNES.

OBITUARY NOTICES.

DIED—Our grandmother, **Mrs. Isabella Booher,** aged 90 years and 6 days. She died Dec. 28th, 1894, at her daughter's, Mrs. Levina Male, near Greenfield, Iowa.

Grandmother was born in old Virginia, Dec. 22d, 1804, her parents moving to, Ohio when she was a child. Her maiden name was Hillyard. She united with the Primitive Baptist Church at the age of sixteen years, and when nineteen years of age she was married to Isaac Booher, who belonged to the same faith as herself, but who has been dead nearly thirty-three years. They moved to Henry Co., Ill., in 1854, where grandfather died. They put their letters in a church called Spoon River, of the Sandy Creek Association, and their membership was never moved from that church. They were noted as being sound, whole-souled Baptists, ever ready to help where there was need, and delighting to wait upon the brethren and friends. Grandmother was never a stout woman, but was a very great sufferer much of the time during her long life; yet her mind was good considering her afflictions. She was delighted to see one of her faith, and talk of the goodness of God. During the last twenty years she was at her Baptist meeting only a few times, yet her faith was not shaken nor her hope less bright. Her grandson, Francis M. Jordan, preached for her comfort four weeks before she died. She reached out her hand (for she was nearly blind) and stopped him, to show that she enjoyed the sermon. She often sang parts of hymns or quoted passages of Scripture, and when racked with pain begged the good Lord to take her to himself.

Her funeral was preached by one of her faith, brother W. T. Terry, who spoke very comfortingly to the relatives and friends gathered there. She leaves seven children to mourn, five having gone before. We miss her when we think of her long life; but she was a ripe sheaf garnered home. Some things about her early life I could not learn, as she had grown so feeble, and had lost her memory. We feel thankful that the good Lord has taken her home. All that could be done for her in this life was done by her faithful daughter. We know that she is better off, and rid of so much suffering.

MARY J. JORDAN.

EARLHAM, Iowa, Feb. 10, 1895.

DIED—At her home in Morgan, Pickaaway Co., Ohio, on Feb. 4th, 1895, sister **Mary Ann Glosscock.**

Her maiden name was Leach. She was born near Front Royal, Va., Oct. 4th, 1816, and was united in marriage with John Glosscock in the year 1834. To this union were born nine children, seven of whom are still living, two preceding her to the spirit world. Her age was 78 years and 4 months. She united with the Primitive Baptist Church thirty-two years prior to her death, of which she was a faithful and worthy member, always filling her seat when health permitted, and died as she lived, in peace with God and with her brethren. She was a kind and affectionate companion, a loving and tender mother, a good and kind neighbor, and her house was a home for all whose fortune it was to call upon her, especially her brethren and sisters of like precious faith.

She leaves to mourn their loss, but with good hope through grace begun, an aged husband, seven children, many grandchildren, with the church and many friends. Her funeral occurred on Thursday, the 7th, at the family residence. The writer tried to speak words of comfort to the neighbors and sorrowing ones; after which her remains were placed in the vault in the beautiful burying-ground near Mt. Sterling, to await the blessed resurrection of the redeemed by blood unto eternal glory.

G. N. TUSING.

THE

"SIGNS OF THE TIMES,"

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VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, MARCH 6, 1895. NO. 10.

POETRY.

CHRIST OUR ADVOCATE.

As MY Advocate in heaven
Jesus does for me appear;
Surely I shall be forgiven,
For his plea the Lord will hear.
He is holy,
And I lose my guilty fear.

Christ, my gracious Intercessor,
Now appears before the throne;
True, I am a vile transgressor,
But I trust in him alone.
He pleads for me
He who did for me atone.

THE LAMB'S WIFE.

BEHOLD the fair and beauteous bride,
In clothing wrought in gold,
And raiment of fine needlework!
Her wealth cannot be told.

She is the daughter of a King,
Adorned with jewels rare;
High on her Father's royal throne
She sits a princess there.

Elect in Christ ere time began,
Or earth's foundation laid;
Before he gave the seas their bounds,
Or their proud waves were stayed.

From all eternity he saw
His bride, and loved her well;
So well he gave his only Son
To ransom her from hell.

He can behold no spot in her—
She's glorious within,
Since with this royal seamless robe
He covered all her sin.

This robe was wrought 'mid dying groans,
Though devils will deride;
And when on Calvary's rugged brow
'Twas finished when he died.

Who dares dispute his right to claim
The objects of his love?
They cannot fall, for they shall walk
The golden streets above.

And when he comes to raise the dead
The saints triumphant rise;
Ascending meet their glorious Lord,
In songs beyond the skies.

MRS. H. TUTTLE.

ADRIAN, Michigan.

DIVINE LOVE.

JESUS, to thee I lift my eyes,
And would confide in thee;
But unbelief, that cursed sin,
Oft carries me away.

But when my Jesus comes again,
With light and love divine,
My soul can mount on eagles' wings,
And soar above earth's clime.

But O what love, what sovereign love,
Doth in our Jesus dwell!
But for this love, this precious love,
Our just deserts were hell.

But O, my soul, do thou admire
His sovereign love to thee!
He left his heavenly abode
To die on Calvary's tree.

When Jesus gives me faith to know
My interest in his love,
I straightway cry and shout aloud,
And shout his boundless love.

A few more days, weeks, months or years
I'll from this pain be free,
And in his love forever bask
Through all eternity.

GEORGE RUSHTON.

WHITE WILLOW, Ill., Dec. 18, 1894.

CORRESPONDENCE.

TROY, Ala., April 6, 1884.

DEAR BROTHER:—Some of the brethren and sisters having requested me several times to write a relation of what I hope the Lord has done for me in bringing me out of darkness, I seat myself to make the attempt. But O, vain man that I am, and altogether imperfection! When I look at myself and try to speak of the mysterious manner of God's dealings with me, I shudder at the thought, and my heart quakes for fear that I have been deceived in the whole matter; for so young was I when my experience began that I fear it was all nothing more than the natural change which takes place with all in going through the different changes of mental development. But being willing to let those who may chance to read this be judges, I will proceed to relate to the best of my ability what first awakened a feeling sense of my danger in a state of sin.

I had often heard my father talk of heaven and happiness, and I had also heard and read of a place of torture, which place was pictured out before me in my mental vision as a place for burning all the wicked; and my mind having been aroused sufficiently to cause me to begin to meditate seriously upon these things, I began doing everything that I could that I thought would entitle me to favor in the sight of God, the Creator of all things. And I very soon became a very good boy, as I thought. I read my little Testament, which I carried with me to school, and on Sundays I would read and try to do as near as I could all that my father and my little Testament would tell me to do. I would at almost all times try to obey my father, for I thought this would help me on; and I knew it was my duty, and would often think of that place of torment prepared for the wicked ones. One night I dreamed (I must relate this, as it seems to be the awakening, and beginning link in the chain of my real experience, though some disdain to listen to such relations) that this world was being consumed; and I plainly saw the consummation of all things. Being situated near a door in a building in plain view of these flames, I could see nothing but the consuming flames. I dropped on my knees and prayed for deliverance from the flames; and I thought that there was nothing but Jesus of Nazareth, of whom I had read, that could save me from this torment, and that through my prayers he would save me. I prayed earnestly, and while in prayer I saw a mountain in flames before me, and upon the tip of this flaming mountain the flames gave way and a manly shape stood in the space. He started toward me, the flames giving way before him as he descended the mountain side. He came to the door, and said, "Rise up and follow me." I leaped from my knees to follow, and did follow him to the summit of that mountain, when he disappeared, and I awoke to ponder over what I had seen in the presentment. A travail of mind began. Now he is gone, but had come to me in the personage of a man to tell me to follow him, and I could after death be saved from that horrid place of torment I had seen. I was now assured that it was Jesus, the Son of God.

Now, brethren, I will have to leave you to conjecture a little, and think what you can make of this; but I can but say that it strengthened me in my Arminian belief so much that I thought I knew that I had nothing to do but to continue in obedience to his commandments, and love and fear him. So I floated along in ease for some time, surely as strong an Arminian as ever walked; for I had seen plainly that it was through my own works and prayers that I would be saved eternally, and I went on buoyant as before, attending meetings of almost all orders in the section. Now and then I would hear a text of Scripture quoted that would cross and startle me. I would also read some that crossed me, such as this, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." And I also read that it was "not of works, lest any man should boast." I continued attending meetings, and in the mean time began to try to do as the preachers would tell me when I would go to the mourners' bench, and after I would return home. One day while singing and meditating over these things, being between my plow-handles, it occurred to me that I was a terrible sinner, although I had been trying so hard to avoid sin; and alas! while singing, as I plowed along,

"Come, humble sinners in whose breast
A thousand thoughts revolve," &c.,

there seemed to be a general revolution in my feelings, and I began to feel like I was a terrible sinner; and from that time on I was troubled. I would read as before, and would try to do as before, and tried to content my mind, but I could not. I will not attempt to describe all my feelings along here. I became more and more interested, and more and more I saw my imperfections and sinfulness. I began to notice myself and found that I was constantly making vows and breaking them. I would attend social parties and engage in all manner of sports among my associates. I had become so attached to them and our games that I could hardly break myself off from them, and would forget my vows and go into their games with them many times after I had promised my Maker that I would not any more if he would but forgive what I had already done. But the question would arise in my mind, What have I done? And I could but answer myself, Broke my vows again; and in place of remaining at home and reading, I have sinned by breaking my promise. And so I went on, up and down, until I became so troubled that I resolved to break off from the society of my young associates, and that I would attend a meeting at that time going on at old Union Hill, four miles northeast of Troy, a place I always remember when thinking back over my past experience; and some who may read this, that are precious to my memory, will well remember the time and circumstances. While attending this meeting I became so alarmed and troubled in mind that I resolved to break off from attending the meeting and from my associates altogether; for I found that all that I had been doing before and while attending the meeting had failed to relieve my mind, and all my efforts every way had also failed. But yet once more, while in my troubled state of mind, I started to go again to attend night service; but while on my way I met one of the old Quitman Guards (as the company was called) on his way back toward the army to rejoin his comrades in arms. I bade farewell to all precious ones, and turned my steps toward the nearest railroad point, which was at that time at Union Springs, Ala. After reaching that point I was soon on board and rolling off by the rising of the next morning sun. I rolled on and

on, bound in mind to seek a new field for pastime; for I had decided that by going into the service and having new scenery and new influences thrown around me I would find some ease of mind and rest to my troubled soul. I very soon began to see new sights and cities, and in seven days rolled into Petersburg, Va., where I began to hear the roaring of musketry and artillery. On leaving the wayside soldiers' home in the morning I very soon reached the camps, where I saw grand sights to me, soldiers over the hills and in the valleys everywhere around. In fact so many sights soon took away from me my former feelings, and for a short time my mind was easy. About five days after, we began to move, marching and fighting. Now I began meeting the terrible hardships of war, terrible for me, as I was a mere boy. For about a month there was no physical rest, though my mind was turned from one trouble to another for a short time. But after going into winter quarters, where I had nothing but guard duty to perform, my mind was very soon running back, and I began reading again, and soon found myself again in deep mourning, going bowed down under so heavy a load of sin that I could see nothing in myself but sin and guilt. I read many things that seemed to condemn me, for I found that I had failed to come up to the law; for it said that the soul that sinneth it shall die; and also he that is guilty in one point is guilty in the whole. There being a chaplain in camps, a series of meetings were soon in progress. A goodly number of the boys confessed, and I tried the mourners' bench again, but only to the increase of my trouble; for the preacher commenced telling the same old story that I had heard in Alabama, calling upon us to do the things which I had tried to do with all my might, and had failed. Though I picked up courage enough to try again, I found no relief; but instead, all my former sins revived, and I went off a most miserable creature. The next night the door of the church was opened and an opportunity offered to all that wished to join to come in, and in my distress I went up and gave my hand. He asked me but few questions, and I was received, which seemed to give me a little relief that night for a short time. The day was appointed for my baptism, and on my return to the quarters it seemed to me again that all my sins revived before me. Arriving at my camp I soon retired, but found no rest for my poor, troubled soul. Rising up early the next morning, I went for wood and water as usual, bowed down in deeper distress than before, but praying all the time. I returned and my messmates soon had our little lunch prepared and I appeared as jovial as usual, but I thought they could see, and they did see, that I was in unusual distress in some way, although I had been trying to keep my trouble hid from them all this time. I would assume as jovial a manner as possible, but alas! I had reached that point where I could no longer restrain my feelings. I again picked up my little Testament, and placed myself on the sunny side of our little chimney; for the sun had arisen by this time in all its beauty and loveliness, the eastern horizon brightening in yellow lustre. O what a difference, I thought, compared with the darkness and miserable state of my poor, sin-sick soul. Here my mind ran over the lines which I often read and sung, not feeling any of the weight that they seemed to carry with them at this time,

"How lost was my condition,
When Jesus made me whole;
There is but one Physician
Can cure a sin-sick soul."

Here it occurred to me that the Jesus which I saw, who was to lead me out of the flames of torment, was the Physician, and that he had given up my case, because I had sinned beyond the reach of his pardon. I arose, went for the woods in the rear of our camps. One of my comrades (whose name and person is yet precious to me) seemed to realize my distressed condition and followed me. I tried to get off from him, and did succeed after awhile, by going away off into a boggy branch, there to pray my last prayer. It seemed to me that my sins were that burning mountain, and that Jesus was not there; but the next thing I knew and saw was that same image, and that he had been crucified, and was risen, to give repentance and remission of sins; and the Scripture occurred to me where he says, "I am the way, the truth and the life." Now I saw him as my Savior, and O what a different feeling rested in my bosom! I saw him as my Savior in the free pardon of all my sins, and it came to me just as the first revelation did; but it made me believe entirely a different thing; that is, that salvation is not of works, but alone through the Lord and Savior Jesus Christ; and the same words came to my mind again, "Rise up and follow me. Take my yoke upon you, and learn of me; for my yoke is easy and my burden is light." Being now relieved of this burden my mind began running over many Scriptures which I had read, and among them was, "Come hither, I will shew thee the bride, the Lamb's wife," which I did not at that time understand, but did see that redeemed throng, I thought, clothed in the righteousness of Jesus Christ, and him as their Savior; and by his doing the thing which I had been trying to do so long and so hard, and showing me that I was incapable of doing it, I was made to rejoice, and I indeed went on my way rejoicing, feeling and beholding the beauties which I saw. Here volumes might be written that would be interesting, and even food to me, were it God's will that some one should be exercised to write on the theme. It was indeed a feast to me at that time. I had seen that I had come to Christ, which was the end of the law. It seemed that I loved everybody, and could pray for them, and my prayers were that God would

"Have mercy on all who feel oppression's load,
And his tender pity share;
And let the helpless, homeless poor,
Be his peculiar care.

"Go, bid the hungry orphan be
With thy abundance blest;
Incline the wanderer to thy gate,
And spread the couch of rest.

"Then, bright as morning shall come forth
In peace and joy their days,
And glory from the Lord above
Shall shine on all thy ways."

It seems to me that the glory of the Lord shone around me, and everything seemed to be praising him. I would look around, while off in the forest, at the gentle waving of the branches of trees, and the knock and clatter of the army around all looked and seemed lovely. The sun shined in its glory and loveliness. Indeed and in truth everything was lovely to me then. Yea, brother, I say yet with the poet,

"Love is the golden chain that binds
The happy souls above,
And he's an heir of heaven that finds
His bosom glow with love."

After wandering around awhile and admiring the beauties which I had seen by an eye of faith, I went back to camp, satisfied as to the plan of salvation, and I never have doubted it since. My doubts and fears reached not beyond myself. Yea, soon, very soon, doubts began to assail me, and I thought that I might be deceived, and that I was not one of the few that walked in the strait and narrow way of the redeemed throng marching under the commands of King Emmanuel, clothed in that righteous robe unspotted by mammon's stain. I wished to join this band now, though I was in the service of my country then. I still wanted to enlist and march under different colors to anything I had ever marched under before. Indeed my mind was directed to duty, but no opportunity was there, only to walk in humility, which I took to be the prime ornament of a christian. And now my constant inquiry of my Lord was, "What wilt thou have me to do?" And those same words would roll through my mind, "Follow me." I read on every opportunity, and soon became very anxious to be baptized; indeed I thought it was the first step. My mind ran back to those places I had formerly visited, and I prayed God to guard and protect me, that I might again have an opportunity to visit those churches, resolving at the same time that if I ever had an opportunity to join the church I would do so and be baptized. In the meantime there was a Primitive Baptist in the company who had seemingly taken some interest in me, and I had become wonderfully attached to him; and he having received a copy of the minutes of the Coneuche River Primitive Baptist Association, I managed to get hold of it. I read and reread it, and examined their articles of faith, and the general import seemed to suit me, and I became very anxious to learn something of them. About this time he received a furlough and went home, and I met with him no more until I came home. I tried to inform myself by reading, and carried my supplications alone to Jesus, whom I had seen as my Savior. Thus I went on, sometimes in sorrow, and sometimes rejoicing, until the close of the war, which was very soon, praying God to enable me to endure the hardships which I was at that time having to pass through, marching and fighting almost daily, and to carry me back to my home; promising at that time that if he would bless me with that privilege I would never let an opportunity pass without discharging my duty of joining the church and being baptized, the duty which seemed to mostly bear on my mind at that time. And it is strange, though true, I became fearless and bold, fearing no evil, and thought the war would soon be over, and all strife would cease. On our dreadful march I was strengthened to bear privations and great suffering up to the surrender, and even on until I reached home, May 8th, 1865, being on the march homeward twenty-six days. The first opportunity I had of attending meeting was at old Beulah, on Saturday before the fourth Sunday in May. I daily thought of the time, and wished to see it come, at the same time thinking over the blessings I had received, and how I had been preserved and permitted to return home, while so many thousands had fallen, and among them a dear father and brother, whose remains were left behind. I felt that I had something to be thankful for. I was a prodigal son, but had no father's house to return to. My earthly father being dead, and all his property disposed of, I thought some over it; but I read, and it seemed to come to my mind with force, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you;" and so it has occurred to my mind many times since. I thought that I would under all circumstances love and serve him. Feeling so impressed with the duty of joining the church, and being baptized as was Jesus in Jordan, I prayed for an opportunity, thinking that I would not let another chance pass to offer myself. So when the time rolled around, off to Beulah I went. On reaching the place I saw but few that I knew anything about, though I stood around listening to them talk until services commenced. Their songs were sweet to my poor, hungry soul, and I sat back and looked at them. My mind flew away back to that marshy branch and thicket in Virginia, where I first saw Jesus as my Savior, in the free pardon of all my sins; and I thought over the beauties I saw, and thought these

were the people that had been washed and cleansed from all their sins. I became satisfied that I had found the people of God, and I wanted to live with them; for my love ran out to them, though they were strangers. After singing Elder Pouncey arose in the stand and preached the sweetest and really the first gospel sermon I had ever heard, for it seemed to reach my case in full power. Preaching being over, the door of the church was opened, and such feelings as I had no tongue can express. One moment my former promises would come up, and next my unworthiness and unfitness to think of offering to live with them. I had felt my unworthiness before, but not to such an extent as then; so my heart failed me, I faltered, and went away burdened about as badly as when I left my home to go off into the service the year before. I then resolved to go to Pleasant Hill and offer there; and did go, but from some cause unknown to me they did not seem to bear that resemblance of the features of loveliness as I expected to see. My heart was hardened, a careless feeling seemed to enter my bosom, and I went off again. Getting off to myself, I soon fell into deep grief and sorrow over my sins again; for all the vows and promises I had made before getting home, and afterward, came up before me. O! such agony of soul as I had to suffer (it seemed to me) no mortal ever suffered, except the Savior while in the garden of Gethsemane. It is needless for me to say I prayed again, for I was praying all the time, "O Lord, forgive, and let a repenting sinner live." I indeed was repenting in a sense, though I had not yet turned by back on the world by taking the yoke of duty upon me; but I had turned my back upon all the frivolity common among the young, and had no more love for it. But I had had two opportunities since returning home; and as I have said before, I had vowed if it should be the Lord's will to let me reach home and have an opportunity, that I would not let it pass; and I had been taught by my good old father not to lie; but now I had lied to the great "I Am that I Am," and I felt truly that I was lost, and what must I do? Indeed I felt that if I should never live to see the next time for the meeting, and should be taken off from the face of the earth in a moment, as I had seen many only a few months before, it would be nothing but what I justly deserved. And I would cry, "O Lord, have mercy, and pardon again." At times my mind would become a little quiet, and doubts and fears would come like waves upon a tempestuous ocean, and I would think that if it was right that I should do what I was wanting to do, and if I was a fit subject for the church, surely it would not be thus with me. I had seen others around stepping in, and it was a beautiful sight to me to see them immersed in the water. It seemed to me I could see that they were healed, and I was still suffering my afflictions as a just reward for my disobedience. In the mean time I found that I had a companion (a neighbor soldier) in like trouble, and I soon sought his company. We talked together, and I very soon found out that there were a few Old Baptists in the neighborhood that were watching us, and had become somewhat concerned about us, and who would talk to and try to encourage us. It gave me considerable relief to hear them talk, and I never have forgottten the times and places. We agreed together at last to go to old Beulah again the next opportunity, and so we did. When services commenced, it was that same lovely sight I saw before. Elder Pouncey again preached, and it seemed to me that he had found out my condition, though he knew nothing about me in one sense, for I was a stranger to him. But his sermon strengthened me, and indeed it was the sweetest meal I ever ate, handed down by man from the pulpit. The sermon being over they soon offered an opportunity for membership, and while they were singing I and two others went up. We all talked a little and were received. The two brethren talked first, and when my time came I liked to have faltered, for they seemed to be very anxious indeed to hear what I had to say. I thought because I was so very young they had very serious doubts about my reality. So when they began to draw near, my poor frame trembled, for I thought I had nothing to relate that they would want to hear. But when I commenced I was strengthened, and I told in a very few words the substance of what I have here written. The tears began to flow very freely from the eyes of some of the old brethren, and I never will forget some of their remarks, they gave me so much encouragement and strength. It was joy to me to see those tears of sympathy flowing from their eyes, for I thought, They will now pray for me, and I will have an easy time. They heartily received me, and I never will forget the hearty grip of their hands on welcoming us to a place among them. I was baptized the next morning, together with those other brethren, to wit, Charlie McCurley and John McVey. Brother McCurley has long since departed this life and gone to his final rest, above, and brother McVey, if living, is, I suppose, somewhere in Texas. His name is sweet to my memory yet, and if he should read these lines he will well remember some of what I have written. Then for a long time I had a blissful and happy time with some brethren that were fully alive. We were together constantly, and among the little squad was a young preacher who was at that time enjoying rich pastures. He was stout, and could run and leap over hills and mountains, and tells us all the beauties he saw. I tell you, brethren, those were the happiest days of my life, and I pray to see the time roll around again when the family all can meet together in one common brotherhood, and talk of the wonderous works of God, and Christ's kingdom here upon earth, that redeemed throng which were chosen out of the world to be a light to the world. But I expect to see it not until the great God chastises us all for the idolatrous worship of mammon; until we are all willing to forsake our idols and return to the worship of the only true and living God. Let those that have eyes to see look around, and those that have ears to hear, hear what Christ saith to his people, "Follow me."

Yours in humble hope of salvation through Christ,

J. W. HARRIS.

NEW YORK, N. Y., Jan. 22, 1895.

DEAR BROTHER COULTER:—Your letter was received in due time, and would doubtless have been replied to ere this had I opportunity. For the past week we have been busily engaged in moving our business quarters, and the consequent labor and fatigue has made me unfit for anything in the evenings but bed. To-day is the first period of leisure I have had for some time, and I will take advantage of it by paying at least one of my debts of correspondence.

You ask for my views concerning Eph. v. 16. I do not know that I have ever had any special light on that Scripture, and, as Elder Grafton once said, "I find it very difficult to explain something I know nothing about." Yet I am confident of this one thing, the Spirit of truth is not dependent upon impressions I may have, or in my ability to express them, in order to comfort you in assurance that your fellowship is with Jesus Christ in the import of this Scripture. And I am glad beyond expresion that it has never been committed unto me, or any other mere man, to make known the mystery of the gospel. It is alone the Spirit of truth which takes of the things of Jesus and shows them unto us. "No man can say that Jesus is the Lord, but by the Holy Ghost." It seems to me that I do know from experience that the God of truth manifests himself in diversities of operations, dividing to every man severally as he will; also that no man hath power over the Spirit. It seems to me I know this, because I have many times been comforted by this self same Spirit of truth in the utterance of brethren who themselves seemed totally unaware of the unut terable things revealed to me. A word here and a word there of no particular significance to the speaker has ofttimes been blessed to my comfort and profit; therefore I feel less hesitancy than of yore in expressing myself, feeling confident that if the Spirit of truth is ever manifested in my utterance or writing, its gift to profit will be divided according to the pleasure of him who is the God of all grace and comfort. "The preparations of the heart is man, and the answer of the tongue, is from the Lord."

"Redeeming the time, because the days are evil."—Eph. v. 16. The doctrine of "do and live" teaches its disciples that the apostle here imposes his admonitions as a duty for them to perform; that it is through so-called "Christian (?) endeavor" they can only redeem the time. Well, they who can derive comfort from such a burdensome doctrine are welcome to it. One thing, however, is certain, Paul never preached it. Place one obligation upon the church, be it ever so slight, and in that one particular at least its salvation is no more of grace, but of work. The apostle in all his preaching, positively and distinctly asserts that salvation is by the grace of our Lord and Savior Jesus Christ; that it is God which worketh in us, both to will and to do of his good pleasure; that Christ in us is the word of God, which effectually worketh in all that believe. Paul's exhortations to his brethren were not given to incite them to effort, but they were to stir up their pure minds by way of remembrance of their high calling in Christ Jesus, and to comfort them in the assurance that these things, being the testimony of our Lord, were confirmed in their experience, if so be the Spirit of Christ be in them. He evidently views it this way when he says, "Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart."

Though it is a constant question with me whether or not the testimony of our Lord is confirmed in me, yet it is a belief of sweetest comfort to me to feel confident that the church of the living God does shew forth the praises of their King, in conformity to his image; that the life of Christ in them is manifested by their redeeming the time.

The life which we now live in the flesh, we live by the faith of the Son of God; and that life is of the fullness of Christ. If Paul preached Christ, then those things which he exhorted his brethren to follow after must have been the things which Christ himself fulfilled in redeeming the time.

What is time? It is not only the duration of one's life, but it is also absolute or unmeasured duration. Eternal life was given us in Christ before the world began. Separate from him there is no eternal life; he is that life itself. In one sense, then, our time is eternal life, and being eternal it cannot suffer interruption.

To redeem anything, one must have originally possessed it; and this we did respecting eternal life, which is to know the only true God, and Jesus Christ whom he hath sent. The life which we live after the flesh

(Continued on page 78.)

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 6, 1895.

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

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All letters for this paper should be addressed, and money orders made payable as formerly, to

GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

CHURCH ORDER.

ELDER L. D. Daniels, of Haynesville, Ala., has written us asking the following questions with regard to some points of church order.

Before stating and trying to briefly answer the questions proposed by our brother we wish to say that in his letter to us there is no statement of any trouble, but the questions are simply stated as we shall give them, at least in substance. We desire also to disclaim any wish or intent to interfere with the differences between brethren in different sections of the country, or even to offer advice, save to advise all brethren as much as in them lies to live peaceably with all men.

While the above is our wish and our purpose, we do think that questions of the kind which follow are worthy of a careful and serious consideration, and some remarks concerning them may prove of benefit, or at least be of interest, to others besides brother Daniels. We cannot be too careful in dealing with questions like those proposed by our brother, and with other questions which will continually be arising in the conduct of the business of churches. Our chief object ought always to be to decide such questions in the spirit and letter both of the New Testament. To win a victory in a strife with brethren is nothing; to lose a victory is nothing; but it is everything to have a heart to seek first of all that truth shall prevail, even though its sword shall wound and humble our own selves.

Question 1. In case a church should declare a member excluded without a casting vote, or unanimity, would it be wrong and disorderly, or would it be right, and in accordance with the Scriptures? We suppose the brother means here to simply ask, Is a unanimous vote needful in excluding a member, or, in other words, do the Scriptures require it? We would say in answer that so far as we are informed, the universal practice of all gospel churches has been and is for a majority to decide in all cases of that kind, and in conducting all their business, with one exception. That exception is in receiving members. Here, for a very obvious reason, unanimity is required. To receive a member with whom any one member is not in fellowship would be to introduce an element of discord at once, and this of course would be wholly wrong; but, as we said, in all other business, such as excluding members, calling a pastor, together with the many various items of business which are continually arising in a church, unanimity has not, so far as our knowledge goes, been required. We think that we have heard of one or two instances where the rule sought to be established in all things was that of unanimity; but we were told that the outcome was that two or three members mapped out and carried through everything, and all the main body of members did, and all they were expected to do, was to simply ratify what had already been cut and dried for them; and it came to our ears that if in this case one or more members still dared to vote as they felt, in opposition to the rest, they were disciplined as being unruly members. The outcome of this attempt at unanimity was simply death. It is our judgment that the business of the church could not be carried on at all if this were the rule, or else it would result in an oligarchy in the church, or the rule of the few over the many.

But surely it need hardly be said that where there is a difference of opinion in the church as to the guilt of the accused member, or if acknowledged to be guilty by all, still a difference of opinion remains as to the sufficiency of his confession, or whether he should be still borne with, there should be the utmost forbearance and kindness of feeling and expression on the part of the majority toward the minority. This should be so both while the case is under advisement, and when it has come to a final decision. Each should be sure to give the other credit for at least an equal desire with themselves to know and do the right. Because a brother cannot see as we see in such cases, it does not follow that he is an enemy to Zion or a traitor to her King.

We have long believed that in almost all cases where discipline and exclusion from the church become needful, if proper time be given and proper care be exercised, there will be but little difficulty in coming to one mind about the matter; but when this is not so the minority should feel that they are liable to error through some fleshly feeling. The majority should of course remember this also, and so move forward very softly and carefully; but the minority of one or more should, after expressing their opinion and voting as they honestly feel, then abide by the decision that has been arrived at. If the decision has in any way been wrong, it will surely come to the light when God wills.

We do not know that there is any express scriptural precept with regard to this matter; but we believe that the above view is scriptural, that is, that it is in harmony with the spirit and letter of scriptural teaching. We could not see how any business could be disposed of in the churches if this rule of unanimity were insisted upon. In such a case one member would have power, if he were of a fleshly spirit, to block the progress of business in a church entirely.

Question 2. If the excluded members (and also members of other churches) do not think that the church treated them right, or according to the order of the gospel, could those members bring a contest against said church, and have her called to order for so doing?

Answer. The only tribunal that we know of on earth before which any charge can be brought relative to the order of the house of God is the church herself. But every member of that church should remember that One is their Lawgiver, their Judge and their King; and he will judge all things, and bring to the light every secret thing. It will do the smiting servant good to remember this; and the one who is smitten, also remembering this, will be content to leave his cause with the Master. Instead of bringing a contest, even if there were any tribunal other than the church to which to appeal, those excluded should commit their cause to God, who will lift them up if they have been unjustly cast down; and they should strive in the future to so conduct themselves that no one will believe aught against them, and that their oppressors may be put to shame who have falsely accused them. It is the right of the excluded members, a right of which no one can deprive them, to walk circumspectly before all men; and this would make the best contest possible before earth and heaven. There is no weapon against unjust accusation so potent as right living.

The substance of the third question is this: If this church which has excluded these members, at the next session of the association to which she belongs sends a letter and messengers, stating that she is in peace within her own borders and with her sister churches, and if the excluded members should appear and state that the church was not in love and peace, would it be right for the association to receive said letter and messengers or not?

Answer. If what we have stated in our answer to the second question be true, we cannot see what right the excluded members have to come before the association. The association can have no authority to settle or decide anything in the churches. The churches must act for themselves. They can delegate no authority to associations. The body of brethren gathered at an association are sent there by their respective churches simply and solely to bear and receive messages to and from the churches which sent them. If while together they join in the worship of God publicly, that is right and pleasing to God always; but this they do not as messengers of the churches, but as the children of God gathered together. Any brother or any church may ask the advice of an association about anything of which they stand in doubt, and the brethren gathered together may say what seems right to them, and no gospel order be violated, and no power be usurped over the church; but even here it should be carefully stated that this is but the opinion of the body of the brethren who are there met as brethren, and not as messengers representing the churches which sent them there in this thing. But while this may be justified, we must protest against calling the association by the name of an advisory body; and we have come to think it unwise to propose such queries to the association. Let the association do only what her messengers (not delegates) were sent there for, viz., to give and receive messages from the churches, or from other associations of churches. We have never once in all our experience seen any good grow out of carrying church troubles up to the association. On the contrary, in most cases it has acted as a tempest in scattering firebrands right and left.

It seems to us, in the case named by our brother, that the association could not lawfully even consider the matter. It seems to us that the letter and messengers of the church must be received in the first place. If any brother present from another church has heard that things are not as the church reports, he has a gospel remedy. It is his right to state to the members of this church that he has heard a different report, and ask an explanation. The church for her own sake ought of course to seek to clear herself of the charge of making a false report; but this is church work, and not association work. If any sister church hears things about the exclusion of these members that seem to her so wrong as to demand an explanation, it is her right to convey to her sister church the reports which she has heard, and ask for an explanation.

While all this we believe to be true and scriptural, yet we think as a general rule it is far from wise for one church to interfere with the discipline of another. The church excluding members understands the circumstances best. The church may do a hasty or wrong act, it is true, but yet in the vast majority of cases we believe the excluded members have no right to complain of unfairness; and as said above, if treated unjustly, it furnishes a reason why they should in the future try to so live that all will be convinced of their integrity.

We can but think that the association would do right to receive the letter and messengers of this church. Whatever of wrong there is in the church must be decided elsewhere than at the association. We trust that we have not here darkened counsel with words without knowledge.

C.

BENEDICT'S HISTORY OF THE BAPTISTS.

"OLD SCHOOL, PRIMITIVE OR ANTI-MISSION BAPTISTS.

THESE people generally claim the first two of these appellations as descriptive of their peculiar views, in opposition to those of the friends of benevolent efforts; the last is applied to them by their opponents. Most of them disown the name, while D. Parker and a few others freely admit it as the proper cognomen of their party.

It is one thing to complain of the *modus operandi* in the collection of funds and the management of missionary affairs at home and abroad, and another to take a dead stand against what is properly denominated the effort system; which, as I understand the matter, is done by the great mass of our denomination who are implicated in these remarks.

It will be seen by those who follow my narrations through the States where all these communities exist, that I make no distinction between them and what are called the effort Baptists in my historical details. If I have been less full in my descriptions of their affairs, it is on account of the backwardness of the people, and because their history could not be obtained.

Again, I have in no case made any reference to the character of Associations, as to the subject of missions, &c., unless some facts in their history required it; and my aim through all my narratives has been to say as little as possible relative to the disputes in different sections of the country on this subject. My reasons for this course are as follows:

1. It is a family difficulty, about which cool observers at a distance feel very different from those who have been immediately identified with it, and I am fully satisfied that my readers generally will derive no pleasure nor profit from any lengthy details respecting it.

2. It has been my settled opinion for a long time past that the cause of missions has had but little to do in this business, so very slender is its hold on the minds of the great mass of our community in most parts of the country, however they are distinguished. This is shown by their doings for benevolent objects. The fact is that personal altercations, rivalships and jealousies, and local contests for influence and control, have done much to set brethren at variance with each other. The mission question is the ostensible rather than the real cause of the trouble in many places. New men and new measures have run faster than the old travelers were accustomed to go, and they have been disturbed at being left behind. A long catalogue of things of this kind might be mentioned.

But doctrinal matters have been at the bottom of all troubles, and predestination has been the bone of contention. The anti-mission party, as near as I can learn, without any exception, are high or hyper-Calvinists, and are so tenacious of the old theory of particular atonement, and have so far run the system up to seed as to persuade themselves that the efforts of modern times are wholly needless, and Arminianism is the bugbear which they profess to fear.

3. The anti-mission movement must of necessity be a short-lived one. It has within itself the elements of its dissolution; and before my stereotyped pages could reach the different parts of the country, to say nothing of remoter regions, it will be among the things that are past and forgotten. Whole churches and associational confederacies are either sinking into oblivion or coming over to the side of evangelical efforts.

4. I am mortified that any Baptists should assume an opposing attitude as to missionary operations and the kindred objects of benevolence; so much so that the fact would not have been named in my work had I not been compelled to do it as a matter of historical veracity.

5. Old School and Primitive Baptists are appellations so entirely out of place that I cannot, even as a matter of courtesy, use them without adding, so called, or some such expression. I have seen so much of the missionary spirit among the old Anabaptists, Waldenses and other ancient sects, so vigorous and perpetual were the efforts of those christians, whom we claim as Baptists, in the early, middle and later ages, to spread the gospel in all parts of the world, among all nations and languages where they could gain access, that it is plain that those who merely preach up predestination, and do nothing, have no claim to be called by their name."

By a mistake of our compositor a large portion of what we had designed to extract from Benedict's history of the Baptists was omitted in the last number, and we have supplied the deficiency in the above extract. The reader will discover that the present extract should have preceded that which was given in our last number, according to the order in which it is found in the history. These two extracts embrace about all that the historian chose to tell succeeding generations of the existence and peculiarities of Old School Baptists of the present age. But of the brevity of the notices taken of us we would not complain, as he, being a religionist of a different and altogether dissimilar order from that of ourselves, we had no claim on him to notice us at all; but of the unfairness, misrepresentations and falsehood of the caricature he has given, we have a right to complain, and to repel the slander. If Mr. Benedict had been ignorant of the real character of the Old School Baptists, why did he essay to give their history until he should become acquainted with them, so far as to know whereof he affirmed? The SIGNS OF THE TIMES has been regularly mailed to him, from the first number of the eleventh volume to the present date. We have also forwarded to him, by his special request, the Minutes of many Old School Baptist Associations every year, besides other documents, including the Address of the Old School Baptists assembled at Black Rock, Md., about seventeen years ago; and he has also received all the Old School periodicals published in the United States. Can it be possible that with every means of information before his eyes he has been so stupidly ignorant or so blindly prejudiced that he has failed to learn our real character? If so, he is not to be relied on as an authentic historian in any other respect. In the above extract he betrays a sly design to identify the peculiar views of D. Parker with the Old School Baptists, and speaks of his admitting the cognomen of anti-mission as the proper cognomen of the Old School Baptists. In the sense in which the appelative anti-mission has generally been used, to signify an opposition to the unscriptural amalgamation of church and world in what are called Mission Societies and mission operations, the Old School Baptists have never objected to its application to them; but the evident design of the extract was not to imply their opposition to Mission Craft, but rather to fasten upon them the odium of D. Parker's Two Seed heresy, which Mr. Benedict knew the Old School Baptists had disclaimed as unequivocally as they had the heresy of modern Missionism.

The next stroke of the historian's pen, in what we have copied above, informs us that "it is one thing to complain of the *modus operandi* in the collection of funds and the management of missionary affairs, &c., and another to take a dead stand against what is properly denominated the effort system." And this he says he understands "is done by the great mass of the denomination who are implicated in these remarks." But what are we to understand by the effort system? If he means to represent that the Old School Baptists are at a dead stand against the effort made and by the authority of the New Testament authorized to be made by the children of God, to observe and obey all things whatsoever Christ has commanded them, he misrepresents them grossly by the insinuation that they have taken any kind of a stand against such a system; for no one knows better than Mr. Benedict ought to know, that the very ground on which we have withdrawn our christian fellowship from what he calls the missionary Baptists, is that they have departed from that system, and are now, with himself, busily and indefatigably engaged in teaching for doctrine the commandments of men, and making void the laws of Jesus Christ by their own traditions. It matters nothing to us by what modes of operation they carry on their opposition to the government of Christ, or how they collect their funds, so long as we know that their whole speculation is in open violation of the plainest commands of Jesus Christ. It is possible, if we could find divine authority for taking the business of saving sinners out of the hands of Christ, and for organizing societies, composed of cash paying men, women and children without discrimination of character, with presidents, directors, treasurers, secretaries, boards, agents, &c., for evangelizing the world, we might still complain of some part of the *modus operandi* displayed in their imitation of their ancient type, who loved the wages of unrighteousness, and who was rebuked by his animal on which he essayed to perform his foreign mission operation. But the *modus* is not the bone of contention. True, we find fault with the numerous wicked tricks expertly played off in the collection of funds; but if this difficulty was not involved, if the Mission Board were now in possession of all the wealth of the universe, so as to require no more funds, that would not relieve the system of its unscriptural and consequently its anti-christian character. The thing itself is an insult to the majesty and wisdom of God, and treason against the King of heaven, and for this reason we take "a dead stand" against it. We protest against murder, theft, drunkenness, &c., not merely to the *modus operandi* by which these crimes are committed, for we know of no mode by which they can be committed without involving a transgression of God's law; and by the same rule we protest against any and every system of humanly devised missionary operations in which men have undertaken to fill the mediatorial office of our exalted Prince and Savior, Jesus Christ.

Before we pass, we must notice the possessive case of the pronoun *our* in the connection, "the great mass of *our* denomination," &c. By what right does Mr. Benedict claim the Old School Baptists as a part of the denomination with which he is connected? He knows that the connection which once nominally existed has been dissolved for more than fifteen years, yet he seems determined to use them by force or fraud to swell the number and respectability of his favorite denomination.

Mr. Benedict assigns seven reasons for avoiding a full account of the Old School Baptists, and for aiming to say as little as possible about the disputes on the subject of missionism, besides one or two implied, such as inability for want of information, and want of inclination, &c.; but after all we very much suspect that he has designedly concealed the real reason for the omission. If he had told his readers that in giving a candid statement of the disputes among Baptists on the missionary subject there was great reason to fear the "truth would out," and people would discover that there is no divine authority for the modern missionary machinery, he might have spared himself the labor of manufacturing the other seven reasons; but as he has chosen to conceal what we believe was a grand reason, we will examine his far fetched and hard labored seven reasons.

1. He considers it a family difficulty, &c., in which there is little or no interest. If the Old School Baptists and the New School or Arminian Baptists are but one family, as he represents them to be, and which they must be if the dispute on this subject is but a family broil, what can be thought of Mr. Benedict as a historian in purposely concealing the fact that the family is a quarreling family, a house divided against itself, and therefore destined to fall? If his position be correct, his character is involved, in giving a garbled, unfair and partial account of them, spreading out on his "stereotyped pages" only the brighter spots of their history. It can only be justly regarded a family difficulty in the sense that those of Cain and Abel, Isaac and Ishmael, and Jacob and Esau, were; for in a gospel sense the whole New School fraternity

have gone out from us, that it may be made manifest that they are not of the same family; that they are the strange children of whom David complained in Psalm cxliv.

2. The second reason given is somewhat complicated, and embraces many counts, the first of which is the settled opinion of the historian that the ostensible is not the real cause of the trouble; that doctrinal matters have been at the bottom of all the troubles, "and predestination has been the bone of contention," &c. That missionism involves doctrine we shall not deny; and the presumption with us is that if the doctrine of predestination could be uprooted by Mr. Benedict and his party, the Old Baptists would waive all opposition to the anti-predestinarian schemes of modern missionism, and the old theory of particular atonement, which Benedict by way of ridicule says has run the system up to seed, would fall of itself; for if God has predestinated nothing, he can have no definite purpose in anything, and consequently there was nothing particularly designed or intended by the atonement. But because the Old Baptists believe in the universal government of God, as extending to all beings, all events and all worlds, and rejoice in the strong conviction of their hearts that God in working all things after the counsel of his own will has a purpose in all that he does or suffers to be done in heaven, earth or hell, they are convinced that he had a special and particular design in bruising his Son, and in laying the iniquities of all his people on him; that he had irrevocably ordained and decreed before all time that by the stripes of Jesus all his people should be healed; and by his one offering he should perfect forever all that were originally sanctified by God the Father, preserved in Christ Jesus, and ultimately called; they cannot believe that the final success of Christ's mediatorial work, the object of his death and glory of his resurrection is made to depend upon the unscriptural devices of men; nor that the certain results of Christ's death shall give place to the God-dishonoring and heaven daring projects and stock-jobbing speculations of mission societies, mission funds or mission agencies. And because Mr. Benedict and his fellows can blasphemously ridicule and denounce the sovereignty of the eternal God as a system of hyper-Calvinism, or "thick skinned antinomianism," they can carry out their resistance to God by undertaking to supercede the official work of Christ through their mission projects. Let the reader bear in mind the admission of Mr. Benedict, that to favor modern missionism is to reject predestination and particular atonement. But as Arminianism is the opposite of predestination, Mr. Benedict lets us know that he and his brethren are not afraid of it; with him and them "it is only a bugbear," that is all. Mr. B. speaks figuratively when he calls the predestination of God a "bone of contention," and represents his heterogeneous family as a parcel of dogs quarreling over a mere bone; a family difficulty involving the government of God, to be settled when the strongest dog shall carry off and demolish the *bone*. But we are inclined to believe that our historian has in some things come nearer the truth than he intended, especially in admitting that new men and new measures have run faster than old travelers have been accustomed to go. They have indeed run greedily after the error of Balaam, and in the way of Cain, and have perished in the gainsayings of Core at such a rate of speed as none of the old travelers of the Baptist order have ever been accustomed to go. But if Mr. Benedict or any of his clan can point out among the Old School any who have left the new order and united with us merely because of rivalships, and local contests for control, in which squabbles they have been unsuccessful, if he will lay his finger on them, we venture to guarantee they shall be sent back to their quarters with but little delay; for such would make very poor Old School Baptists. We have no inclination to detain any such with us one moment. But we must pass to consider his third reason.

(To be continued.)

MIDDLETOWN, N. Y., June 15, 1848.

PLEASE BE SURE

IN sending remittances for renewals of subscriptions to give us the same name that the paper is already coming to. If the party is married, and the paper is coming to the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur. It is a good plan to inclose in the letter one of the little pink slips containing the name, taken either from the margin of the paper or from the wrapper in which the paper comes.

CRUDEN'S CONCORDANCE.

TO MOST of our readers the above mentioned book is too well known to need any introduction or a description by us. While many of the Bibles have a Concordance appended, they are generally so condensed or abridged as to be of little or no use. Cruden's Complete Concordance, however, enables one to readily turn to any passage of Scripture of which they can call to mind two or three words, and in our opinion is the most complete and convenient as a reference book of any published. In addition, it contains many other aids in studying the Bible, as may be seen by reference to advertisement on last page. Remember, both the books there mentioned are CRUDEN'S COMPLETE.

(Continued from page 75.)

is absolute ignorance of God. By reason of wicked works we are alienated from the knowledge of him who is our life, and until he appears we are bankrupt of the price wherewith to redeem our possession. Evidently, then, to know Jesus Christ, who is our life, is redeeming the time. If he is our life, and all our works are wrought in us, then Christ is come in the flesh; and in precisely the measure of the Spirit of Christ there is manifest in us, in just such measure do we walk uprightly and in holiness before the Lord, redeeming the time, showing forth the life of him who of God is made unto us redemption.

What evidences have we to produce that we do walk worthy of the Lord unto all pleasing? What ground have we to hope that Christ is come in the flesh, and that there is therefore now no condemnation to us? The evidences which the Lord's people have to comfort them are manifest in the way and manner of how our Lord himself declared he would lay the foundation of his church, in his death and sufferings. In the behalf of Christ it is given unto us to suffer for his sake; and no other foundation can we have than is laid, which is Christ Jesus our Lord. To reign with him, we must suffer with him; and in the measure of the Spirit of Christ given unto us, in like measure do we manifest fellowship in his sufferings. Is it manifest fellowship with him to feel that the world hates us? And by the world I do not mean that it is necessary for us to discover that hatred in various sects and denominations of people, for I find it at home in the body, in my own household, this body of death. Yes. Did not our Lord say that the world shall hate us? And why? Because the world hated him before it hated us; and being predestinated to be conformed unto his image, we are likewise partakers of his affliction in his endurance of the contradiction of sinners against himself. If the church is in conformity unto Christ, what less can be expected than that she shall feel the relentless opposition and persecution of the world, the flesh and the devil? If it hates the head and foundation, it cannot but hate the body; that which is built upon the foundation. The Arminian (and we do not have to get out of ourselves to find him) says, "If this be true, then, when I am cast down because of the things that are reproved in me, I will remember that these things which are reproved are made manifest by the Spirit of Christ in me, and I will at once be raised above my trouble." All I have to say to such an one is, Try it, and if you succeed I will show you one whose hope is in himself, and in whom no gospel affliction has a part. Ah no. The saints have not so learned Christ. The comfort and peace which is theirs is not as the world gives; they walk not by sight, but by faith. Faith receives, assents to, and rests in, things which in their own nature are absolutely incomprehensible. Faith is the evidence of things not seen; that which makes evident, as by demonstration in our experience, the testimony of our Lord, of which we are not ashamed; but which reason nor sense can possibly comprehend. The more wonderful and glorions these things appear to us, the more objectionable are they to carnal reason and understanding. And the more inaccessible to sense and reason they are, the more we are changed into the image of God. This glorious effect of faith, which transforms the mind into the likeness of God, is as evident and real in many who are naturally of weak and inferior intellect, as it is in those who enjoy the highest attainments in natural wisdom. In the gift of faith God is no respecter of persons. All that natural learning and wisdom can attain to is absolute loss, in so far as it can enable one to assent to and embrace divine mysteries. Only faith does this; and while it renders us in the eyes of the world foolish, weak, base and despised, yet in the sight of God we are rich, in that it makes us like unto him. The greater and more incomprehensible to us the will and wisdom of God is, the more are we in conformity and likeness unto him. Utter helplessness to walk by sight is beholding the glory of God in the face of Jesus Christ, and we are changed into the same image, from glory to glory. And why is it that faith receives, assents to, and rests in, things so utterly opposed to sense and reason, so mortifying and crucifying to the flesh? It is because "faith worketh by love." The law of God, which is written in our hearts, is, "Thou shalt love." The love of God which passeth knowledge exercises us in holy obedience and worship. The very sorrows and groanings of the believer show on what his affections are set. He mourns over daily experience of a sinful nature, he writes bitter things against himself, and fears he is destitute of a principle of holiness. But his wretchedness under this experience, his tears, his strivings, however apparently ineffectual, all witness for him, all say for him, more than words, "I delight in the law of God after the inward man." Is not this redeeming the time? And is not his "Woe is me!" because the days are evil?

There is as much difference between the experience of the saints of God, and the unregenerate, as there is between light and darkness. In them who know not God, sin hath dominion over them, and it reigns absolute and alone, in undisputed possession of the whole man. They do as Satan would have them, who is described as "the spirit that worketh in the children of disobedience." They are therefore at ease. Sometimes they may be disturbed in mind by the clamor of reason, which

will dictate the advisability of refraining from the pursuit of some desired sin. But the anxiety of their soul is not, How shall I escape from my hated sin? but, How shall I indulge my cherished sin and escape the wages of it? But when God puts his law into our heart, he enters the place where Satan's goods have been in peace.—Luke xi. 21. Sin's dominion is overthrown, its power broken, its final destruction sure. We now hate sin. Satan and his hosts, the lusts of the flesh and of the mind, cannot tyranize as before; but they yield not easily. They "war in the members," and at times they seem for a season to have regained their wonted empire; and this conflict continues to the end. The old man is crucified with the affections and lusts, but he dies not, till we realize a blessed absence from the body and presence with the Lord. I have dared to hope, in times that are past, that I have been thus blessed; haven't you?

Whatever bitter sense the dear saints of God may realize of a want of individual conformity to the law of God, they cannot deny that they "consent unto the law," as the apostle speaks, "that it is good." From this discovery springs conviction of sin, "godly sorrow," which, blended as it always is with believing views of mercy to unrighteousness, "worketh repentance unto salvation, not to be repented of." Sin is now known and felt to be "exceeding sinful," as it is seen in the light of that law of which it is the transgression. "I had not known sin," said Paul, "but by the law; for I had not known lust, except the law had said, Thou shalt not covet." The law of God being written in his heart, he now sees its excellence; but in its excellence he sees his own vileness, and finds nothing but iniquity and rebellion.

If Christ be in us, we shall by faith experience his sufferings. He was tempted in all points as we are, yet without sin. Tempted to doubt his Sonship, even as we are. Tempted to covet wealth, fame and honor in the world, even as we are. Tempted to use his liberty for an occasion to the flesh, even as we are. Yet he sinned not. He endured the contradiction of sinners against himself; and if we have his mind, we also shall partake of the same, by reason of war in our members. He had not where to lay his head. Then we must be like him in our weariness and unrest, wandering in the wilderness, in a solitary way, and finding no city to dwell in; hungering and thirsting; in heaviness and exceeding sorrow; feeding upon the bread of tears, and drinking of tears in great measure, which continually say unto us, "Where is thy God?" Is it not to be like him, to know his agony on the tree, when he cried, "My God, my God, why hast thou forsaken me?"

Thank God for electing love which chose us in Christ before the world began, 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. "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." And what are the good works? "Pass the time of your sojourning here in fear." "Take heed lest ye fall." "Set your affection on things above." "Pray without ceasing." Wrestling not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. These things are redeeming the time, it seems to me, though the mortification of sin in us, which the following after of these things makes manifest, causes us to feel that the days are evil. Our eyes see, and we eat of the bread of adversity, and drink of the water of affliction; and though chastening for the present seemeth grievous, yet afterwards it yieldeth the peaceable fruits of righteousness in them that are exercised thereby; and we realize that the Lord was there, and we knew it not; that in all our affliction he was afflicted, and the angel of his presence saved us.

I have written long into the night; and in view of the fact that I have not touched upon what I started out to write, I almost wish I had stopped before I began. I hope I believe all I have written. Sometimes I am confident I do, and then again, it seems to me, I do not believe anything. And yet, to show you how desperately I am situated at times for some encouragement to hold fast to the hope I have, I have actually realized some comfort in the thought that a deceived person never doubts; neither do they hope. Doubt is an element not consistent with assurance or with deceivableness. Of late, indeed for a long time past, I have been in terribly low grounds. I oftentimes wonder if the end is not near, when I shall be cut off from the living, and marvel at the Lord's long-suffering toward me. Reason and evidences of a good hope within me seem to have disappeared; all there does seem to be in my heart is, "O Lord, thou knowest that I love thee." I think sometimes that it must have been recorded for my special comfort, "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." If I have ever known what love is, I do love the brethren; but O! how unlike them I am, and how unworthy I am to claim their God as my God.

Remember me in love to all your family. I hope soon to make you all a visit. My wife also sends love and greeting.

Let me make a suggestion to you. When you write hereafter, kindly give me your views of the text on your mind, instead of trying to tap understanding where no understanding is. May the Lord graciously bless you in all your ways, and give you to know with all saints the beauty and excellence of his law, which is written in your heart, though in beholding it the days will seem evil because of grief on account of natural enmity. Then is the promise precious, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

Yours in love,

JOHN McCONNELL.

FEBRUARY 23, 1895.

G. BEEBE'S SON—DEAR BROTHER:—There is a wrong done you in regard to your liberal offer as to new subscribers which I suppose we will have to submit to, yet I have about made up my mind not to be a party in the transaction. I hope the cases in question are few in number. It is this. Different members of the same family will alternate in succession, so as to hand in a new name, to get the SIGNS for one dollar a year, and in reality it means an old subscriber. I intend to decline hereafter receiving subscriptions that I know are managed in that way. Subscriptions have come in slowly, and I now send to you those paid in since my last remittance. To the new subscriber you may send back numbers from January first if you have them. I inclose a list of what I have paid in, hoping it will reach you all right.

I remain, as ever, yours in fellowship of the truth, ***

REMARKS.—We have for a long time been aware of the imposition spoken of above, but are helpless to avoid it without the aid of our brethren. The object in allowing a new subscriber to be received by our brethren at one dollar for the first or trial year is to enable them to introduce the paper to those who have not taken it, hoping they may be so well pleased with it that they will become regular subscribers. We send out sample copies of the paper free; but we could not afford each number as a sample copy to all our old subscribers, nor would we if we knew it send a sample copy free each number to a different member of the same family. We have especially requested our brethren to not receive a new subscription for one year for one dollar from any one whom they had no reason to believe would become a regular subscriber. We now request that they will do as our brother has said, not receive one dollar from any one who is merely subscribing in a new name, when in reality it is but the renewal of an old subscription.—ED.

EDITORIAL NOTICES.

EXTRAORDINARY OFFER.

WE still continue our offer to send two *new* subscribers, and credit an old subscriber one year, for three dollars; but we *cannot* afford to send to *one new* subscriber, and credit an old subscriber one year, for two dollars. Please do not ask us to do it.

Any one who is already a subscriber is authorized to act as agent for us; and we will send the paper for the first year to any *new* subscribers they may send us at one dollar each, and they are entitled to retain the other dollar for their commission.

Under no circumstances can new subscribers send to us direct and get the paper for themselves for less than the regular rates.

POSTAL MONEY ORDERS.

BY a recent arrangement of the post-office department nearly every post-office in the United States is now a money order office for at least five dollars; and as it costs but three cents additional to obtain an order of not more than two dollars and fifty cents, or five cents for one not more than five dollars, or eight cents for one not more than ten dollars, and so on in proportion to amount of order, we request that all remittances be sent us by post-office money-order. You simply give the money you wish to send to your postmaster, and he will give you a money-order for that amount. You will inclose the order which he gives you in your letter to us; and if it should be lost in the mail you can get another one from your postmaster without additional charge. Please be sure to have the order made payable at Middletown, N. Y., and never at New York City, as that place is nearly a hundred miles from our place, and it puts us to considerable extra trouble and expense to get them cashed at the New York City office.

As will be seen from the above, an order for five dollars or less can be obtained cheaper than registering a letter, while an order not exceeding ten dollars costs but the same amount; and remitting by money order is a much safer way than sending by registered letter, as the postal department is not responsible for loss of registered letters, but money orders can be duplicated.

BACK NUMBERS.

OUR supply of back numbers being about exhausted, we have now discontinue sending them to new subscribers unless especially requested to supply them.

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Thomas A. Ardies, Ontario, 1, A. McInturff, Kansas, 1.50.—Total, $2.50.

MARRIAGES.

BY Elder M. L. Jackson, at his residence in Floyd Co., Iowa, on Sunday, Jan. 20th, 1895, Mr. Cyrus Grandy and Mahaly Allen, both of Floyd Co., Iowa.

OBITUARY NOTICES.

DIED—At her home in Olive, N. Y., Dec. 27th, 1894, **Mrs. Elizabeth M. Myers,** aged 63 years.

Sister Myers was baptized in fellowship with the Olive & Hurley Church several years ago (the exact date I have not at hand), from which time she was a worthy member, ever filling her place when circumstances would permit. She was in poor health for a number of years. At one time she moved to the lower part of the county, when she could meet with the church only occasionally. Then she took the SIGNS OF THE TIMES, which she prized very highly for the truth and doctrine it contains. After the death of her husband she moved back to Olive, which privilege she prized highly, in being again with her brethren and sisters. Just two weeks before her burial she was at the meeting both Saturday and Sunday. Her last sickness was of short duration, being taken with pneumonia.

The funeral was held at the house on Sunday, the 29th, when a sermon was preached by Elder J. D. Hubbell; after which all that was mortal was laid in the tomb until the resurrection morn, when the trump of God shall sound, and they that sleep in Jesus shall come forth, changed from mortality to immortality. May this be our happy lot, through Jesus Christ our Redeemer.

J. V. WINCHELL.

OLIVE, N. Y., Feb. 22, 1895.

SISTER **Jane Shelburne** died at her home of typhoid fever, after an illness of forty-two days.

She suffered very much during the last weeks of her illness, until God was pleased to call her home, when she fell asleep calmly and sweetly in her blessed Jesus, to sleep that sleep which the poet says is supremely blessed and knows no waking. She was born Nov. 18th, 1840, and died Nov. 11th, 1894, so that at her death she was 53 years, 11 months and 23 days old. Her maiden name was Goodwine, she being the daughter of Eli and Eliza M. Goodwine. She and brother John W. Shelburne were married Oct. 21st, 1858. Six children were the result of this union, three sons and three daughters, all of whom lived to be grown, and all of whom survive her save one (Eliza), who married Mr. James Tickenor, and who preceded her to the home beyond about one month, dying of the same fell destroyer (typhoid fever), this daughter Eliza having lost a daughter some weeks previous by the same disease. Thus we see that the hand of affliction has been laid heavily upon our dear brother by the Lord, and truly we may speak of him as our sorely afflicted and sorrowing brother, he having in so short a time lost a granddaughter, a daughter, and his dear, fond, loving and good companion.

Sister Shelburne embraced a hope in her Savior when quite young, and united with the Primitive or Old School Baptist Church at Beech Creek, in Shelby Co., Ky., in September, 1868. Her husband, brother Shelburne, followed her, and joined the same church at the October meeting. Truly the writer can testify that on every occasion when it was sister Shelburne's privilege to meet with the church he never saw any one of God's children enjoy the worship of God more than she did. Truly sister Shelburne's walk and conversation were such that those with whom she came in contact were constrained to say, Truly she has been with Jesus, and learned of him. Sister Shelburne, I can truly say, possessed all the christian virtues in the highest degree. She was a kind and loving mother, and doubtlessly had no superior as a dutiful and devoted wife.

May we all, who are thus bereft of one whom we loved so much as a christian, a mother, a sister, a companion and neighbor, bow in humble submission to this sad dispensation of God's providence, feeling that while we grieve and mourn our loss, it is her eternal gain. May God bless the dear, sorrowing husband and children.

W. T. RITTER.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,

MIDDLETOWN, ORANGE CO., NEW YORK,

To whom all letters should be addressed, and money orders made payable.

EDITORS:

BENTON JENKINS, Middletown, N. Y. F. A. CHICK, Reisterstown, Md.

B. L. BEEBE, Middletown, N. Y.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, MARCH 13, 1895. NO. 11.

CORRESPONDENCE.

HURRICANE BRANCH, Tenn., Feb. 9, 1895.

DEAR AND PRECIOUS BROTHER IN CHRIST:—If one so little and insignificant should be permitted to claim so blessed relationship. I feel sure that one cannot be born of the covenant of grace, and another of the works of the law, and both be heirs of that glorious inheritance beyond this vale of sorrow. But while I have no doubts in your case, nor of those of like precious faith, the question often with me is, "Am I his or am I not?" My only hope of salvation from my many sins is through the finished work of the blessed Lamb of God, who was manifested to take away sin; and in him is no sin; and I humbly hope he had my case under consideration when he died upon the tree of the cross. If so, I was then reconciled to God by the death of his Son. Much more, being reconciled, I shall be saved by his life. And my heart goes out in thankfulness to him for his manifestation to me, and giving me to hope in his mercy. O glorious hope! O blessed thought! that one so vile as I should be given a hope in the eternal redemption that Jesus obtained. But I am often made to cry, "My leanness! my leanness!" But then again my hope revives, and I feel to say, "The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him." O what a blessed thing it is to be enabled to trust in the Lord! For "they that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." I dare not trust in anything that I have done or can do, for I realize that all of my best performances are in the sight of God of no more value than filthy rags; so I am made to cry, Help, Lord, for vain is the help of man. Whether I be one for whom Jesus died or not, I believe that Jesus, the Son of God, did die upon the Roman cross; and did then and there make a full, complete and ample atonement for all the sins of all his people; and his people, in the sense of which I speak, are all the eternal Father chose in his dear Son before the foundation of the world, that they should (not may if they will) be holy and without blame before him in love; and he is just as certain to make them holy as they were chosen to that end.

It was on my mind when I commenced writing to tell you that I like the way you are conducting the SIGNS. I was sorry when Elder Wm. L. Beebe gave up the editorship, but I pray God that he may continue to bless him and keep it still in his mind to write for the columns of the SIGNS. I think all the readers of the SIGNS have great reasons to thank their heavenly Father for the able gift he has given them in the person of Elder F. A. Chick. As he has long been a correspondent in the SIGNS, I think the Old School Baptists know him pretty well. I for one am not afraid that Elder Chick will get on the Arminian horse and run away and mire up in the quicksands of Arminianism. So long as the SIGNS continues to contend for the principles set forth in its prospectus, I believe with all my heart that it is on safe and solid ground. I want to again express my hearty indorsement of the editorial of Elder Wm. L. Beebe published in the SIGNS of January 10th, 1894, on the subject of the atonement. This was especially a good piece to me; also the editorial of the late Elder Gilbert Beebe published in the SIGNS in 1848, and republished in the SIGNS of January 9th, 1895, on the same subject. He most beautifully showed up the difference between Old and New School Baptists on the subject of atonement. And I must not forget to mention Elder Roten Hurst's article on the atonemen, published in the SIGNS of Dec. 19th, 1894. I will say, Write on, brother Hurst, so long as you talk that way on the atonement. This is a glorious theme, which none of us can exhaust. I am personally acquainted with Elder Nathan Hurst, of Springdale, Claiborne County, Tennessee. He is a precious brother and an able minister of the glorious doctrine of election, predestination and special atonement.

I was in Norton, Va., in December last, and I am glad to say that I found there a few that believe and love Old School Baptist doctrine. There is no Primitive Baptist church constituted in East Norton, but I think there ought to be; for if I am a judge there is some good Baptist material in that place. While I was with them, some expressed their desire for a Baptist Church to be constituted there. If such a thing is embraced in the predestinating purpose of him who is too wise to err and too good to be unkind, he will hasten it in his time; and I want to be reconciled to him, who worketh all things after the counsel of his own will.

I want to notice one or two Scriptures that are brought by the Arminians in support of a general atonement. They quote, "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." Yes, I admit that "God so loved the world;" not a world, but the world, &c. Now, this must be a particular or definite world, as there is more than one world spoken of in the holy Scriptures. But if the world that God so loved is Adam and his entire race, then I would ask, Is Esau any part of the world that God so loved? He certainly was of Adam's posterity; and it is written, "Jacob have I loved, but Esau have I hated." I know that it is claimed that God hates sinners until they "close in with offered mercy," and then he loves them. But the god that changes from love to hatred, and from hatred to love, is not the God of Israel. Israel's God has never changed, nor ever will. But he works the necessary change in his people at his own predestinated time, without the aid of any humanly devised means or auxiliaries that the enemies of the cross of Christ have set in motion. But notwithstanding the name Jacob means a supplanter, that is, a sinner, God loved him. For God appeared unto him of old, saying, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." This is the world that God so loved; yes, all of his chosen people, whether they be Jews or Gentiles. But the advocates of a general atonement tell us, "To say that God loves one and hates another, will make him an unjust God." No difference to us what it makes him, we are not commanded to apologize for God. It is holy writ, "Jacob have I loved, but Esau have I hated." And this was given to us by the inspiration of God, and is profitable. But we do not believe that he is an unjust God in any of his ways, but that he is a just God and a Savior. We hear him say by the prophet, "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend, thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant: I have chosen thee, and not cast thee away."—Isaiah xli. 8, 9. This is the world that God so loved. Then, again he says, "Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins: return unto me, for I have redeemed thee. Sing, O ye heavens, for the Lord hath done it: shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein; for the Lord hath redeemed Jacob, and glorified himself in Israel."—Isaiah xliv. 21–23. Nothing is said of redeeming Esau. But notwithstanding the death of Christ on the cross, the advocates of the general atonement heresy make it all to depend on the repentance and faith of the sinner. I wonder what they will do with such cases as Esau's, who found no place of repentance, though he sought it carefully with tears. And I also wonder how they will get along with the dead acting faith. For the faith of God's elect is the fruit of the Spirit. "Now the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, meekness, faith," &c. But the Arminian preaches that the sinner is not as dead as you might suppose, but that he can hear and receive the gospel. Not the gospel of Christ, which Paul was not ashamed of. But sinners are so carnal, sold under sin, that in their vile natures they hear and receive a perversion of the gospel of Christ. Now, the unregenerated sinner is either dead or alive. Arminian, are you willing that the Scriptures shall answer this question? I know that men's wills are so depraved, and their consciences so seared with a hot iron, that they are not willing to bow to a plain "Thus saith the Lord," but wrest the Scriptures from what they say, and put their own constructions on them; for to take them as they stand, comparing spiritual things with spiritual, they begin to see that their craft is in danger, and it is by their craft that they have their wealth. To hold and preach that the sinner is dead, and can do nothing in order to his resurrection or salvation; that it depends alone on God to quicken by his Spirit dead sinners, and that this he will do according to his own sovereign will, without the aid of angels or men; that the atonement was made for the elect of God, and for no one else, and will be specially applied to the elect of God, at God's own predestinated time, and that the whole government is upon his shoulder; I say, to thus hold and

preach, the Arminian begins to see that his whole protracted machinery is in danger of being upset, and so the whole Arminian brood will begin to affiliate together, and throw dust in the air, and cry, "Great is Diana of the Ephesians." Yes, they cry out to their goddess Diana, "whom all Asia and the world worshipeth." Yes, the world wondered after the beast, "whose names were not written in the book of life of the Lamb slain, from the foundation of the world." This world that wondered after the beast is not the world that God so loved that he gave his only begotten Son. But this Scripture seems to give us an insight as to whom God gave his Son for. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it," &c. The Old School Baptists are sometimes charged by the Arminians as being "No change Baptists." If they mean by this that we hold that our God never changes, but is always in the same mind and in the same judgment, and having loved his own he loveth them to the end, if that is what they mean by "no change," we plead guilty. But if they mean that we hold that there is no change wrought in elect sinners, we do not plead guilty; but to the contrary, we are the only people that do hold a system of salvation that is sufficient to change a poor, vile sinner. We hold to a special and complete atonement, a finished work, and that it is sufficient and will finally save in the heaven of eternal rest all for whom it was made. It is claimed by some of the work-mongers that Jesus' death on the cross redeemed all the race of man, and placed them back where Adam stood before the fall. Now, if this be true, then men have no need of that repenting and faith acting that they tell us is in order to heaven. Why? Because Adam before the fall was not a sinner; and if all mankind are redeemed; and placed where Adam stood before the fall, repent of what? Be sorry that Jesus has done this? The truth is, Jesus has done no such thing, or at least it is not found on the pages of his book. It is written, "The redeemed of the Lord shall walk there." Not may if they will. Walk where? Not in the garden of Eden, but in an high way; yes, even in the King's highway; and Jesus is the way, the truth and the life. Yes, they shall walk in him, for they are worthy through the shed blood of the blessed Lamb of God. Yes, worthy is the Lamb that was slain; and Jesus and his redeemed people are so closely related that they are worthy in him, and shall equally inherit with Jesus, their elder Brother. If ye be Christ's [not if ye will be Christ's] then are ye Abraham's seed, and heirs according to the promise." "Therefore it is of faith [not of works], that it might be by grace, to the end the promise might be sure to all the seed." The seed of promise are those whom Jesus made the atonement for; not the seed of evil-doers.

Brother Beebe, these thoughts are submitted to you. If you see fit to give them a place in our blessed medium of correspondence, the SIGNS OF THE TIMES, please correct all mistakes, and excuse bad spelling and writing. Yours as ever; in christian love and fellowship, in hope of a better world, through the merits of Jesus Christ our Lord,

JAMES C. WALTON.

OCALA, Florida, Feb. 23, 1895.

DEAR BRETHREN EDITORS:—I send you two letters for publication in the SIGNS, if you think best. They are both from young men, who have not been long members of the church. I feel glad and encouraged to see their minds led, as I believe, by the Spirit into these rich fields of scriptural truth in such an experimental way. Brother Fetter describes many of the peculiar points and features of the pathway of the pilgrims, and those who are travelers in that way will need no other evidence that he has surely bee there. It is a road in which the seems to the traveler a great mar windings and sudden changes, great many very crooked places; and yet it is perfectly straight, a road in which the traveler seems to himse to be often going back, and othei coming again over the same ground and in which, when he is travelin over a particularly pleasant plac he confidently expects to travel t same portion again and again; an yet in truth the traveler never g twice over the same portion, but always goes right on and daily finds new features; a road which often seems to pass through very wild and desolate wilderness places, and through deep darkness; and yet it "is as the shining light that shineth more and more unto the perfect day."

Brother Ker writes of that miracle which has been a very rich subject to me, and I think he has expressed the real figurative meaning of it. From that place where the multitude was fed by the power of God with natural bread, I often think of the two roads by which the same multitude came to Jesus the next day, where he showed them the true bread from heaven, even the doctrine of salvation by grace. One road led through the dark and stormy midnight, and over a heaving sea. The disciples were, and are yet, compelled to take that road. There they learn how vain are all their efforts to deliver themselves from the power of the waves and winds, which are contrary to them; and there Jesus appears to them in his saving power and love, saying, "It is I; be not afraid;" and "immediately they are at the land whither they went;" for Jesus is all they want. He is a place of broad rivers and streams to them. The rest of the multitude wait till daylight, and then go easily and quietly over the sea, hunting for Jesus to give them another good dinner to satisfy their carnal appetite, not with any feeling of reverence and praise because they had seen such a wonderful miracle. When Jesus declared to them the power and sovereignty of God in salvation, and presented himself as the true bread, they did not relish that bread. The truth was, and is yet, a dry and hard crust to them. They said, "This is a hard saying; who can hear it?" But the same blessed doctrine is a sweet morsel to those who have come through dark and stormy midnight sea of trouble, and to whose wondering souls Jesus appeared in his saving power and grace for their help in that time of danger and distress. What Jesus says is just what they want. They cannot think of going anywhere else, for he has the words of eternal life for them.

I left Southampton on Wednesday, the 13th, with my wife and children, for this state. We found very cold weather for the latitude. It has only just become warm as ordinary winter weather here. The "freeze" of Dec. 29th, followed by that of Feb. 8th, have wrought great destruction. The fruit is not only gone, but it seems that the bearing groves are to a great extent killed entirely, and it will probably be some years before there can be a general crop of oranges and lemons here again. Many have lost all they depended upon. But the soil yields quick returns, and they will have to turn their attention to other things beside orange and other sub-tropical fruit. The beneficial effects of the climate are what we come here for, and I am hopeful that, by the blessing of God, my wife will experience them, as she has heretofore. We expect soon to go to De-Land, and to be at Southampton again early in April, if the Lord will.

Your brother in hope,

SILAS H. DURAND.

SOUTHAMPTON, Pa., Jan. 30, 1895.

ELDER S. H. DURAND—VERY DEAR BROTHER IN CHRIST:—Several months ago I spent part of one evening talking to you, or rather listening to you talk about those things which I hope interest me far above all other subjects; and you may remember my speaking of a portion of Scripture which had been made very precious and, I thought, plain to me; that is, I saw many beautiful things in it at that time, and during our conversation I told you that I had tried to write a little about it. Then you asked to see it; but I did not have it with me, and I felt glad that I did not, for I felt backward in showing you what one so little and unworthy had undertaken to write about; and in just such a way have I felt almost ever since. But to-day, after I came back from the funeral, a part of it came into my mind again; then I opened the drawer and took the papers out and read what I had written last August upon that portion of Scripture; and if I am not mistaken, I was given a feeling to copy off what I wrote then, and send it to you, and ask you if you would not write more about it for me; for, dear brother, it is indeed precious to me yet; but I cannot express the beautiful things that I have seen in it. It indeed does seem to me yet as it did then, like the pathway of the pilgrims from darkness to light; and as such I headed it then when I wrote. I will copy it.

"And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers. And there shall ye remember your ways and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed. And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God."—Ezek. xx. 42–44. The pathway of the pilgrim from darkness to light seems so plain and so wonderful to me in those three verses that I cannot, as it seems, help trying to write a little about it. Though I seldom have but very little liberty in writing my views this has seemed so wonderful to me that I make the attempt, knowing that if I succeed in writing anything it will be through my gracious Savior. In the first clause, "And ye shall know that I am the Lord, when I shall bring you into the land of Israel," how well do all the pilgrims traveling this journey know this when they are brought into the sweet land of Israel, which floweth with milk and honey, not by anything they have done, but by his mercy and grace, which is freely given to them, and of which the Lord speaks, "into the country for the which I lifted up mine hand to give it to your fathers." Yes, and how they were made to rejoice with joy unspeakable and full of glory, knowing that it was he alone that brought them from nature's darkness into his marvelous light; not by anything they had done, but by his mercy upon them. Seeing their lost and pitiful condition, and taking pity upon them, God sent his own Son into this sin-defiled world to pay their debt by the sacrifice of his own dear Son, who suffered, bled and died that terrible death upon that cruel cross for their redemption, that they might live. God sending him, "his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh," that he through death might raise them to life from the grave together in his own body, which he sacrificed for them, whom his Father gave him; "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—Romans viii. 3, 4.

"And there shall ye remember

your ways, and all your doings, wherein ye have been defiled." O! can we not all see what a vile and sinful state we are in? and do we not remember the terrible situation, and the burden we were under? Surely we were burdened with such a load of sin that we shall never forget it. O! we were made to remember all our wicked ways and doings, when he took us in hand to deal with us; and we were made to cry out for mercy. O! do we not remember? Surely we cannot forget our wicked ways and corrupt doings wherein we were defiled; and as we think of them, and of his merciful goodness and forgiveness to us, we are made to loathe ourselves in our own sight for the evils we have committed.

"And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God." Does he not bring all his children to know, after he has wrought with them, that he is God, and besides him there is no Savior, and that without him we can do nothing? Were not all the ways that he wrought with us for our good and his glory? It was not according to our wicked ways, nor according to our corrupt doings, but it was according to his great love wherewith he loved us, even when we were dead in sins, that he thus wrought with us. It was for his name's sake, his mercy and grace. O! it was "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, through faith; and that not of yourselves; it is the gift of God." And O! dear brother, I feel it has been freely given to me; yes, to one so unworthy as I feel myself to be; yes, even his great love wherewith he loves all his people, and his forgiveness wherewith he forgave them all their sins and iniquities. I feel that I shall never forget his tender mercy towards me; but yet I am so ungrateful for it all. I feel that I do not praise him as I ought. I many times fear that I do not do as I should do, or feel as I should feel; yet, dear brother, there is one way that I often feel, that is, very unworthy of the least of all the favors that have been bestowed upon me. It indeed does seem that the Lord is graciously good to me; yet at times I am not satisfied with all this. My mind will go wandering into things that I often fear I should not think about. My mind will go wandering and searching into things that I fear are not for me to think about; and I so much of the time also fear that I will do some things that are not for me to do; and then often in such perplexity of mind I feel like crying out, O Satan! God knoweth the way that I take, and the way he desireth me to take. And then, dear brother, at such times I do truly desire to feel that the Lord is leading me. It seems to me that when I feel to be alone, when I cannot feel him leading me, or realize his presence with me, that I am not going in the way that he desireth me to go. Yet I feel sure that he knoweth the way that I take. The darkness of mind and trouble often cause me to feel that I am far from him. Then do I mourn, and desire with a longing desire to be with him; and if such could often be the case, then would I not only feel that "He knoweth the way that I take," but it is the way that he desireth me to take. Then could I sing with joy,

"The Lord my Shepherd is,
I shall be well supplied;
Since he is mine, and I am his,
What shall I want beside?"

Dear brother, the above has been so poorly written, and comes so far short of expressing what I hoped I saw in those verses, that I still hesitate to send it to you; but as it is, I will send it, because I would like you to write some about it for me. But I have made this letter long enough. I hope you will look over all mistakes, and throw the mantle of charity over all my imperfections; for I feel sure that I have made many mistakes, and no doubt there are several things in what I have written that I have not seen the true light of; but as my mind ran so I wrote. May God have all the glory. From a little one in hope,

CASPER G. FETTER.

DELMAR, Del., Feb. 8, 1895.

ELDER S. H. DURAND—MY DEAR BROTHER IN CHRIST:—I feel a great desire to talk with you a little concerning a portion of Scripture to be found in the gospel by John, vi. 9–13, hoping you will bear with me in my weakness, for I feel myself very weak in the mysteries of God; but I have a hope that I may grow in grace and knowledge. In reading the Scripture which I have referred to we see that it was a lad who had five barley loaves and two small fishes; a little one; as it is always the little ones who have the blessings and good things given to them. We have no record where the great were ever fed by our Savior; because if great, we need no assistance, but have enough good things of our own. It is always the poor, needy and hungry soul that feels his need of help; and he is always made to know from whence all his blessings flow. They are all treasured in Jesus, and without him the hungry soul receives no food, for surely he has none of his own. The poor servant of God, when hungry, must feel as the disciple did when he said to Jesus, "But what are these among so many?" He must at times feel hungry, and say to Jesus, I have but a crumb to-day, and what is this among so many? But Jesus says, "Make the men sit down." He takes the loaves and fishes, and after giving thanks he distributes to his disciples, and the disciples to them that were set down, and they were filled; and there were twelve baskets filled with the fragments of the five barley loaves and the two small fishes. O what a wonderful and merciful God is he! We see his power and glory in this gospel. I understand this wonderful truth as being a figure of God's word given by him through his servants to his children. The loaves and fishes were given to the disciples by our Savior. Likewise is his gospel given to his servants; otherwise there is no gospel in them. Paul says, "As much as in me is, I am ready to preach the gospel to you." He was speaking of the gospel of Jesus Christ, not the wisdom of men, nor with enticing words, but Jesus Christ and him crucified. When the servant of God feels, "How can I feed my Master's sheep to-day? I have but a crumb, and what is that among so many?" God says, "Feed my sheep." This food is in Jesus, and his hungry servant goes forth, hoping and trusting in his Master for food; and as he gives of his crumb it is increased, and he is not only filled himself, but all the hungry ones are filled, to the nourishment of their souls; and there are many fragments taken up; nothing is lost. I have myself been filled many times, to the comfort and joy of my soul, with a crumb that fell from my Master's table. These crumbs are precious to the hungry soul; how they fill him with joy, and he says, O what precious food this is to my soul! And while he is filled with these good things he has no hunger. All is joy. But our Lord and Master has been pleased in his all-wise providence that one meal of these good things should not be sufficient for his sheep; and as we feel ourselves so well filled, and almost think we will need no more, we are again made to hunger for such food as is given us only through Jesus our Lord, and again we are made to say,

"A crumb of mercy, Lord, I crave,
Unworthy to be fed."

Jesus said, "Blessed are ye that hunger now, for ye shall be filled. Blessed are ye that weep now, for ye shall laugh."—Luke vi. 21. There is in this precious promise a glorious hope of comfort to his children when they are made to hunger and weep; for they know he is faithful and just and will fulfill his promise in his own good time. And if the time seems long and weary to us, he never leaves us without hope; and often when we go forth weeping we return rejoicing and singing songs of praise to our God, for he hath again filled us with his love.

I will close, hoping I have not wearied you in reading what has comforted me to write. I hope you and family are well.

Your unworthy brother in hope of life eternal,

H. CLAUDE KER.

WHO IS THE LORD?

THIS question was asked of Moses by Pharaoh, when the message was delivered to him that the Lord demanded that he let Israel go. It is a popular opinion in these days that such a question might very properly have been asked in the days of Pharaoh, but would altogether be out of place now. Because church spires point toward heaven from every village, town and city in all this land, missionaries and evangelists are as numerous as the stars of heaven, Sunday Schools are nurtured and fostered, Bible and Tract Societies are maintained, soul-saving organizations, such as Young Men's Christian Associations, Societies of Christian Endeavor and Epworth Leagues, abound, and now everybody knows the Lord, or, if they do not, there is no excuse for their ignorance. Now, Pharaoh was not ignorant of gods. The gods of the Egyptians he was doubtless well acquainted with, and worshiped in all honesty and sincerity; but he was ignorant of the God of Israel, the God of heaven. So it is at the present day; every one you meet can tell you all about a god, and each one will claim and insist that his god is the true God; but at the same time hardly any two of their gods are alike.

People, too, are sometimes disposed te think that idolatry is a sin of a past age, so far as "christian civilization" extends, because now all sects and denominations, whatever their minor differences may be, all worship the same God. Indeed, this is urged as a plea for liberalism and greater fraternity among the various sects, and it is seriously urged that sectarian differences should be no bar to an exchange of pulpits and the partaking of the Lord's supper together by members of different denominations, because "we all worship the same God." Whereas, in fact, there is more idolatry, that is, idol-worship, in the world now than ever before, because there are more people in it. Now, it is true that people in civilized countries do not make idols of wood, nor stone, nor other earthly material, and fall down and worship them, but they do, in all seriousness, reason out in their minds what kind of a god they would like to serve; they carve him out by their reasoning powers, set him up in the halls of their imagination, and this is the god they serve. Now, if their idea and imagination of God is drawn from the Scriptures, and they attribute to their god just such attributes and perfections as the Bible ascribes to him, it naturally follows that their ideas are correct, and they are worshiping the true God; but if they first build their god, and then take just such Scriptures as suit their idea for proof of their correctness, and are forced to reject, or warp or wrest other Scriptures which do not suit the conception of the god which they have formed, then they are idolaters, and just as

(Continued on page 86.)

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 13, 1895.

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EDITORS:

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F. A. CHICK, REISTERSTOWN, MD.
B. L. BEEBE, MIDDLETOWN, N. Y.

All letters for this paper should be addressed, and money orders made payable as formerly, to

GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

1 PETER IV. 6.

DEAR SIRS:—I would like to have your views on 1 Peter iv. 6, which reads as follows: "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." You know there are many who claim that God so ordained that men should be saved by preaching, and unless men hear preaching there is no way of saving them. Please answer what preaching is for, if it is not to save men. Why did the Savior tell his disciples to go into all the world and teach all nations, if it were not to save them? I hope you will not think me impertinent in asking these questions, as I sincerely desire to understand these things.

Hoping to hear from you soon, I am sincerely yours,

J. E. BUCKNER.

PINE HILL, Texas, Aug. 31, 1894.

REPLY.

IN response to the above letter we desire to submit the following reflections for the consideration of Mr. Buckner and our readers generally; and while we desire to present a few thoughts concerning the text named above, yet our chief design is to treat, as requested, upon the object of gospel preaching. It surely is important not only to know what that gospel is which we are to preach, but also that we understand the object or design of the preaching. We ought not to attribute to preaching what does not belong to it, and neither should we strip it of what does belong to it. In this, as well as in all else that pertains to divine things, the Scriptures must be our rule of faith and practice.

We desire first to briefly consider the text to which our correspondent refers. The first word, "For," claims a moment's attention. It is the connecting link between what precedes and what follows. "For," that is, "because," God is ready to judge the quick and the dead (as he says in the preceding verse), the gospel was "preached also to them that are dead." We do not understand the apostle here to mean by the "dead" those who by reason of the fall are dead in trespasses and sins. We understand him to be speaking of what had taken place before, as recorded in verse nineteen of the third chapter. There the apostle in substance teaches that the blessed Jesus through his servant Noah (who is declared to be a preacher of righteousness) went and preached to the spirits in prison (that is, to those who were in bondage, and felt it to be a prison) during all the one hundred and twenty years in which the ark was being prepared. We understand the apostle in verse six of chapter four to refer right back to what he had said in verse nineteen of the third chapter; but while this seems to us true, we do not doubt that the gospel had been preached at many other times and places. Paul, in Hebrews, referring to the Israelites under Moses, said, "For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." It seems to us that the same general truth is here held forth by Paul that Peter presents in the text. It is as though Peter had said, "The gospel was preached to former generations, who are now dead or passed away from earth." Peter speaks particularly of the days of Noah; while Paul speaks of the time of the exodus, when Israel fell in the wilderness.

It seems to us true that by various means and in various ways the gospel has been preached in all ages. Formerly it was preached dimly, in type and shadow, and then afterward it was set forth in prophecy more directly and plainly; and now in the last days God has spoken to us by his Son; and since the resurrection and ascension of Jesus the gospel has been preached by apostles, and by those ever since who God has called to the work.

"That they might be judged according to men in the flesh, but live according to God in the spirit." This was the effect of gospel preaching then, and it is the effect of gospel preaching now. As the gospel is the same in all ages, so must the effect of its preaching be the same in all ages. We understand the apostle here to speak of those who, when they had heard, received the word preached gladly. The gospel then, as now, when it was received produced certain effects in those who received it. The gospel has a separating power. It separates the precious from the vile. In the fourth verse of this same chapter Peter says that men think it strange that believers will not run to the same excess of riot with themselves, and that because of this separativeness on the part of disciples men speak evil of them; and because of this separating power they are judged and condemned by men who know not the truth. In the second chapter of Luke Simeon is recorded as saying of Jesus, "This child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; that the thoughts of many hearts may be revealed." That which was true of the Master must be in his measure true of each disciple. There is something in every one who receives the gospel which acts as a touchstone to reveal the thoughts of men. Men judge them after or according to the flesh. This is because the gospel, when felt in the heart, has power to separate its possessor from his own former life, when he wrought what the apostle calls (verse three) "the will of the Gentiles," and also from all who run after worldly pleasure and vice and folly, and from all those also who trust in themselves that they are righteous. They said of Jesus, "He hath a devil." "He is a gluttonous man, and a wine-bibber, and a friend of publicans and sinners." They called the Master of the house Beelzebub. Jesus himself declared that he came not to send peace on earth, but a sword, and to set men against men, yea, even members of the same household against each other. It seems to us that all these Scriptures set forth in substance the same truth that Peter means to declare in the words, "That they might be judged according to men in the flesh."

Some whose opinion and judgment have great weight with us have thought that this judgment was that which was set up in the heart of each child of God when called by the gospel; that is, that believers were by the inward shining of the true light in their hearts compelled to judge and condemn themselves in the flesh, even while drawn to live according to God in the spirit. We doubt not the truth of the doctrine thus presented. We know by experience, we hope, that this doctrine is true; but still we have not been able to see that this is what Peter means here. It seems to us that he keeps in mind here the consideration of what he has said in the third and fourth verses, viz., that men think strange because christians are separated from them, and will not go with them, and that they speak evil of them on account of it. God will separate his people in such a manner from the world that ungodly men will speak evil of them. His purpose is that it shall be so, just as much as it is his purpose that they shall live according to God in the spirit. The Master said, "Blessed are ye when men shall revile you, and speak all manner of evil against you falsely for my sake." Again, he said, "Woe unto you when all men shall speak well of you!" We have quoted all these Scriptures to show that the purpose of God is to put such a separation between his called and chosen people and the rest of men that they shall be condemned by the world. It is one of the direct results of the setting forth of the gospel that it separates men, and so its followers are judged according to men in the flesh; but in this they may rejoice, because thus did men judge the Savior, and thus have all their brethren in every age of the world been judged.

We will subjoin a few remarks upon the last clause, "But live according to God in the spirit," and then proceed to consider the questions proposed by our correspondent. This sentence involves the great truth that the gospel bears its own proper fruit in the hearts and lives of men. It is the proclamation of the good news of salvation. Paul testified of it after this sort, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Notice, it is the power of God unto salvation to the believer, and to no one else. The common teaching of the present day is that it is the power of God through preaching unto the salvation of the unbeliever. Let every one pause and contrast this carefully with what Paul actually does say. Paul uses almost similar language in another place: "It pleased God by the foolishness of preaching to save them that believe." Contrast this with the common view of the day, that preaching is designed to save men who do not believe by bringing them to believe. We understand that Peter teaches in the sentence upon which we are writing the same thing precisely that Paul teaches in the above quoted Scriptures. The gospel presents Jesus Christ as our all and in all; and as he is presented, the hearts of his people are made to burn within them with love, joy, praise, and all holy desires to follow him. This is to live according to God in the spirit. If these fruits are not found there is no separation from the world, and there exists no reason for the enmity of carnal men. The world will love its own.

In accordance with the request of our correspondent we desire to add some reflections upon the question as to what preaching is for. Our correspondent states very clearly what is the general view of the Arminian or Free-will religious world upon this matter. We do not use these terms, "Arminian" or "Free-will," as terms of reproach at all, but simply to more easily present a generally prevailing sentiment in the religious world. Their claim is that God makes use of preaching, among many other agencies, such as baptism, the Lord's supper, Sunday Schools, parental prayers and teaching, and thousands of various kinds of providences, to save men from eternal damnation. Now, is this true? Does God cause that the gospel should be preached in order to save men from eternal death? This is the question, in substance, proposed by our correspondent.

We are constrained to answer that the preaching of the gospel has no such power in it, and is designed for no such end. First, the term "gospel" would be a misnomer if such were the case. The word "gospel" literally means "the glad tidings." The gospel is a proclamation of something accomplished, of a work done. It is not an offer of something upon the performance of some conditions. If the gospel be simply an offer of salvation upon the condition that we shall do something or believe something by which this salvation may become ours, it is not a gospel of good news; and this is true from the

simple reason that we could not perform the condition required to make salvation available. If a man desire salvation, and is told that he may have it if he will do a certain thing, either in believing or working, and he finds that he cannot do that thing, where is there any gospel, any good tidings, in this to him? The true gospel is the gospel of the grace of God. It is a proclamation of the work of God, and not of a work which we must do.

Second. This view of the gospel is a practical denial that men are by nature dead in trespasses and sins. If words have any definite meaning, the Scriptures teach that fallen man is just as dead to God and all heavenly things as are the dead whom we carry to their graves to this world which they have left. As well might the Master at Bethany have stood by the grave of Lazarus, and offered him life upon the condition that he would first turn to God and accept this life, as for men to offer the dead in sin, the dead to God, eternal life if they will first turn to God and accept this life. The true gospel occupies no such ground as this, and is chargeable with no such absurdities. The true gospel proclaims that our God does for sinners dead in sins just what Jesus did for Lazarus when by his word of power he raised him from the dead. "Jesus hath raised him from the dead" was the blessed news that went out from that opened grave. "Jesus hath raised him from the dead" is the still more blessed news that goes out concerning every soul who lives in Zion to-day. "And you hath he quickened [made alive], who were dead in trespasses and sins," is the substance of the true gospel in every age. "The dead are made to live;" "The lost is found." This is the gospel.

Third. This idea of an offered salvation makes small account of the atonement of our Lord Jesus Christ. This conditional gospel, which is not a gospel at all, asserts that the death of Christ actually made nothing certain concerning the salvation of a single soul. It also asserts that the resurrection and life of Jesus, of itself, has no power to work out its own results, but is wholly dependent upon the will of each and every man. As a matter of fact Jesus, according to this theory, when he hung upon the cross, was not and could not be certain that a single one of all the yet future generations of men would ever reap any benefit from his sufferings and death, nor that a single soul of them all would ever join in his praise in the eternal world. Surely a view of the gospel which is chargeable with such results as this cannot be scriptural or true. This conditional gospel declares that the choice of man is of more importance, and has more to do with his salvation, than does the death of Christ. The true gospel leads all who have felt its gracious power to say nothing about creature choice or work, but to sing a new song, saying, "Thou wast slain, and hast redeemed us to God by thy blood." What a difference between that gospel which makes the choice of men dead in sins decide the matter of their salvation, and that gospel which declares that it is "according as God hath chosen us!" According to the former all men must perish; for the dead know not anything, neither can they choose anything. According to the latter there is a sure salvation for the chosen of God. Which is the better, the gospel that never can save anybody, or the gospel which presents a finished and sure salvation for the chosen of God? This spurious Arminian gospel has been invented by men who hate the doctrine of God's sovereign election of some of the race of fallen men to salvation. If the gospel of sovereign grace be true indeed, then is election true; and *vice versa*, if personal election be true, then is the gospel of a finished salvation true. This opens up too broad a field; we cannot enter into it.

But is not the preaching of the gospel designed for salvation? We answer yes, most assuredly so; but what salvation is accomplished by it? Surely it does not wash away sin. The blood of Jesus Christ does that. Surely it does not justify men. Jesus arose for our justification. Surely preaching does not cause the dead to live. That a dead man lives is because Jesus, who is "the life," lives in that man. An apostle even had no power to send the truth which he taught into the hearts of men. Surely he could not do the greater work of sending life into their hearts. We cannot preach to the dead or the deaf; we can only teach the living.

How then does preaching save? What work is it designed to accomplish? In not one single place in the Scriptures is it said that God quickens the dead or makes them live through the preaching of his servants; but the Scriptures declare some things that preaching under the blessing of God does accomplish. Preaching prefers the way of the Lord, gives knowledge of salvation, gives light to them that sit in darkness, and guides our feet in the way of peace.—Luke i. 76–79. It is only to the living that knowledge, light and guidance can be given. Preaching is to open the eyes, to turn men from darkness to light, and from the power of Satan unto God.—Acts xxvi. 18. Surely this cannot apply to the dead, but to the living. By preaching men may be pricked in the heart, and made to cry out, "What shall we do?"—Acts ii. 37. But the living, when pricked in the heart, will cry out, not the dead. "Take heed unto thyself, and unto the doctrine [what thou preachest]; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1 Tim. iv. 16. Timothy was already saved, and a called preacher of Jesus Christ; but by taking heed to his ministry he should save himself and his hearers. Manifestly this could not relate to the final glory, but to a present salvation. Right along in line with this is the following, which we will quote, with but a word of comment: "Brethren, if any of you [brethren] do err from the truth, and one convert him; let him know that he which converteth the sinner [manifestly the brother] from the error of his way shall save a soul from death [such death as believers experience if they live after the flesh], and shall hide a multitude of sins."—James v. 19, 20.

Perhaps we have quoted enough to show that preaching of the true gospel is designed to save men, and what salvation it is, and who are saved. It is to save believers from error, from doubt and fear, and from every false way. It is not to save unregenerate men from their state of impenitency and death. The design of gospel preaching was all summed up when the Lord thrice repeated to Peter (the very man who wrote the text at the head of this reply), "Feed my sheep; feed my lambs."

We leave these reflections. We trust that what we have said may prove satisfactory to our correspondent and to others. We have but outlined the subject.

C.

BENEDICT'S HISTORY OF THE BAPTISTS.

3. "THE anti-mission movement must of necessity be a short lived one." Now, this is rather stale, Mr. Benedict. It has been rung in our ears incessantly for many years, and still we live! All your mushroom mission societies, and funds, and agents, and slang, and falsehoods, and ridicule, cannot kill us. We do not wonder that you think our skins are thick, and hard to make an impression on, for you and your party have labored long and hard to rob us of them; but the God of predestination, whom we revere and adore, and whom ye despise and blaspheme, has hitherto defeated your murderous projects, and because our exalted Redeemer lives we also live. Yes, Mr. Benedict, your stereotyped pages will have ample time to scatter far and wide your misrepresentations of the Old School Baptists before the anti-mission movement will be arrested, and your stereotype plates will perish before the Old School Baptists can become extinct. But we pass to the fourth reason assigned.

4. Mortification that any Baptists should oppose the missionary operations, and their kindred objects of benevolence. Mortified that all who are called Baptists have not apostatized and gone after the beast. Mortified that God has reserved a remnant according to the election of grace, from bowing to this modern Baal. But to a more dreadful consternation God has predestined all who have pleasure in unrighteousness and believe not the truth.

5. In the statement of the fifth reason assigned by Mr. Benedict for saying as little as possible about these disputes among the Baptists, &c., his conscience has become very sensitive, and he cannot, even as a matter of courtesy, apply the terms Old School or Primitive Baptists to us without adding "so called," or some such expression. This is somewhat strange, from two considerations; first, from the fact that the name Old School was first applied to us by the advocates of missionism, with whom Mr. Benedict is identified; and second, from the fact that he has himself, in the second item of this very tirade of slang against us, recorded, on his veracity as a historian, that the cause of the division was that "New men and new measures have run faster than the old travelers were accustomed to go, and they have been disturbed at being left behind." Can it be hard to perceive, in the division of the missionary and anti-missionary Baptists, which party have run so fast into new measures, with new men, &c., and who are left behind? In his closing remarks on the history of the Baptists of New York (page 580), he says,

> "We must bear in mind that all were then, (the early history of the Baptists of New York) set down as Arminians who did not come up to the highest point of hyper-Calvinism. Our old ministers in this region, half a century since, would have denounced as unsound in the faith the great mass of our community of the present day, both in Europe and America, Fuller and Hall among the rest."

Fifty years ago the old preachers of the Baptists order were such as had occupied the field fifty years prior to that time, covering at least a period of one whole century, and these are all put down as hyper-Calvinistic, the very appellation which Benedict gives the Old School Baptists of the present day; and from his own account of them they differed nothing from the Old School Baptists. If it be said they did not oppose mission societies, we reply, it was for the very good reason there were none to oppose. The "new men," of whom Benedict speaks, were not then born, their new measures were not at that time invented, consequently neither had commenced their pedestrian pranks of running away from the old travelers.

To us there seems a direct providence of God in restraining the wrath of our enemies whenever they have attempted to misrepresent us on the pages of history. With all their care and craft they have incautiously leaked out some truth which in succeeding generations betrayed them. Mr. Benedict cannot wrong his conscience so much as to allow that we are the Old Baptists, we look so unlike them to him; and yet he himself bears testimony that the Baptists of fifty or one hundred years ago were precisely what he now calls the Old School Baptists, hyper-Calvinists, having no fellowship for Fullerism or Hallism; and to clinch the nail, he avers that the great mass of the new men and new measure kind of Baptists would have been de-

nounced as unsound in the faith, and as Arminian, by the Old Baptists of fifty years ago. Well, verily, if all his reasons had been as weighty as this fifth, he would not have required as many as he has manufactured. But he says he has seen so much of the missionary spirit in the old Anabaptists, Waldenses, and other ancient sects, &c., in the early, middle and latter ages, &c. What a discerner of spirits, to see so much of the missionary spirit, where in practice there was nothing to indicate its existence. They were engaged in publishing the gospel abroad whereever God sent them; the same is true of the Old School Baptists of the present day; and without any disposition to boast, we challenge Mr. Benedict and all his fraternity to produce in all their ranks any who travel more, preach more, or labor more for the propagation of the gospel of Christ, without relying at all upon humanly contrived mission boards and mission funds, than do the Old School Baptists of the present age. And yet he represents us falsely as preaching up predestination, and doing nothing. That the Old School Baptists preach up the Bible doctrine of predestination is equally as true as it is that the New School Baptists hate and revile that doctrine; but if they do nothing, why do the New School find so much fault with them? And why does Benedict contradict his own statement? He charges them with preaching, and in the same sentence with doing nothing. If it is doing nothing to preach, why do the New School exact so high wages for preaching as to require mission societies and mission funds to pay them for doing that kind of nothing? Or is it so much harder to preach Arminianism than truth, that the preaching of one is labor requiring pay, and the preaching of the other is nothing? Will Mr. Benedict tell us wherein the Old School Baptists differ either in doctrine or practice from those Old Baptists of fifty and a hundred years ago who he sneeringly calls hyper-Calvinists or thick skinned Antinomians?

The farther he goes down into the regions of antiquity the more fully, he says, he finds the character of all whom he calls our (new school) sentimental brethren developed. Will he tell us of the existence of a missionary society comprising president, directors, secretaries, executive boards, and members admitted for a stipulated sum of money, among the Baptists of one hundred years ago? Will he find anything of the kind in the primitive or apostolic age? If he will give us the example of the apostles and the primitive church, we will ask him to go no farther into the remote regions of antiquity. Their example shall be our rule, and when that shall be forthcoming our objection to missionary speculation shall cease.

6. In this item he makes a bold declaration of what we know to be without the slightest foundation in truth. He says, "I have ascertained for a certainty that in most of the associational communities which are ranked on the anti-mission side there are members not a few who are entirely dissatisfied with the restrictions which are imposed upon them by a few of their zealous leaders. Their sympathies are with their effort brethren, they would be glad to have matters otherwise in the churches in which they are located, and from which they are not prepared to separate, and are sorry that so much is said and written about a difficulty which time only can heal." We will make no farther remarks on the above extract at this time than to pronounce it unqualifiedly false, and challenge D. Benedict or any other man living to prove that it is not false in every particular.

7. To give to his flourish as many heads as belong to the beast, to which in other respects it bears a striking resemblance, Mr Benedict has added a seventhly to his catalogue; and, but for the gravity of the subject, the reader would smile to read the charge of illiberality, anti-republicanism, and anti-baptism hurled at the Old School Baptists of the United States. Coming as it does from a people so liberal that they will neither preach nor pray for the people without pay, so republican that they are constantly praying the legislatures of the several States and of the general government to grant them exclusive chartered rights, and forming themselves into mammoth monied monopolies under various pretensions; and in their assumption of power, meeting in national convocation to assess the people, and send forth their decrees, commanding their satellites to levy and collect in such quantity and for such purposes as they dictate. These pinks of republicanism can charge the Old Baptists, who have never asked favors from human governments, whose forms of government in all are perfectly equal and republican, with being anti-republican, &c. If our course be, as he charges, "frightfully oppressive," we ask, who besides the missionists have been frightened at our course? And what have we done to terrify the mission folks so much? Reader, can you guess? Why we are so frightfully oppressive and anti-republican that we have refused, absolutely refused, to leave the apostolic order of the church of God, to go into the missionary operations of the day with the New School, and so desperately oppressive that we will contribute nothing to pay others for doing what we cannot conscientiously do ourselves. And what is regarded as still worse than all, we cannot fellowship those who depart from the faith, and give heed to seducing spirits and doctrines of devils. In short, we have no fellowship with the beast, nor his image, nor his mark, nor with the number of his name. Is this not enough to provoke the wrath and call down on us the bitterest denunciations of all the wire-workers and poppet dancers of modern missionism?

MIDDLETOWN, N. Y., July 1, 1848.

(*Continued from page* 83.)

much so as though they bowed daily to stocks of wood or stone.

Again, the Scriptures are a unit; that is, they always teach one and the selfsame thing. They do not teach Tom that the Lord is gold, and teach Dick that the Lord is silver, and teach Harry that the Lord is brass, but they testify to every one the selfsame thing; consequently when two persons meet who have different ideas and opinions as to the attributes and perfections of God, both may be wrong, but one of them is wrong to a certainty, and the one which is wrong is worshiping a false god just as much as though he had it carved out of wood, and standing on the centre-table of his parlor, and bowed down to it morning, noon and night. For instance, the Methodists tell us that their god "is without body or parts;" that many for whom Christ died will be lost, and that the sacrifice of him only made salvation possible. The Old School Presbyterians tell a different story, and describe an altogether different god. The Catholics paint a picture of a god entirely different from either; and so on through the denominations, till we have described to us hundreds of different kinds of gods. Now, the idea of these different denominations all fraternizing and rubbing noses together, and preaching together, and eating the Lord's Supper together, because they all worship the same god, is preposterous. They may do so if they like, because they think the god of one denomination is entitled to as much respect as the god of another; but to do so because they all worship the same god, is not true in fact.

But, "who is the Lord?" Well, "our Rock is not as their rock, our enemies themselves being judges." In the first place, our God is Wisdom. All other gods are gods *of* wisdom. Mark the difference; our God is not a God *of* wisdom, that is, very wise; but our God is Wisdom; that is, He knows it *all*. Past, present, future, good, evil, all are known to him, and were known to him before ever the mountains were brought forth. Before the earth was, without form and void, and darkness covered the face of the deep, before the Spirit of God moved upon the waters, or the morning stars sang together, or the sons of God shouted for joy, then God knew; knew just as much as he knows today; knew just as much as he will ever know; for he is Wisdom, and there is nothing hid from his eyes. Consequently God is never surprised, it matters not what may happen, for he knew it before it occurred. The sin in the garden of Eden was no surprise to him; but knowing all about it before he created Adam or formed Eve, he provided a remedy for his people whom he foreknew before the disease of sin was manifested; for Christ stood as a Lamb slain from the foundation of the world. Likewise all the sins, and each sin, of each of his children, never surprised him. Our sins surprise our friends, they even surprise us who commit them; but not so with God. He knew them and saw them before the foundation of the world; and though they may be new to us, yet they are old with God, and are part of that load which he bore in his own body on the tree. In the second place, our God is Power. Not a god *of* power, that is, very strong, but he is Power; that is he possesses it all. Some persons have an idea that the Lord is a God of power, and Satan is a devil of power, and that God and the devil are opposing forces, who are engaged in war with each other. They have a hope that God Almighty will some day whip the fight, but that we can aid and assist him wonderfully in his combat with his adversary, the devil; consequently they are out, as they say, "helping God Almighty to save souls," and are exhorting others to do likewise. Well, that is not "Our Rock." The devil is just as much subject to our God as the infant of an hour; he has no power but what our God gives him. The devil fain would have destroyed Job's property, but he was powerless to do so till God gave him the power. He would have smitten Job with boils, but he had no power to do so till God gave it to him; he would have taken Job's life, but God has never given him power so to do. The legion of devils, when commanded to come out of the Gadarene, desired to enter a herd of swine, but they had no power to do so till it was given them by our Lord.

Some persons, too, have the idea that whatever good betides them is of the Lord, but the ill that befalls them is from the devil. Our God has told his people that "in the world ye shall have tribulation;" and he who predestinated and foretold their "tribulation," also predestinated the things which produce it.

On a certain occasion Jesus commanded his disciples to get into a ship and sail across a sea. He went up into a mountain to pray, and a terrific storm swept the sea that night. Skilfully the disciples handled their little ship on the tempest-swept sea of Galilee. But just before day the billow-tossed disciples beheld the vision of a man calmly walking in the storm on the surface of the surging billows. The universal verdict was that it was a spirit, and their hearts were appalled; but the voice of a friend, of Jesus, came out of the darkness and gloom and made their hearts rejoice with the music of, "It is I, be not afraid." Long before that occasion, and ever since, God has been sending his people out on rough and stormy seas, and the child of grace who cannot see God in the storm, as well as in the sunshine, "is blind and cannot see afar off."

We do not know what use God has for evil, for in this life we "see as through a glass darkly;" but in the great hereafter, when "we shall

see face to face," and "know even as we are known," it may be that the things which we esteemed as our worst afflictions may prove to be the very largest blessing that our God ever bestowed upon us while tabernacling in the flesh.

One of the most comprehensive of words is the little word all. It includes everything of the subject mentioned. Our God assures us that he works all things after the counsel of his own will, and that all things work together for good to them that love God, to them who are the called according to his purpose. So then the child of grace can say, in the midst of the storm, in the midst of the gloom, when overcome by temptation, when tasting the bitterness of defeat, with just as much assurance as though seated on the summit of Pisgah, "It is the Lord;" and, "The cup which my Father giveth me, shall I not drink it?" For "All things work together for good to them that love God, to them who are the called according to his purpose."

JOHN M. CALDWELL.

JASPER, Florida, Feb. 15, 1895.

FORT SCOTT, Kansas, Feb. 17, 1895.

EDITORS SIGNS OF THE TIMES:—Not long since I read a communication in the SIGNS from my dear brother, Elder J. Beeman, now of Ketterman, Mo., in which he alludes to the belief and disbelief of certain ideas in the west by Old School Baptists. He correctly represents many of them as disbelieving in the predestination of all things. He then says, "Another error I find prevalent is what is called common salvation." I have had the pleasure of meeting with brother Beeman; and while our acquaintance is not of long duration, and we have not had much conversation with each other, yet I presume we would agree that predestination is not limited. As vile as I know myself to be, I sometimes take pleasure in the contemplation of the doctrine. Yes, I sometimes rejoice that there is a God who controls all things by his almighty power; who works, and none can hinder. Some prefer the term "suffer" to "predestinate." I can see no cause for objection to the word "suffer," as used in that sense, as it is a Scripture term, and to my mind conveys the very same idea. How could the term be used, as it is in the Scriptures, unless it conveyed the sense of full power and control? We say we suffered our children to do thus and so, believing we had the power to have prevented them; but we never say that we suffer them to die, for we have no power to prevent this.

Now, in regard to the salvation alluded to above, and considered an error by our brother, I apprehend no serious consequences by calling his attention to this subject, for I do so with assurance in my own mind that he will pardon me for the liberty I have taken, and receive it in the same spirit that I intend it. I feel that it may appear presumptuous on my part, nevertheless I will venture to call his attention to a few passages of Scripture which to my mind teach a salvation not everlasting or eternal. I am not going to contend particularly for the words "common salvation" as a distinguishing expression, for there are other terms equally appropriate and scriptural. I see in his communication that he uses the words "temporal salvation." I have no objection to this expression, as it appears quite expressive of the distinction I wish to try to point to; for we read, "The things which are seen are temporal, but the things which are not seen are eternal." It is of the salvation which is in time, and can be seen, to which we want to briefly allude.

Paul tells his beloved son Timothy, "beloved son in the faith," things that should come to pass in the latter times. "Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." It is noticeable that the plural expression is used here. We, "narrow-minded," "old fogy," "hard shell," "whatever-is-to-be-will-be" people, are content with one doctrine, and would be satisfied to do without a devil, but cannot. After calling Timothy's attention to these things he says, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ." "Take heed unto thyself, and unto the doctrine [not doctrines]; continue in them: for in doing this thou shalt both save thyself and them that hear thee." Here is a salvation to consider which can be seen, is in time, is the result of taking heed, &c., to what Paul had been admonishing them. He was not guilty of shunning to declare the counsel of God; not whole counsel, as some quote it, for I question whether any mortal could do this. I rather think Paul should be understood to say that he had not shunned to declare to all his brethren the counsel of God. It is to be regretted that some of our preachers do not observe this point that Paul was making. They think it better to shun sometimes, fearing the displeasure of man.

But I am digressing. Peter exhorts them that had been pricked in their hearts to save themselves from that untoward generation. The brethren at Philippi were told to work out their own salvation with fear and trembling; and others, that believed, were saved by the foolishness of preaching. All these, to my mind, refer to a temporal or time salvation, and, in short, is the result of obedience of God's children. To these this language is also addressed, "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." This is a salvation which I have called everlasting or eternal, and is not that time salvation of which I have in a very poor way tried to make a distinction. I hope my brother will see the matter that I have just hinted at. If there is anything unscriptural in distinguishing and contending for both I am not aware of it. If I have understood our brethren in this portion of the country, this is their belief in regard to the salvations.

In conclusion I will say to the managers of the SIGNS OF THE TIMES that this is left for their disposal. I shall not attempt any apologies, other than to say that I have had to write under disadvantages and interruptions, and also with a heavy heart.

If not deceived, your brother in hope,

M. B. WEEDON.

EDITORIAL NOTICES.

PLEASE BE SURE

IN sending remittances for renewals of subscriptions to give us the same name that the paper is already coming to. If the party is married, and the paper is coming to the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur. It is a good plan to inclose in the letter one of the little pink slips containing the name, taken either from the margin of the paper or from the wrapper in which the paper comes.

OBITUARY NOTICES.

DIED—At her home near Turners, Henry Co., Ky., sister **Isabel Ransdell,** in the 60th year of her age.

Sister Ransdell was born in Virginia, Jan. 3d, 1835, and moved in early childhood with her parents to Trimble Co., Ky. She was united in marriage with brother B. F. Ransdell in August, 1863. To them were born five sons and four daughters. She was left a widow for a number of years, with the care and responsibility of raising the family, which she did well. She had been a sufferer and much afflicted for the last ten years or more of her life. She was baptized in the fellowship of the Sulphur Fork Church in 1881, by the late Elder N. A. Humston, where she lived a faithful member in the cause she had espoused. She loved the truth as it is in Jesus, and was an attentive listener when health admitted of her attendance at the meetings. During her protracted illness she exhibited that grace and faith which only can be manifest in those who feel and know grace abounding to the chief of sinners. It was my privilege to visit her during the last days of her stay here. She freely expressed her confidence in him whom she had trusted, that whatever he did was right, whether she lived or died. She sweetly and peacefully fell asleep in Jesus, leaving behind unmistakable evidence to the dear, sorrowing children, brethren and friends that all was well.

Her funeral was very largely attended on the 19th, when the unworthy writer tried to preach Jesus and the resurrection; after which her body was laid in the grave, to await the full consummation of her hope. May the Lord enable all her dear children to give such unmistakable evidence of their divine acceptance in the Beloved as did their dear mother, is my desire.

P. W. SAWIN.

NEW CASTLE, Ky.

OUR dear brother, **Joseph Hillyard,** died Jan. 21st, 1895, at his residence in Waverly, Morgan Co., Ill., in the 73d year of his age.

His disease was paralysis. He received his first stroke some four years ago at the place of his church membership, while conducting the services in the absence of the pastor, which he often did. To sum up his life in few words, he was a man highly favored of the Lord, as many can testify. He received a hope fifty-two years ago, which he honored by following his Master in the ordinances of his house. While we could speak of many good deeds and charitable acts performed by our departed brother, we feel to give the praise to God, by whom he was so highly favored. All that could be done by earthly friends proved of no avail, and at the time above mentioned he passed peacefully away, surrounded by his relatives and friends, companion and children, who would have sacrificed anything that would have added to his comfort.

Short services were held at his house at his request, and also at the place of his church membership, conducted by Elders J. A. Conlee and C. C. Purvines.

DIED—On Jan. 31st, 1895, **Mrs. Elvira Tuthill,** of Waverly, N. Y.

Mrs. Tuthill was born in Orange Co., N. Y., August 29th, 1818. Her father's name was Micah Horton, and her mother's maiden name was Dolly Sprague. She was the second child of a family of ten. She was married to Jacob G. Tuthill in October, 1837. To them were born four daughters and two sons. They moved from Orange Co. to Tioga Co., N. Y., in 1846. Mr. Tuthill died in 1868; and the eldest son, M. Horton Tuthill, died in 1885. Mrs. Tuthill experienced a hope in Christ about the year 1852, and attended Old Baptist meetings ever afterward when not providentially hindered. She loved God's people, and at times rejoiced greatly in the truth as it is in Jesus. About twenty years ago she related her experience to the Old School Baptist Church at Waverly, N. Y., and was received as a candidate for baptism; but her feeling of unworthiness was her plea for not being baptized, and she never was baptized. The writer was personally acquainted with her for twenty years and upward, and has had many pleasant visits with her upon spiritual things. She was well established in the doctrine of Christ, and therefore had no fellowship for the doctrines and commandments of men. She is gone to her eternal home, to rest with Jesus and praise his name forever. Her disease was pneumonia, from which she suffered very much for several days, and finally fell asleep to awake no more on earth. She leaves four daughters, one son and one sister to mourn their loss of an affectionate and kind mother and sister. She was highly esteemed by all who knew her. May her dear children and sister and all mourning friends realize God's sustaining grace to strengthen and support them in their great loss, which is her eternal gain. Her children kindly ministered to her wants, and all that could be done to relieve her sufferings was done. The writer officiated at her funeral on Monday following her death, a large congregation of neighbors and friends being present; after which the remains were buried in the Waverly cemetery.

Mrs. Tuthill's mother was a member of the Old School Baptist Church of Brookfield, Orange Co., N. Y.

D. M. VAIL.

WAVERLY, Pa.

Mrs. Mary Stout, daughter of John and Eliza Blackburn, was born in Springfield Township, Hamilton Co., Ohio, May 26th, 1826, and died at her home in Colerain Township, on Thursday morning, Jan. 3d, 1895, at eleven o'clock, aged 68 years, 7 months and 8 days.

She was united in marriage to Andrew J. Stout on Jan. 19th, 1858. Their marriage union was blessed with five children, four sons and one daughter. Three sons and the dear mother have passed over the river to the house not built with hands, leaving her husband, son John and daughter Ida and their families, one brother, James, who lives in Dayton, and two sisters, Mrs. E. B. Rogers and Miss Kate Blackburn, both of Hamilton, to join them soon in the heavenly home, where there is no sorrow. Never was the saying, "Death loves a shining mark," more strikingly exemplified than in her case. She was kind, retiring in her disposition, and esteemed and loved by all. In her home her presence always brought sunshine, and around the hearthstone was joy. For a year her health was in a precarious condition, caused by that dreaded disease, dropsy, and her loved ones had grave apprehensions in regard to the results. Everything was done by kind and loving friends that could be done to keep the monster at bay, but all to no purpose. The family, friends and physician sought to bring back the color to her cheek and prolong her stay; but death could not be drawn from the field, and the result we see in the casket before us. For the past few weeks she had been failing rapidly; but whenever any one entered her room she always smiled and seemed so cheerful that when the angel of death came the labored breathing grew shorter and fainter; no struggle, no groan, and then all was quiet.

The mother's love is indeed the golden cord which binds youth to age. Others may love you when she has passed away; but never again, never while time is yours, shall the love of any but God be to you as that of your mother. A mother's grave is indeed a sacred spot. It may be retired from the noise of business, and unnoticed by strangers; but to our hearts how dear! And so, though the clouds which receive her out of our sight cast a shadow over our lives, we will ever remember that it but lifts her to the glory of her Father's house, and to the crown of everlasting life amid the angel throng that circles the throne of God.

"Asleep in Jesus! peaceful rest!
Whose waking is supremely blest!
No fear, no woe, shall dim that hour
Which manifests the Savior's power."

The funeral services took place at the house on Sunday, at 10:30 a. m., Elder John G. Eubanks officiating; after which her mortal remains were placed in the vault at Bevis, Ohio, until Saturday, Jan. 19th, when her body was laid by the side of her three children in the Mill Creek cemetery.

W. H. STARLING.

MILL CREEK, Ohio.

DEAR BRETHREN:—The foregoing was handed to me by Mr. Starling, son-in-law of the deceased. As I have been visiting the heart-stricken family for four years, I will add to the above that I never knew a more amiable lady than Mrs. Stout. She talked to me of her hope in the mercy of God, and expressed a desire to unite with the church; but she was called home before she did so. May the Lord bless her dear husband in his lonely hours, and sustain the children under this sore affliction, is the prayer of one who wishes them well.

J. G. EUBANKS.

CAMPBELLSBURGH, Ky.

THE

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(ESTABLISHED 1832.)

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"THE SWORD OF THE LORD AND OF GIDEON."

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D. L. Blackwell 1June95

CORRESPONDENCE.

THE NEW BIRTH.

MR. B. L. BEEBE—MY DEAR BROTHER:—I send you an article from my pen on the new birth, which I would like for you to publish in the SIGNS if you deem it proper. When I sent the manuscript to Elder Potter I neglected placing my signature. That is the reason my name did not appear with the article.

I have just returned from wintering in Florida, and am quite sensitive to our rough March winds, but hope to get through my change without serious trouble.

My churches are in peace, and there are some manifestations of love for truth among the people. You have been in my thoughts much of late. I feel like I want to see you. Nothing would do me more good than a letter from you. Give my kindest regards and christian salutation to sister Beebe, brother and sister Jenkins, and all the friends. Elder and sister Jenkins are especially dear to me.

Yours in all things,

H. M. CURRY.

WHEN Jesus said, "Except a man be born again he cannot see the kingdom of God," he gave a name to a hitherto nameless fact. The doctrine of the new birth as announced by Christ and developed in the New Testament Scriptures was a novel doctrine at that age of the world, and remains a novelty yet. The fact of the new birth, as exemplified in the experience of God's people, is as old and as universal as man himself; but the doctrine had never been named before. The new birth is not stated in the Old Testament, although the effects of it are clearly manifest in the experience of patriarchs, prophets, priests and kings, and many in the humbler walks of life, among both Jews and Gentiles. It is not mentioned in any religious writings, either Jewish or Pagan, before the New Testament. The ancient epics of India, the ethical codes of China, the complicated systems of Egypt, the fanciful philosophy and poetry of Greece, the gorgeous ceremonials and mystic rituals of ancient Mexico and Peru, are all silent upon this doctrine. It came from the lips of Jesus a novelty, an original doctrine, a new name for a hitherto nameless truth, a golden key to unlock the rich mines of Christian experience so long closed by human ignorance, so completely covered by ceremonials, and so deeply buried in tradition, a lamp by which the wonderful works of God in the children of men was to be more clearly understood, the exceeding greatness of his power to usward more fully known, and the riches of the glory of his inheritance in the saints more fully beheld.

The novelty of the doctrine is one of the clearest proofs of the divinity of the great Teacher who was the first to announce it. The most gifted prophet, the most highly favored priest, the great law giver, Moses, nor even the favorite Gabriel, who stands in the presence of God, had ever been blessed to discover this truth or honored with the commission to announce it to men. Thus the novelty of the doctrine gives weight and prominence to its

IMPORT.

"Ye must be born again" is the initial statement of the doctrine of Christ, and constitutes the fundamental difference between Christianity and all religions. Take away the necessity of the new birth and Christianity will take its place on the common plane of all other religions, and will be robbed of that which alone entitles it to the distinction of divinity, and will be degraded to a mere system of ethics, a naked code of morals, or to empty, meaningless and vain ceremonials. The fundamental idea in all other religions is man's ability to reform himself into newness of life, based upon the alike false idea of the universal fatherhood of God. The last of these, the universal fatherhood of God, gave birth to the World's Congress of Religions at Chicago; and the first, man's ability to save himself, formed the basis of every system presented, whether by Buddhist, or Brahmin, Mohammedan or Morman, Catholic or Protestant. Hence all of them are loud in their cry for reformation; and the only difference to be found among them is the name and manner in which the end is to be reached.

The superficial notion of religion is deeply fastened upon all men; but it seems that modern Protestantism has a double portion of it. The Jews, in the time of Christ, were extremely zealous for vain traditions, empty formality and hypocritical appearance. They thought that drinking wine and eating with unwashed hands poluted and defiled a man. But the Savior condemned their foolish traditions by the simple axiom, "It is not that that goeth into a man that defileth him, but that that cometh out." It is from the heart that evil thoughts, thefts, murders, and all other wickedness, proceed. Evil thoughts are not in the wine a man drinks. Bad conduct does not come from the food taken with unwashed hands. A man steals because he is a thief; a man kills because he is a murderer, or lies because he is a liar. The theft is in the heart before the hand is put forth to steal; the murder is in the heart before the hand is stained with blood; the lie is in the heart before it rises to the tongue or is coined by the lips. The tree bears fruit after its kind. Cultivating the tree can never change the kind of fruit; the only effects of cultivation are seen in the quality and quantity of the fruit. Can a thorn tree ever be made to produce grapes, or a thistle to bring forth figs? Men are carried away with the notion that through religious instruction, training and favorable opportunities, children or men are made Christians; that men enter the kingdom of God through teaching and moral suasion. Agrippa had this idea when he said to Paul, "Almost thou persuadest me to be a christian," and Nicodemus betrayed the same weakness when he said to Christ, "We know that thou art a teacher come from God." But the answer of Jesus covered the whole ground, when he said, "Except a man be born again he cannot see the kingdom of God." This is as much as to say, "Why, Nicodemus, this is not a mere matter of teaching; there is something vastly deeper; a man must be born again." A man does not have to be born again in order to be religious; he may become infatuated with religion, and be a zealous devotee to creed and ritual; he may be taught to observe most rigidly forms and ceremonies, and to subject himself to the strictest discipline; to mutilate his body and deprive himself of all earthly comforts; to yield perpetual obedience to priestcraft; to pray three times a day and give tithes of all he possesses; take up the sword in defense of his religion, or lay down his life in testimony of his zeal; but except he be born again he cannot see the kingdom of God. A man must be born again in order to receive Christ, or embrace his doctrine in truth and reality. The import of the doctrine leads us to consider its

NECESSITY.

"Ye must be born again" is not a mere dogma of theology, but a necessity, arising from deep fundamental, basal principles of biology; hence we shall first consider the biological necessity. "That which is born of the flesh is flesh." The term flesh, here, is generic, and is used in the Scriptures to designate man as a whole, and comprehends him with all his attributes, all his powers, parts and capacities, including body, soul and spirit in their mysterious combination in constituting the human personality. It is equivalent to saying, That which is born of man is man.

Men by nature are dead in trespasses and sins. This death is not merely a moral or ethical condition, but a condition extending far beyond the moral or ethical sphere. It is a biological condition. Take this illustration: Science divides this world into two great kingdoms, the organic and inorganic, or in equivalent terms, the dead and the living. The stone belongs to the inorganic or dead kingdom, the plant to the organic or living kingdom. The difference between the stone and the plant is a biological difference. Again, the organic kingdom manifests different orders of life; animal life and vegetable life.

The difference between the animal and the tree is a biological difference. They belong to different orders of life. Now, just as the animal life is of a higher order than vegetable life, so Christ life is of a higher order than Adamic or natural life. And just as the tree, although alive in its own order, is dead to the presence and voice of the bird that sings among its branches, so is man, although alive to all within his environment, dead to the things of the Spirit of God. This truth, although most persistently disputed, most vehemently opposed and wickedly ridiculed, by professors of christianity, is legibly and indelibly written in the stones and in the trees, in the earth and in the sky, and in the experience of millions of human hearts. Man, then, is cut off from the kingdom of God by the deep, mysterious, impassible gulf that separates the non-living from the living, the organic from the inorganic, the natural from the spiritual. As man enters this world by a birth, just so he enters the kingdom of God by a birth; and as his birth into this world was contingent upon things entirely outside of himself, so his birth into the kingdom of God is contingent upon things entirely outside of himself. This birth is "not of blood, nor of the will of the flesh,

nor of the will of man, but of God;" so says the Scripture. Except a man be born he cannot see the world, is a fact which none can deny, and which none would ever think of denying. But how few of all who have read it acquiesce so readily in the conclusive truth of its analogous expression, "Except a man be born again he cannot see the kingdom of God."

We turn now from the biological to the experimental necessity of this birth. Children may be most carefully trained from their youth in the name of Christ and in the precepts of the Scripture and religious observances, but except they be born again they have no more knowledge of Christ than if they had never heard his name.

This birth is the beginning of christian experience, and all that is ever seen, felt, heard and known of grace in this world, or glory in the world to come, is but the development of the life imparted in this birth. All knowledge of Christ is vital or experimental knowledge; this includes all knowledge of the need of Christ. I once thought that the time when the child of grace received his hope and experienced deliverance was when he was born again; but I have come to a different conclusion. Who can remember when he was born naturally? Let the mind run back to childhood, to our earliest recollections, even to the very borders of infancy; but our birth was prior to that. All things fade from our memory, and we are lost in a sea of oblivion, and still the time of our birth is not reached. We grew into the domain of memory, passing through a long stage of which we know nothing at all. Think back over your experience; you came to many Ebenezers, to many mile stones and memorable places; you approach the time when hope came to you, a helpless sinner; but the birth was before this. You pass on to the time when you first realized that you were a sinner indeed; but the birth was before this, and this was only the result of it. How long before you felt the first movements of soul you were born I cannot tell, but it was before. Those who place this birth upon conditions to be complied with by those receiving it, have never seen the necessity of it. If a man can repent of his sins and believe in Jesus before he is born again, then the Scriptures are not true. This notion of religion puts the cart before the horse, puts the fruit before the tree, the effect for the cause. Without this birth sin would never be hated and holiness would never be loved, poverty of spirit would never be felt, and the riches of Christ would never be prized; none would ever hunger and thirst after righteousness, and the bread which came down from heaven would never be desired; the fountain of living waters would never be sought, there would be none to love the truth, and faith would not be found on the earth; the wilderness would never blossom as the rose, and the parched ground would never become a pool; the name of God would be but an empty sound, and his existence a mere matter of speculation, and all worship would be but dry formality and empty mockery.

EFFECTS.

The person effected by the new birth is the Adamic sinner. This needs no argument, for there is no other personality on earth, and personalities in heaven do not need it. The immediate effects make up what is called christian experience, and belong to time; the ultimate effect is to awake in the likeness of Christ, and is realized in the resurrection. The effects are evidences to us that we have been born again. Let us now examine ourselves, and prove ourselves, and see whether we are indeed what we profess to be, or only graceless hypocrites, carnal professors, who have never known the love of Christ or the power of his resurrection. The most momentous question ever propounded to an exercised heart is, Have I been born again? And when we begin to examine ourselves, the evidence that the carnal mind seeks is not found within us; but we are full of things that our traditional notions of religion record against us. The carnal mind is not eligible either to sit as judge or to testify as witness in the trial of a christian, because it is enmity against God, and cannot be subject to his law.

One of the best evidences that any one has ever had that he is born again is that he is personally concerned about his own case. The man who thinks that salvation is by works is never concerned about the new birth; but the heart upon which the import and necessity of being born again have been impressed, is bound to be personally concerned in the matter; but the import and necessity of the birth are only communicated through the birth itself. Let us begin the examination with a question. Do you know that you are a christian? Every exercised heart answers at once, I do not know that I am a christian. Do you know that you are a sinner? O yes, I know that I am a sinner. Do you know that you are saved? O no, I do not know that I am saved. Do you know how a sinner is saved? O yes; a sinner must be saved by grace. How did you find that out? Everybody does not know that. If you know that salvation is by grace, rest assured that you are saved, for that knowledge comes only by experience. None of the princes of this world know that. Human wisdom has never made that discovery. Those who have this knowledge are in possession of that hidden wisdom which God before the world ordained to our glory.

The knowledge of sin is one of the brightest evidences that you will ever have that you have passed from death unto life. Permanent, incorrigible, inherent sinfulness has always been acknowledged by holy men. David said, "I am a worm, and no man," Isaiah confessed that he was a man of unclean lips, and Paul exclaimed, "O wretched man that I am! who shall deliver me from the body of this death?" There was a time in the experience of many of us, perhaps, when we thought that we would never know sin nor sorrow again, but that we would live in the comfortable peace of that sweet deliverance all the rest of our days. But when we began to feel again the power of sin in our members, we sank into a sea of doubts and fears, and disappointment bordering on despair. We thought that one who is born again is free from the motions of sin; and when we found that sin still remained in us, we concluded that we were still in the gall of bitterness and the bonds of iniquity. But we have learned many lessons since that time, and are still learning. We have learned that in the flesh we are ignorant, sinful creatures, no better now than at the first dawn of our hope. I think these lines of the poet express the experience of us all,

"I asked 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 hoped that in some favored hour
At once he'd answer my request,
And by his love's constraining power
Subdue my sins and give me rest.

"Instead of this he made me feel
The hidden evil of my heart,
And let the angry powers of hell
Assault my soul in every part.

"Yea, more, with his own hand he seemed
Intent to aggravate my woe,
Crossed all the fair designs I schemed,
Blasted my gourds and laid me low.

"Lord, why is this? I tremblingly cried;
Wilt thou pursue thy worm to death?
'Tis in this way, the Lord replied,
I answer prayer for grace and faith.

"These inward trials I employ,
From self and pride to set thee free,
And break thy schemes of earthly joy,
That thou may'st seek thine all in me."

Men in nature have most strenuously assailed the doctrine of total, innate, inherent depravity, and have long devised and proclaimed their lying, deceptive and seductive argument against it; but God will make his people know the truthfulness of it by a daily experience of their own sinfulness. A vital knowledge of sin puts to flight every traditional theory of human ability or Adamic purity, and fastens upon the conscience a pungent conviction that man is a sinner, from the cradle to the grave, with no part or capacity reserved. It is not the christian's burden that he only sins by word and deed, but his thoughts are unclean, and above all he discovers lurking like a serpent in the deep recesses of his heart the love of sinful things. This almost drives him to despair, and makes him hate his own life, and trust nothing but the blood and righteousness of the adorable Redeemer.

How prone we are to take comfort in the thoughts of our own hearts, or the state of our own feelings, and to look within ourselves for something good to build our hope upon. How often do we say, "O! if I could only see myself as I desire to see myself I would have some hope then that I am a christian." If you could always see yourself just as you would like to be, would you ever deny yourself? And if you should never deny yourself could you ever be the disciple of Jesus? Did he not say, "If any man will be my disciple let him deny himself?" When Jesus says, "Let him deny himself," denial of self must follow. God said, "Let there be light," and light was. He also said, "Let the earth bring forth," and it was so. Have you not yet been able to translate those feelings of unworthiness that fill your soul, and stand like an impassible wall, an immovable mountain, between you and your ideal christian character that your own imagination conjures up and places before you? They are translated into this sentence, "Let him deny himself." This is the first qualification to follow Christ.

The tempter comes with another plea that we are not the children of God. This plea is our weakness. How often do we consider this suggestion of the tempter and put it on file as evidence againt ourselves. Christ put the tempter to flight by quoting what is written; so allow me to bring the same weapon to our defense; it is written, "Except ye be converted and become as a little child ye shall in no wise enter the kingdom of heaven." What did the Savior mean by this expression? I heard preachers say, in my early exercise of mind, that little children are innocent, pure and sinless, and that we must get like them or we can never be saved. I thought this was true, and set about most diligently to attain unto this child-like purity of character, but failed, utterly failed, failed as completely as Hermes in his search for the philosopher's stone, or Ponce de Leon for the fountain of youth. The more I tried it the more hopeless it seemed to grow, and yet I thought it must be so. O what absurd things will men not undertake in the name of religion! If all the absurdities that have been taught and practiced in the name of religion could be collected and placed before men's eyes, the exhibit would shock the world, and would doubtless surpass in quantity and quality all other follies, whims, caprices and wickedness that the world has ever known. Suppose for one moment that little children do receive the kingdom of heaven upon the ground of their purity of character, and we must become as they, where is hope to be found for any who have grown out of infantile purity? How can a man ever be a child again? We might repeat here the question of Nicodemus. "How can a man be born when he is old. Can he enter the second time into his mother's womb and be born?" Sup-

pose a man could be born when he is old, would he not come forth again in the likeness of his parents? A man might be made a child again, ten thousand times, if such a thing were possible, and still he would never be raised above the nature and likeness of his parents. A corruptible seed can never bring forth an incorrupt object. So if a man should be born again of the same father and mother, would he not come forth the same natural man, and grow up the same blind, alienated, wicked sinner? It is not only necessary to have another birth, but a birth proceeding from an entirely different source, a birth from above, from an incorruptible seed, a birth of water and the Spirit, of that water which is above the firmament. The Savior did not mean that the little child is sinless, and we must become such. Sinless persons have no need of Christ, and he has no blood for them. What is the characteristic of the little child that forms the basis of the Savior's teaching here? It is the helplessness, the weakness of the child, its inability to provide for itself. The child is not only unable to provide for itself, but unable to minister to itself what others may provide for it. Food and drink and rainment might be abundantly provided and placed in the closest proximity to the child, and it left to itself, and it would be none the better off. It would perish as certainly and as speedily as it would if nothing had been provided. The man or woman who has experienced this helplessness in a spiritual sense has become as a little child, or, in other words, has been born again; and the very weakness which he so much deplores, and from which he would daily flee, is the sure and abiding evidence that God is his Father. Our blindness is often urged as an evidence against us, but God says he will bring the blind by a way they knew not, and in strange paths will he lead them. God leads his people as those who are blind, and cannot find their own way. If your travels have been in entirely different ways from what you yourself marked out, if you experience daily the opposite of your own planning, if you are led as one blind in unknown ways, then you are led of the Lord; and "as many as are led by the Spirit of God, they are the sons of God."

Belief in Jesus is an effect of the new birth, and consequently an evidence of it. "Whosoever believeth that Jesus is the Christ, is born of God."—1 John v. 1. What a comprehensive, decisive and conclusive statement! This birth raises men to a knowledge of Christ, and imparts to them the evidence that he is the Christ. The doctrine that men have the capacity to believe in Jesus, and are called upon to believe in him as a condition of salvation, is as fabulous, as illusive and as foreign to the gospel of the grace of God as the grotesque mythologies of the ancient Northmen, the fanciful poetry of the ancient Greeks, or the nonsensical nursery rhymes of Mother Goose. Belief is not a volition of will. We do not have to revert to dusty libraries of philosophy to prove this statement, but to our own minds. Each man knows more about himself than the wisest philosopher knows about him. Belief is a condition of mind produced by evidence; it is an effect, and evidence is the cause. Every day we hear reports that we do not want to believe, and seek in every direction a refuge from the conviction of the truth of the report. Every power of the mind is aroused against it; but facts come, evidence conquers, and we reluctantly, unwillingly sink into a belief of the very thing we tried so hard not to believe. Upon the other hand, how often have we exerted every power of will to believe a certain thing to be true; but notwithstanding our ardent desire and willing efforts we at last had to yield, to lack of evidence or to contrary evidence, and believe against our will to the contrary. Believing in Jesus is brought about by the new birth. It is only by the Holy Ghost that any man can say that Jesus is the Christ, and the man who believes in the only begotten Son may rest assured that he is born of God. "He that hath the Son hath life." It is he that hath the Son that believes on him.

Faith, which is the substance of the christian's hope, is the evidence upon which we believe; and this faith is born of God, is the fruit of the Spirit, and is found alone in the man who has been born again. Believing in Jesus, repentance and faith, are new covenant blessings themselves, instead of being conditions of blessings, and are the fruit of the new birth instead of conditions upon which it is brought about.

The ultimate effect of the new birth is to awake in the likeness of Christ. This birth constitutes the man who receives it a son of God, and consequently an heir of God, and guarantees to him a resurrection in the likeness of Christ, and consequently an eternal and enduring satisfaction. The development of Christ's character is a process begun, carried on and consummated by the inherent, sovereign, unfailing working of Christ-life in the soul. It is an evolution, but a grander evolution than ever Darwin dreamed of; not the process that transforms a monkey into a man, but an evolution that conforms a wretched, wicked, hopeless, helpless sinner into the image of Jesus, the immaculate Son of God. This process is first the blade, then the stalk, and after that the full corn in the ear. The blade and the stalk may appear here, but the full corn in the ear must appear hereafter. Inasmuch as we have born the image of the earthy, we shall also bear the image of the heavenly.

This birth originates from above, and is directed alone by sovereign, unconditional election. It comes by virtue of life given us in Christ before the foundation of the world, according as the saints were chosen in him in the ages eternal. We could never be born from above without a life above. This heavenly, eternal, incorruptible Christ-life is implanted in the subjects of God's electing grace, by the sovereign, irresistible, unconditional working of the Holy Spirit. It is imparted in God's own time, whether it be in the babe upon its mother's breast, as was the case with David, or from its very birth, as with John the Baptist, or in the declining days of old age and decrepitude, as may be the case with many; but whether in the babe upon its mother's breast, or in the man in the prime of life, or in old age upon the verge of the grave, the issues are all the same and alike certain in results. All who receive it shall awake in the likeness of Christ.

H. M. CURRY.

LEBANON, Ohio, March 6, 1895.

"NO MAN can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."—John vi. 44.

These words are upon my mind, and I shall have to write out such thoughts as come to me upon them before I can rid my mind of the text. There are hundreds, yes, no doubt thousands of good and well-meaning people who contradict this plain and positive declaration of the Savior. They tell the people that any man or woman can come to Christ if they will; but Jesus says they cannot, "except the Father which hath sent me draw him." There are some who say that all men and women are drawn of the Father. If this be true, then all men and women will be raised up at the last day. Let us read the following verse (45), "It is written in the prophets, And they shall be all taught of God." All; who are they? All whom the Father draws to Christ, and none others. Then I understand that all whom the Father draws are taught of God, and are sure to come to Christ. Let us read the remainder of this forty-fifth verse: "Every man therefore that hath heard, and hath learned of the Father, cometh unto me." I want to ask a question. What did Jesus come into the world to do? Let Jesus answer: "For I came down from heaven, not to do mine own will, but the will of him that sent me."—John vi. 38. In the next verse he tells us, "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." O what great comfort this is to every believer in Jesus! Drawn unto Jesus of the Father; taught of God! Jesus has said, "I will raise him up at the last day." Has Jesus the power to do this? Let us see what he says. "All power is given unto me in heaven and in earth."—Matt. xxviii. 18. The apostle Paul declared also that "There is no power but of God."—Rom. xiii. 1. Pilate could neither release Jesus nor give sentence to crucify him without the power were given him from above.—John xix. 11. Jesus designates those given him of the Father as 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 pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand."—John x. 27–29. I want to call attention here to the quotation that I have made of the twenty-eighth and twenty-ninth verses. I have quoted it *verbatim* as it reads in my Bible, while nearly all the Bibles or Testaments have the word "man" in these two verses, thus, "any man" in the twenty-eighth verse, and in the twenty-ninth verse the word "none" is made to read "no man." But, says one, this addition of the word "man" does not change the meaning of the Scripture any. I think it does, as it limits the power to man. As it reads in my Bible, "Neither shall any pluck them out of my hand," and "None is able to pluck them out of my Father's hand." This includes man, Satan, or the devil, and all the combined powers of unrighteousness, and agrees with the apostle's declaration when he says, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. viii. 38, 39. Well might the apostle ask, "Who shall be able to separate us from the love of Christ?" Having a Savior who has all power in heaven and in earth, every one who hath heard and learned of the Father is as sure of that inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for them, as that God is seated upon the throne of his own majesty and power.

Let us now turn to the seventeenth chapter of John, and read the prayer of Jesus to the Father, just before he was betrayed into the hands of wicked men to be crucified. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." The Lord by the mouth of the prophet inquires, "Can a woman forget her sucking child, that she should not have compassion? Yea, they may forget, yet will I not forget thee." The Lord has promised his believing children that he will be with them in all their trouble, and that he will not forsake them. Then is it not reasonable to say that God the Father would hear and grant this last prayer of his own Son, who came into the world not to do his own will, but the will of the Father which sent him? I think so, inasmuch as the Son had already glorified his Father, as he says, "I have glorified thee on the

(Continued on page 93.)

EDITORIAL.

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THE SABBATH.

SOME further questions having been proposed to us with regard to the Sabbath, upon which we presented some thoughts in No. 6, current volume of the SIGNS, it may be well for us to suggest in a brief manner one or two more considerations.

The question has been proposed, Does not the statement in Genesis ii. 3, "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made," show that the Sabbath day is still to be observed by men? Even though the Mosaic law concerning it be not binding upon us, still are we not under obligations to keep it because it was blessed and sanctified in the creation?

We in reply would call attention to the fact that there is not the slightest evidence that it was observed or commanded to be observed by any portion of mankind until after Israel came out of the house of their bondage in Egypt. In Exodus xvi. 23–29 is the next reference to a Sabbath, and then there is no injunction for any people to observe it save the Jews. The next reference is in Exodus xx.; and there, and in all other references, it is limited to the Jewish people.

We would also call attention to the additional truth that from Adam to Moses there were also sacrifices made; but this does not prove that sacrifices are still to be observed, or that they ever were commanded of any people save the Jews. The same is true of the Sabbath.

The only references in the New Testament to the creation Sabbath are the following. In John v. 17 Jesus said, "My Father worketh hitherto, and I work." He said this of the Sabbath, which the Jews had just accused him of breaking because he had healed the impotent man upon that day. The Jews were always accusing him of breaking the Sabbath. If language has any force, the Savior's words here mean that the Jewish idea of the Sabbath could have no place in his kingdom nor in the gospel dispensation. Observers of a seventh day Sabbath have relapsed into Judaism.

The only other place in the New Testament in which it is sure that the creation Sabbath is referred to is in Hebrews iv., and there it is clear that the apostle teaches believers that to them it was but a type of the rest which they have in Christ from the deeds of the law. Having the substance, they have no further need of the shadow.

Still farther, no rules are ever given by the apostles for the observance of the Sabbath day, its violation is never denounced by them, and Sabbath-breakers are never included in any list of offenders. Colossians ii. 16 seems to contain a decided argument against regarding the day by christians. The same is true of Romans xiv. 5, 6, and also of Galatians iv. 10, 11.

While the first day of the week is more than once referred to as one of religious observance, it is never once identified with the Sabbath, nor are any prohibitions issued in connection with the first day; while the omission of the Sabbath from the list of things to be observed by Gentile believers (Acts xv. 29) shows that they (the Gentiles) were regarded by the apostles as being free from all obligation in this matter.

Still another question has been asked us in regard to this matter. Why do the apostles allude to the first day if there is nothing sacred in regard to the day? We would say in reply to the above question that besides the places in the four gospels where the first day of the week is spoken of in connection with the resurrection of our Savior, there are but two places in which the first day of the week is spoken of by the apostles. One is in Acts xx. 7, and the other is in 1 Corinthians xvi. 2. In the first text the disciples are recorded as having come together to break bread upon that day; and in the second text believers are enjoined by Paul to lay by in store their liberality, as God had prospered them, upon the first day. There is not the slightest reference in either place to any peculiar sacredness attached to the day; and still farther, the Sabbatic idea (or the thought of rest from toil) is not hinted at. So far as these texts are concerned, they favor the idea of labor rather than of rest; and if there be any symbolism at all attached to the idea of the rising of the Savior upon the first day of the week, it is that of rising from rest to a life of activity and labor.

If anything is clear from the teachings of the apostles, it is clear, first, that for christians the seventh day Sabbath is abrogated, and no longer claims their regard. Second, that the first day does not take the place of the seventh day; and the idea of rest does not belong at all to the first day, but rather life, activity, labor and tirelessness.

We can see a very good reason why christians would meet for worship, and to attend to the affairs of the kingdom of Christ, upon the first day of the week during the first fifty years after the crucifixion, because the Jews were still under the law of the Jews as a nation, and therefore they must still observe the Jewish law of the Sabbath; but the thought of substituting the first day for the abrogated seventh day never once seems to have occurred to them. Certainly the apostles never enjoined a Sabbath day of any sort upon the churches. This was reserved, as Cardinal Gibbons has said, for the Romish Church in later years.

As christians were in the first place driven by circumstances to meet upon the first day of the week for worship, it was but natural that they should afterward continue the custom; but there never was any apostolic admonition requiring it. So far as all but convenience was concerned, any other day would have done as well as the first. There is no proof that the early disciples or apostles laid any stress at all upon meeting for worship upon the first day upon the ground that Jesus arose upon that day. In after years, when superstition abounded over vital godliness, and the Romish Church held the reins of government, laws concerning the first day began to be enacted; and the custom has continued to the present time, even in countries where Rome is not in power.

In our former editorial upon this matter we referred to a very able article upon this subject printed in the SIGNS during last year. It may be found in No. 43 of the SIGNS, printed October 24th. We submit these further reflections to our readers, and to those whose questions we have tried to answer.

C.

WROUGHT RIGHTEOUSNESS AND BROUGHT RIGHTEOUSNESS.

WE had indulged in a fond but ill-founded hope that our views on the distinction between the righteousness of God as an inherent and eternal perfection of Jehovah, and the righteousness of Christ's active and passive obedience to the law of God in doing and suffering what the law required of him as the Head and legal representative of his people, were finally understood by our readers; but such is not the case. In all candor we must acknowledge ourselves as much puzzled to comprehend wherein our brethren differ from us on the subject, as they seem to be in regard to what we have said of wrought and brought righteousness. It seems to be regarded by some of our brethren (for we have received many letters on the subject) as a new theory originated by us to show off how profoundly deep we could be in matters hidden from ordinary minds. Nothing was farther from our intention than the starting of a new theme of debate. When on our visit in Kentucky last fall we incidentally alluded to a very common expression, viz., that Christ had by his obedience to the law of God wrought out and brought in righteousness for his people, &c. In remarking on the subject at Versailles, Ky., we attempted to make a distinction between the righteousness brought in by Christ, and the righteousness of what he had done and suffered while here in the flesh. The former we considered as inherently and eternally identified with his divine nature as the Son of God and Head of the church, and that by which the church is made the righteousness of God in him; the latter consisting in his perfect and complete obedience to that law which he was made under when he was made of a woman, to redeem them that were under the law. Our remarks were without premeditation, perfectly incidental in our discourse. When brother J. W. Dudley wrote us on the subject we supposed that he had perhaps misapprehended our meaning, and we attempted to explain; but our effort to explain only seemed to mantle our views in still greater obscurity.

The remarks which we made on the subject in a former number, to which brother Wright alludes, viz., that the wrought righteousness of our Redeemer cleared his people from the condemnation of the law, and in that respect placed them where they stood in Adam before the fall, we in a subsequent number qualified, as bearing only in point of legal condemnation. We were as free from the condemnation and curse of the law by the wrought righteousness of Christ, as though we had not sinned; but not like Adam, liable to fall from that state of justification; because Christ had by one offering perfected forever them that are sanctified; but still a deliverance from the condemnation of the law and contamination of sin could not prepare us for heaven or spiritual things. It was in illustration of this point we alluded to our state in Adam before the fall; for his standing free from guilt, and consequently from condemnation, did not make him a spiritual man. Brother Wright in this agrees with us; for he says that the redeemed, must be made alive before they can receive the things of the Spirit. Now, if our brother will go one step farther, and say that in being so made alive the life of God is imparted to us, that that which is born of the Spirit is spirit, and that the Spirit that quickens dead sinners is God, he will fully admit all that we do or have ever thought of contending for on this subject, and his irresoluble questions will cease to perplex.

But let us examine these questions. The first of them is thought to oppose the idea that the obedience and sacrifice of Christ has so far delivered from guilt as to make the people of God as pure, upright, harmless and free from sin as Adam was before he fell. The question in brother Wright's mind is, Could Adam have died in that state? We reply, we think he could not. Neither do we believe that God's redeemed people, brought into that state of purity, can die. But we wish it understood that the redemption of Christ has

not purified the carnal nature of his children, so as to deliver from that corporal death which is to dissolve our connection with carnal nature; but these bodies of the saints which are made temples of the Holy Ghost shall by that Spirit which dwells in them be raised up from the dead, and then shall they be as pure as though they never had been defiled with sin; and in that state they can no more die than Adam could without sin.

The second question arising with our brother is, Could the stupendous plan of redemption have reached man if he had continued in primeval rectitude? We have no idea that God had provided any second or third way of saving his people. Had the way which he ordained to bring them to glory have failed, we cannot estimate what must have been the consequence. But we feel abundantly convinced that the whole history and condition of man was fully known to God before he gave to him his being. But if man had not sinned, we do not see how he could have stood in need of redemption. Truly he could not die, but in his native innocence there was nothing to be redeemed from; in that state he could enjoy all that Adam did enjoy, but no more. That state would not capacitate him for spiritual enjoyments.

Brother Wright has not found the terms, "wrought out righteousness," in the Bible. This is a good and sufficient reason for doubting the propriety of using them; but he will recollect we did not coin them; and it was our objection to the manner in which they are sometimes used that has led to all this discussion. The terms "wrought righteousness," and "to bring in everlasting righteousness," are in the Bible; the former in Heb. xi. 23, and the latter in Daniel ix. 24.

The passage in Hebrews speaks of those who through faith subdued kingdoms and wrought righteousness; and it gives us a clear and distinct idea of what constitutes wrought or worked righteousness, inasmuch as it is said in reference to what was performed by the children of God. So when we hear our brethren prefix the qualifying term, "wrought," to the righteousness of Christ, we understand them to restrict their meaning to the righteousness of what he did and suffered when here in the flesh. We do believe that he has wrought a righteousness for his people, by which he has delivered them from wrath; but we cannot consent to the theory that his wrought righteousness is all that belongs to him. The angel Gabriel told Daniel, "Seventy weeks are determined upon thy people, and upon the holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." That Gabriel spake of the advent and mediatorial work of Christ, we think none will dispute; and that he has finished transgression, made an end of sin, and made reconciliation for iniquity by his active and passive obedience, is equally clear and indisputable; what remains then is to determine whether he brought in or only worked out an everlasting righteousness. Will those who take the position that all the righteousness that he is said to have brought in was only that legal righteousness which the law required as a just equivalent for the sins of his people, tell us in what sense it is said that she has received of the Lord's hand double for all her sins? We understand the terms as used by the angel Gabriel to mean the same as where the accomplishment of the saying of Gabriel is accorded in these words, "Who hath abolished death, and brought life and immortality to light." What he wrought, abolished death; "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead."

Death was not abolished until Jesus had wrought his obedience to the precepts and suffered the penalty of the law; then in his triumphant resurrection he brought life and immortality to light; but through his obedience and death he abolished death, and destroyed him that had the power of death, &c.; yet his resurrection did not originate life and immortality; it only brought them to light, made them manifest; for both life and immortality did exist with Christ in God, and were given us in Christ before the world began. When we read, "This is the name whereby he shall be called, The Lord our righteousness," &c., we understand this to be his name; not merely the name of what he had done; and when it is said in the passage quoted by brother Wright. He is of God made unto us Wisdom, and Righteousness, &c., it cannot mean that he is, of his active and passive obedience, or by what he has done and suffered in incarnation, made thus to us; for he is of God made all things to us. But when it is expressly said that "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him," we think there can be no doubt that the righteousness of God is intended.

After all, the point may be settled thus. Had or has Christ any inherent, eternal righteousness as God, or as the mediatorial Head of his church, except that which the law and justice required and he rendered by his obedience and death? Or did he possess a righteousness with the Father before all worlds? If so, was that eternal righteousness included in the gift when God gave him to be Head over all things to the church, which is his body, the fullness of him that filleth all in all? And if it was, did he bring it with him, or leave it behind him, when he came in the flesh, and when we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth; and do we receive of it when of his fullness all we receive, and grace for grace? We say to brother Wright, and to all our brethren, examine this subject; try it by the unerring standard of truth, and if it will not bear that test away with it; but if it be sustained by the Scriptures, and what the Spirit teaches, hold it fast. It is worthy of consideration. May the Lord deliver us from all corruption and error, and lead us into all truth, for his name's sake.

MIDDLETOWN, N. Y., July 1, 1848.

POSTAL MONEY ORDERS.

BY a recent arrangement of the post-office department nearly every post-office in the United States is now a money order office for at least five dollars; and as it costs but three cents additional to obtain an order of not more than two dollars and fifty cents, or five cents for one not more than five dollars, or eight cents for one not more than ten dollars, and so on in proportion to amount of order, we request that all remittances be sent us by post-office money-order. You simply give the money you wish to send to your postmaster, and he will give you a money-order for that amount. You will inclose the order which he gives you in your letter to us; and if it should be lost in the mail you can get another one from your postmaster without additional charge. Please be sure to have the order made payable at Middletown, N. Y., and never at New York City, as that place is nearly a hundred miles from our place, and it puts us to considerable extra trouble and expense to get them cashed at the New York City office.

As will be seen from the above, an order for five dollars or less can be obtained cheaper than registering a letter, while an order not exceeding ten dollars costs but the same amount; and remitting by money order is a much safer way than sending by registered letter, as the postal department is not responsible for loss of registered letters, but money orders can be duplicated.

EXTRAORDINARY OFFER.

WE still continue our offer to send two *new* subscribers, and credit an old subscriber one year, for three dollars; but we *cannot* afford to send to *one new* subscriber, and credit an old subscriber one year, for two dollars. Please do not ask us to do it.

Any one who is already a subscriber is authorized to act as agent for us; and we will send the paper for the first year to any *new* subscribers they may send us at one dollar each, and they are entitled to retain the other dollar for their commission.

Under no circumstances can new subscribers send to us direct and get the paper for themselves for less than the regular rates.

(*Continued from page* 91.)

earth: I have finished the work which thou gavest me to do;" which work was the salvation of his people. "I pray for them [his disciples]: I pray not for the world, but for them which thou hast given me; for they are thine." "Neither pray I for these alone, but for them also which shall believe on me through their word." Here we see in this last prayer (that we have any record of) that Jesus prayed unto his Father only for such as the Father had given him. If Jesus has given a single precept, or God the Father a single commandment, that his believing children should pray for the eternal salvation of the world, or any not named in the Father's will, I am unable to find it in the Scriptures of divine truth. We are commanded to love our enemies, do good to them that hate us, and pray for them which despitefully use and persecute us.—Matt. v. 44.

The apostle Paul exhorted Timothy "that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and all that are in authority; [what for? that they might inherit eternal life? O no; but] that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior; who will have all men [all whom the Father gave to the Son] to be saved, and to come unto the knowledge of the truth." These are the same characters that are taught of God, and have heard and learned of the Father, that should thus pray. If the apostle Paul had been like many of the professed servants of God in this day of boasted reform, he no doubt would have prayed long and labored hard to convert the sorcerer Elymas.—Acts xiii. 8. But instead of praying for him, "then Saul (who also is called Paul), filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Elymas would indeed have been a good subject for many who are going about in this our day professing to be agents of the Lord, to help him convert sinners; but Paul, instead of praying for Elymas, pronounced the curse that should befall him.

Dear editors, when I wrote my last letter to you, and which appeared in the SIGNS, I partly promised you and the readers of the SIGNS that I would not be likely to trouble you or them with any more of my imperfect thoughts. As I said when I took up my pen to write the foregoing, the text was bearing upon my mind so that I felt I must write out some of my thoughts to find relief of mind. I suppose I am the most peculiar or singular creature that you ever knew. A text of Scripture seems to fasten itself in my mind, and I cannot get rid of it until I have written

some of my thoughts. Many times after writing I have committed what I had written to the flames; yet, strange as it may seem, when no mortal eye ever read a word of it, a peace of mind would follow. Some years ago I met with a few brethren and sisters, and told them of this fact, when a sister remarked that perhaps I had burned some of my best letters, and that the next one I concluded to burn not to do it, but send it to her. When I began writing I had no thought as to what I should do with this when written. After I had written the fourth sheet, and part of the fifth, the subject left me as suddenly as it came to me. I laid it away for several days, but the subject is gone from me; and upon reviewing it I find that I have left out so many words, and have so many disconnected thoughts in it, that if I had not written the text first no one could tell what I was writing about. My thought was to destroy it, and say it was a waste of time and paper, when it came to my mind what that dear sister had said to me about burning my letters; so I have concluded to send what I have written to you, and if you deem it worthy a place in the dear old SIGNS OF THE TIMES you can publish it. If the good Lord puts it into my mind to write, and I am guided by his Spirit to so write that even but one of the Lord's dear children is comforted, it belongs unto them. I have many friends and relatives who are readers of the SIGNS whom I never expect to meet again in this time world. Many of them hear from me only when I write through the SIGNS. It may be of some interest at least to some of them to know that I am still trying to keep the old landmarks in view.

If the dear brethren and sisters who read the SIGNS could but know my surroundings, how that I am cut off, as it were, from meeting and conversing with those who love the Lord out of a pure heart fervently, I know they would bear with and pity me. It is seldom that a Sunday passes but I think of the many dear saints who are gathering together for the purpose of worshiping God on that day, and listening to Zion's faithful watchmen proclaim the eternal truth of our God. While I am as one alone, in a desolate wilderness, I believe our God to be a God of purpose, and that he had a purpose in casting my lot in this part of the earth, and that I cannot go hence until that purpose is accomplished. Often do I try to inquire of the Lord if I will yet be permitted to pass out, and it once more be my happy privilege to meet with his dear children "where prayer was wont to be made," as in days past and gone. When I inquire of the Lord, Why am I in my declining days cut off from the blessed privilege of meeting with his children? it seems the only response is, "Even so, Father; for so it seemeth good in thy sight."

I know full well that the end of my appointed time upon earth is near. Pray for me, that my faith fail me not, is the desire of one who, if saved, will be saved through grace, and grace alone. Farewell.

J. H. YEOMAN.

WESTCLIFFE, Colo.

GOOD HOPE, D. C., Jan. 21, 1895.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—As nothing else seems quite so satisfying, so soul-cheering, as communion with the saints, and having no one to speak to, I often long to write to some one of the dear kindred in Christ. I much enjoyed your last kind letter, and have particularly desired to write to you since reading your two excellent letters in the *Monitor*. But words fail to express the satisfaction and comfort I have derived from them. They seem to have been written in so much tender and christian feeling. I have read them both a number of times; and while both are comforting and strengthening, I have especially been comforted by the one headed "communion of soul." I have read it again and again through blinding tears; for your tender words reach my aching heart, and you tell my own feelings so much better than I could tell them myself that I am made to rejoice. I have often been comforted by reading the sweet psalms of David. The thought occurs to my mind that if this sweet psalmist, who feared God and walked humbly before him, one so favored of the Lord, could be thus cast down and tempted, is it a wonder that a poor, weak, insignificant and wholly unworthy one like myself should be, who am so destitute of anything that is good or Christlike? While it is my greatest desire to be like him, the greatest wonder to me is that I am ever permitted, like David, to rise upon the wings of faith above these things. O yes, I know something of the experience of this sweet psalmist, both in his grief and in his joy. He is a companion to every poor, tried one. He had, it seems, many enemies, and often prayed for their destruction, that they might receive according to their wicked deeds. I do not question that he was right in this, for no doubt he wanted them destroyed, not merely because they were his enemies, but because they were enemies of his dear Savior. Do not we, too, sometimes feel like asking the Lord to break down, destroy everything that dishonors his name? Yet our prayers are not answered in this, perhaps, because we are not asking according to his divine will and purpose. It would seem best to us, but our ways are not his ways; and as high as the heavens are above the earth, so are his ways above our ways. I remember one time I was rashly censuring and reproving myself because I could not feel a disposition to pray for the eternal salvation of the whole world, when these words of the dear Savior came to my mind with much weight and force, "I pray not for the world, but for them which thou hast given me." I was made to feel easy, and have not worried about it since. If it is not the Lord's will to save the whole human race, he will not put it in the hearts of his people to pray for that end. And while the fervent, effectual prayers of a righteous man availeth much, all the prayers that ever have been or ever will be offered cannot add one to the number of God's family; yet we can but beg the Lord to cause our dear ones to know and love the truth. We are commanded to love and pray for our enemies; that is, as I understand it, we are to pray that their sin against us be not laid to their charge. Your article on "The law of forgiveness" is a heart-searching one indeed, and should be to us all. But O! if there be one who, like David, is daily and hourly being tortured by tantalizing, aggravating words hurled at him of an overbearing nature, would not it, in time of deepest agony, seem almost unbearable? Yet with the power of God's grace in the heart it is not impossible that even these things do not move us. But there are times when the soul cannot feel this sweet, restful and heavenly frame. It is then the soul is most deeply cast down, and the reproaches hardest to bear. Sometimes we are ready to bear all things, endure all things, and to kiss the rod in humble submission. Again, we shrink at every stroke. Surely the world knows nothing of the struggle that is daily going on in the hearts of the Lord's dear, chosen ones. Some, it seems, get along through this world very smoothly; and some who are Old School Baptists have told me that they would not care or feel hurt in the least if their children united themselves with the false, ungodly religionists of the world. Perhaps this is the right spirit, but this poor heart cannot say such things. But O! it does seem to me it would break my heart to see a dear child going after and indulging in things which seem to me so exceeding sinful. If I am wrong in this I wish to be reproved, and would take it kindly. But can we conceive of anything more dishonoring to God, and therefore more sinful, than false, Arminian religion? Then how can we say we do not care, do not feel hurt, if our dear children run after these things? Is it a wonder it would send a pang to our hearts each time we must see them start to such places? Can we imagine that this sweet psalmist could have felt easy under such circumstances? But ever feeling, even amidst the most bitter trial and anguish of heart, that God's grace is, and ever will be, sufficient for us, we are made to exclaim, "Why art thou cast down, O my soul?" yet the soul is cast down. How good and restful it is to feel that our sad afflictions are all blessings in disguise; that they are not chances which have happened unto us, but that they are of the Lord. How beautifully you speak of the soul being shut up unto this faith, which to have is to have all. How sweet and restful is such a state. But, as for me, I know I deserve to be chastened, and feel that these things are the many stripes with which those who know to do right, and do it not, shall be beaten. For years after the way was made so plain, and I was made willing, yet my fleshly feelings refused to walk in it, on account of earthly ties and oppositions. In other words I determined to be anything else but an Old School Baptist. Still I could be nothing else. I loved them dearly even then, and have not in any degree lost that love; yet I was striving to go with another society. I would try to excuse myself and console myself with the thought that there were christians in other denominations, and why could I not be satisfied there? But these words came to me with double force, "They that know to do right, and do it not, shall be beaten with many stripes." But I will not begin on my experience, for my letter is already too lengthy. But, if you can bear with me, I want to tell you of a dream I had about the time I first become deeply concerned upon the subject of religion; not that I think it will be profitable, but my experience reminds me of it. In my dream I thought there was a very great enemy pursuing me, and I was fleeing from it as fast as I could; but I was so tired and weary I could scarcely keep out of its reach. It was gaining on me, and coming so near I could feel its breath (for it seemed as a great beast with many horns); and as I felt exhausted, and almost giving up in despair, I came to a steep and rugged mountain. Behind and on either side was the enemy, and in front this great mountain, which no one could ascend. But just as I gave up all hope of rescue, I was lifted up and went up, up this rugged mountain, I knew not how; but I saw my hands, that they were torn and bleeding. I was taken up till I reached the top, where I was safe, and all was level, lovely and beautiful green pastures. I did not think it was heaven, only a place of safety, where the enemy could not come. I was so relieved and so happy I awoke rejoicing. I have my opinion of what this lovely place of safety meant, but would like to know your opinion of it. But instead of my hands, I have felt that it is my heart that has often been torn and bleeding. It has been many years since this dream, but it is as clear to my mind now as it was then. Though I did not see much of anything in it then, I have felt in my experience to have realized its meaning in full. Your last letter was a source of much satisfaction to me. I was glad to learn that my views and opinions met with your approval. I hope soon to see you at my home. I was glad you spoke of a desire to come, and of your intention to do so.

Yours in a precious hope,

ARAH ALDERTON.

LAMBERTVILLE, N. J., May 3, 1866.

DEAR SISTER HANNAH M. DRAKE:—I arrived home safely from meeting this evening. The rest of the family have gone to bed, but I do not feel like going, and am sitting here alone. It is nearly eleven o'clock. I have been reading the SIGNS, No. 8, and have been very much pleased with it. I have read over twice the letter from G. W. Staton. A great part of it seems to accord so much with what my own feelings have been for years past; and that hymn he mentions, 1033, Beebe's Collection, is the one that suits my case exactly, the first two verses in particular. How often they have been repeated over in my mind. When I read an experience like this I feel somewhat encouraged to find others who cannot tell when a hope first sprang up in their heart; but, like them, I have a hope, though small, that I would not part with for worlds. Then how appropriate the language of the third verse. If I knew a Savior's love would it be thus with me? The whole hymn speaks the language of my heart. When I read the experiences of those who have such a lively hope, and such a sense of the Savior's love, I feel discouraged, and almost think I know nothing about it. I enjoyed the meeting yesterday, and thought in time of the sermon that I would like to offer myself to the church; but when the opportunity was given my heart failed me, for I felt as if I would be going in my own strength. I felt that all my times were in his hand, and all events at his command, and that his time had not come yet. I felt that I could not tell anything that would satisfy the church to receive me; but after I saw Elder Hartwell, and he spoke to me about it, I felt regret that I had not made the effort. O may I be enabled to say, Not my will, but thine, O Lord, be done; and my prayer is that he will make me willing in the day of his power.

Somewhere about two years ago I was working in the garden, when baptism was the subject of my thoughts; but I felt as though it was not my privilege. Then the words of the prophet Elijah came so forcibly to my mind, "Why halt ye between two opinions?" that it almost appeared that some one had spoken to me. Since that time my mind has been more impressed with a sense of my duty. O! if I could only feel it my privilege. I thought I would read a chapter in the Testament, and opened to my favorite one, the seventeenth chapter of John. This brings to my mind how much comfort I had in reading this chapter a little more than a year ago. I was cast down all the forenoon, when it appeared to me that I must read Christ's prayer for his disciples, which I did, and O how beautiful it appeared, and how full of grace and truth. O how I long for the time of the association to come. I enjoyed the one last year very much.

It is now one o'clock, and I must retire.

A. E. BAINBRIDGE.

(See obituary on this page.)

STONY CREEK, Conn., Feb. 3, 1895.

DEAR KINDRED IN CHRIST:—I have been much edified and strengthened to-day in reading one of J. C. Philpot's sermons on the text, "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."—2 Tim. i. 7. I find in it so much of christian experience that the revelation seems like the bubbling of springs in a desert land, unfolding to my hungry soul such beauty and love that I would I could tell the half of the precious things to the dear children with whom it has been my privilege to meet from time to time. At the last association held at Warwick, N. Y., it being the thirtieth anniversary of my meeting with this dear people, there was a feeling of loneliness, the missing of old and familiar forms and faces, which impressed me with a solemnity greater than I had ever experienced before. While I enjoyed the meeting it was not until after my return home that the blessing followed or was received, and for nearly a week I was in the enjoyment of great love and peace of mind that is seldom my lot to enjoy; like the distilling of dew upon the tender herb, so gently did it fall, refreshing and filling my very being with joy unspeakable. Looking backward all these long years, isolated as I have been from the church and the company of the dear kindred, there have been seasons of experience so varied that I have often wondered were there any like me. A deeper sense of unworthiness growing with my years often causes me to cry for deliverance. O how precious have been the seasons, indeed milestones along life's pilgrimage. Such a one has come to me this day. It takes a higher power to lift us out of self and keep our feet in the narrow path. Our poor, sinful hearts are ever leading us astray, and we continually need to look to the author and finisher of our faith for grace to help in every time of need, and listen for that still, small voice that cannot be mistaken by those who have been reedeemed by his precious blood. Could I always feel as now, doubts and fears would flee away; but it is through much tribulation that we enter into rest. After the storm the sunlight appears more beautiful and glorious. So I feel it is good to trust in the Lord at all times. He knoweth our frame, he remembereth that we are dust, and he is able to keep in perfect peace those whose mind is stayed on him. That I may be so kept is the desire of my heart.

Very sincerely yours,

SARAH J. CLARK.

BACK NUMBERS.

OUR supply of back numbers being about exhausted, we have now discontinue sending them to new subscribers unless especially requested to supply them.

CRUDEN'S CONCORDANCE.

TO MOST of our readers the above mentioned book is too well known to need any introduction or a description by us. While many of the Bibles have a Concordance appended, they are generally so condensed or abridged as to be of little or no use. Cruden's Complete Concordance, however, enables one to readily turn to any passage of Scripture of which they can call to mind two or three words, and in our opinion is the most complete and convenient as a reference book of any published. In addition, it contains many other aids in studying the Bible, as may be seen by reference to advertisement on last page. Remember, both the books there mentioned are CRUDEN'S COMPLETE.

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

Lewis B. Ford, Mass., 1, Miss Susie E. Wright, Va., 1, James Elder, Ill., 1, Jesse Bussey, Iowa, 2, Mrs. Phebe Broome, N. Y., 1.—Total, $6.00.

MARRIAGES.

MARCH 12th, 1895, at the bride's residence, in Cecil Co., Md., by Elder E. Rittenhouse, Mr. James Redgrave and Miss Agnes, only daughter of the late Wm. M. Frazier.

OBITUARY NOTICES.

DIED—At the home of her daughter, Mrs. M. R. Perrigrine, in Corning, Iowa, Jan. 3d, 1895, **Mrs. Margery M. Hanna,** aged 73 years.

She was born in Lancaster Co., Pa., July 15th, 1822. Her maiden name was Hanna, and her parents were members of the Old Baptist Church at Rock Springs, Pa. In early life, I do not know the date, but it was at God's appointed time, he called her by his grace, and she was joyfully and gladly received by his church, and baptized by the pastor, Elder Thomas Barton. Her seat in the church-house was thereafter always filled in their weekly meetings. Great grace was upon her, whereby she was enabled by a well-ordered walk and conversation to make her calling and election sure to all her brethren. She was of a meek and quiet spirit, but firm in the faith. In the church, her home and the neighborhood she was known as a peacemaker.

She was married Jan. 19th, 1853, and with her husband went to Ohio, and afterward removed to Iowa. She leaves three children. May God comfort them. She had been many years a widow. For her to live was Christ, and to die was gain.

M. E. CARTER.

STUCK, Washington.

DIED—Jan. 27th, 1895, at the residence of her son-in-law, brother J. P. Holcomb, near Lambertville, N. J., my dear sister, **Mrs. Ann Eliza Bainbridge,** in the 83d year of her age.

It is said in the last chapter of Proverbs, "Who can find a virtuous woman? for her price is far above rubies." She was indeed. Her children did arise and call her blessed; so also did the church of which she was a worthy member for twenty-nine years. She was indeed a mother in Israel. She delighted to hear the gospel preached and the sovereignty of God proclaimed. She always filled her place, unless providentially hindered. She loved to read the Scriptures, and took them for her rule of faith and practice. In the evening she read several chapters in the gospel by John, and retired with the family as well as usual. The next morning, when partly dressed, she sent for her daughter to come upstairs. She went up immediately, and saw her mother fanning for breath. The daughter said, "We will send for the doctor." The mother replied, "It is no use; it is no use," and died as though falling asleep.

She leaves four daughters and two sons, with their companions and children, to mourn their loss; also four brothers and one sister. She was the eldest of eleven children. Her race is run, and her victory won through her dear Redeemer. Her membership was with the Second Hopewell Church, at Harbourton, where a large assembly of relatives and friends met and heard a very able discourse by Elder Wm. L. Beebe, from 1 Thessalonians iv. 13–18.

HANNAH M. DRAKE.

(See communication on this page.)

SISTER **Susan Ridley** departed this life March 4th, 1895, about three o'clock a. m., at her residence in Shawnee, Johnson Co., Kansas, aged about 72 years.

Mother Ridley's maiden name was Susan Fitzgerald. She was married to brother Simon Ridley about the year 1842. There were born unto them eight children, six of whom survive her, two having died in infancy. Sister Ridley was born in Williamson Co., Tenn., and was married there, and lived there until 1879, when they moved to Kansas. Mother Ridley professed a hope in Christ about the year 1859, and was baptized in the fellowship of the Primitive Baptist Church by Elder J. King. She lived a faithful and consistent member of the church, always filling her seat in order, and died as she lived, in peace with God and with her brethren. She was a kind and affectionate companion, a loving and tender mother, a good and kind neighbor, and her house was a home for all who visited her, especially her brethren and sisters of like precious faith.

She leaves to mourn their loss an aged husband, six children, many grandchildren, with the church and many friends. Her funeral was attended on Wednesday, the 6th, in the church-house at Shawnee, Kansas. The writer, with Elder Davenport, tried to speak words of comfort to the friends and sorrowing ones from Revelation xix. 7; after which her remains were placed by tender hands in their resting place in the beautiful burying-ground near Shawnee, to await the blessed resurrection of the redeemed of the Lord unto eternal glory.

S. P. SMITH.

James S. Farmer, son of Andy and Betsy Farmer, was born in Sequatchie Co., Tenn., Dec. 26th, 1818, and was married to Miss Susannah A. Griffith, daughter of David M. and Mary A. Griffith, May 6th, 1852. After a very useful and eventful life of 74 years, 7 months and 21 days, he died of paralysis of the throat, August 17th, 1893.

Brother Farmer leaves an aged and devoted wife and four children to mourn their loss of a loving husband and a kind and affectionote father. May the same christian fortitude and loving obedience to their heavenly Father be manifested in them, and console them in this their sad bereavement, as was manifested by their dear father through his whole life, and especially during his last illness.

Brother Farmer moved from Sequatchie Co., Tenn., to Boone Co., Ark., in 1871, where he lived until 1889, when he moved to Coke Co., Texas, and thence to Coleman Co., Texas, in 1892, where he lived until death, as above stated. He was baptized in 1866 by Elder George Walker, and was ordained and served as a Deacon of Bethlehem Church, Sequatchie Co., Tenn., for several years, being always faithful to that trust imposed by the church, thus declaring his love for his brethren and his fidelity to the cause of Christ. O how painfully and forcibly do we realize the fact that in the death of brother Farmer the Horde Creek Church, of Coleman Co., Texas, has lost one of

its most devoted and faithful members, and the county one of its best citizens.

Brother Farmer was a kind and dutiful husband, a tender, loving and affectionate father, a good neighbor, given to hospitality, a strong believer in the Bible doctrine of the inability of man to save himself from that death incurred by the disobedience of Adam, and hence an uncompromising advocate of salvation by the grace of God, through the redemption that is in Christ Jesus, effected by his righteous life, obedient death, and glorious triumph over death and the grave.

GID GRAHAM.

"A GOOD name is better than precious ointment; and the day of death than the day of one's birth."

These words, I believe, are peculiarly applicable to the life and death of our precious brother, **E. C. Trussell,** who departed this life Jan. 21st, 1895, at the home of Mr. Wm. Humphrey, near Snickersville, Loudoun Co., Va., at the age of 62 years and 5 months.

Brother Trussell had no home of his own, having never married; but for many years he found a home and kind friends with brother Moore, of this county, until a few years ago, when brother and sister Moore moved to the house of Mr. Humphrey, their son-in-law, brother Trussell accompanying them, and where he spent his last days. He suffered a lingering illness with consumption, with many dark days, wherein his faith was sorely tried; but before the end came the clouds dispersed, the bright Sun of righteousness shone upon him, and not only willingly but gladly he received the final summons. All that kind hands could do was done for his comfort.

Brother Trussell was at one time identified with the New School Baptists, but not finding a home and his Savior there he left them; and after wandering around for awhile in the unsuccessful search, he was led to his Father's house and to his kindred in Christ. He was baptized in the fellowship of the Ebenezer Church in 1866, by Elder R. C. Leachman. My intimacy with brother Trussell for nearly nineteen years has enabled me to know him so thoroughly, and to become so familiar with the workings of his mind and the feelings of his heart, and his walk and deportment in the church and in the world, that should I write as I feel it might perhaps seem like fulsome praise. Suffice to say that his brethren who knew him, and the world of friends and neighbors, looked upon him as an example of the true christian man. A gift of discernment and discrimination, a clear understanding of the doctrine and order of the gospel, made him a very useful man in the church. His gentle manners, his guarded language, his carefulness of the feelings of others, and his fear of offending especially his brethren, as well as his uncompromising love of the truth, his deep, rich gospel experience keeping him meek and lowly like his Master, all endeared him to his brethren. The Scripture quoted at the head of this article, selected by him to be used at his funeral, seems to apply to him in living and in dying. He had a good name among his fellow-men, and his faith was in that Name in which he was called to trust; and the day of his death saw his final discharge from all his warfare, and his entrance into everlasting peace and rest. A few months before his death, by the unanimous voice of the church, he was chosen Deacon.

He leaves two brothers, I believe, and one sister, of his immediate family, and his brethren in Christ, to mourn their loss; and indeed we miss him sadly. May God have mercy upon us; and where he removes faithful witnesses to his truth may he raise up others to fill their places, to the glory of his great name.

J. N. BADGER.

ALDIE, Va., March 12, 1895.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, MARCH 27, 1895. NO. 13.

CORRESPONDENCE.

THE COTTAGE IN A VINEYARD.

BELOVED KINDRED IN CHRIST JESUS:—My heart is drawn toward you because of the grace of God that is in you. Your hope and joy is in the truth as it is in Jesus; and as I am made to witness this I cannot but love you for the truth's sake, which I humbly believe has been implanted by the Holy Ghost in my heart, and which we are assured by the inspired testimony shall be with us forever. It is a wonder of Jehovah's sovereign grace that such mortals as we are have been called to know the kindness and love of God our Savior. We are, I am sure, ready to confess that there were no good works of ours to induce the bestowment upon us of the tender compassion of the everlasting God; but all the love and mercy that our guilty souls have tasted has flowed unto us according to the good pleasure of the God of our salvation, according to the eternal purpose which he purposed in Christ Jesus our Lord. Since the time that my heart was first exercised about eternal things I have been a wanderer. Oftentimes I have felt it was in a solitary way; that I was isolated and alone; that there could be none of the dear children of God just like me. Then also I have found quiet resting places that the Lord our Shepherd has provided for even a poor sinner like me. Most sweet and refreshing have these resting places been. The precious promises of God, the blood and righteousness of our Redeemer, the blessed covenant of grace, have been the sanctuary of my wayward soul. In these precious retreats which the Holy Spirit leads the ransomed flock into, my poor, tired soul has been indulged to find moments of sweet, reviving repose. The Comforter has taken of the things of Jesus and spread a table for me, and I have feasted upon the riches of God's grace. O how gracious the Holy Ghost has been! Thus nourished, refreshed, and my strength recruited, I have again been called forth to pursue my way; and now after some years in the house of my pilgrimage I confess with Abraham that I am "a pilgrim and a stranger on the earth." David speaks for all Israel before God, "We are strangers before thee, and sojourners, as were all our fathers: our days on earth are as a shadow, and there is none abiding." In my wanderings I have come upon some strange scenes, full of instruction; and yet for all these I find I am a learner yet, unskilfull, and apt to go astray. A short time ago as I roamed abroad pondering upon the ways of God as manifested in the vicissitudes that my soul has undergone, I came suddenly upon a scene that attracted my attention. As I drew near my heart became the more interested. It was a field with a fence about it. Finding a gap in the hedge I cautiously and prayerfully entered. Here I have been roaming, exploring, and pondering, and my cogitations have much troubled and grieved my spirit. As I am yet stayed upon this spot, and the vision of it all is impressed upon my heart, I will unbosom to you, dear children of God, the burden of my meditations. That I may not keep you in farther suspense you will find a record of this place in Isaiah i. 8. "The daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a beseiged city." As I have been musing over this picture I have felt that in my own life there has been verified that which is here represented. Then again I have looked abroad upon the church of Christ, and have seen that there are times with her that may in truth be said, "The daughter of Zion is left as a cottage in a vineyard." Had you looked upon this spot some time ago quite a different scene would have met your gaze. Then the prospect was delightful, but now desolation and loneliness is spread over all. Ah, as I look upon the forsaken cottage, I mourn in my complaint and make a noise, and my weary heart is sighing, "O that I were as in months past, as in the days when God preserved me." You are interested to know some of the particulars of the history of this vineyard with its deserted cottage. I should like to tell you the story, but feel I cannot tell you all; much of it is past telling. O! could you have visited the vineyard in months past, how glad your hearts had been. Then the charming, inspiring voice of our beloved Savior was heard therein, the vines flourished, and their tender grapes gave a goodly smell, while this poor cottage was made cheerful with the gracious presence of the Keeper of the vineyard. I told you awhile ago that as I was contemplating this scene I felt that in the Lord's dealings with my soul there is reflected both this cottage and the vineyard. From the neglected appearance of everything I need scarcely tell you that "mine own vineyard have I not kept." O! I have made a wretched husbandman in all my attempts to keep my own vineyard. Ah, I now see to my soul's grief that the misery, wreck and ruin everywhere staring me in the face is of my own procuring. As from afar there comes to me a voice that I know, saying, "Thy way and thy doings have procured these things unto thee: this is thy wickedness, because it is bitter, because it reacheth unto thine heart."—Jer. iv. 18. O Lord, have pity upon a poor, sinful worm. I have heard thy speech, and am afraid. O Lord, revive thy work in the midst of the years, in the midst of the years make known, in wrath remember mercy. Come then, ye poor and afflicted daughters of Zion, and wend your steps with me amidst the vines of my vineyard, and I will tell you my story. Let me reherse to you a little of the early history of this vineyard. These vines, as you see, are planted in a very fruitful hill (Isaiah v. 1), called in the song of Moses "The mountain of thine inheritance, the place, O Lord, which thou hast made for thee to dwell in, the sanctuary, O Lord, which thy hands have established."—Exod. xv. 17. O could there be a better spot than this sanctuary for poor sinners to live and to flourish? "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. 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." In this hill of the Lord, Jehovah's palace, his temple, is founded. Every whit of it speaks forth his glory. The Lord has commanded the blessing here, even life forevermore. In this very fruitful hill the grace and truth of God is revealed, flowing in living streams to the poor and needy, through the righteousness and atonement of the Lord Jesus Christ. This very fruitful hill is nothing less than the good pleasure of Jehovah's will, the eternal purpose which he purposed in Christ Jesus our Lord.—Ephes. i. 5; iii. 11. Yes, this very fruitful hill is the eternal love of the Father, Son and Holy Ghost. O how fruitful is this hill! The eternal purpose and love of the everlasting Jehovah was fruitful in electing his people in Christ Jesus before the foundation of the world, blessing them with all spiritual blessing in him. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ."—Eph. i. 3–12. Ah, before the Holy Spirit experimentally and vitally brought me to this sacred place I felt I was as a root out of a dry ground, a miserable, vile wretch, for whom I feared there could be no mercy from the high and holy One that inhabiteth eternity. The Lord taught me to feel that I was a vile, worthless brand, fit only to be burned up in the fire of the wrath of the almighty God. I felt to be already in that fire; but his own gracious and powerful hand plucked me as a brand from the burning and brought me to this "very fruitful hill." The Holy Spirit brought me to Jesus, the Savior of sinners; thus by a miracle of grace he planted me in this inclosure, and caused even a poor, vile sinner like me to flourish and to rejoice in salvation, in the sure mercies of David. My vines then brought forth tender grapes, which gave a good smell; love and joy and praises to the Lord were brought forth by the Spirit in my soul. Ah, then I believed that the Keeper of the vineyard delighted in me, and that he himself accepted and did eat my pleasant fruits brought forth beneath his smiles and under his own merciful and heavenly husbandry. In those days of my first love I used to sing without a faltering note, "My beloved is mine, and I am his."

"From me he never will remove;
He's mine by faith, I'm his by love;
By oath and vow our hearts conjoin;
Thus I am his and he is mine.

"I am his guest, and he's my food;
I'm his by price, he's mine by blood;
He's my strong elm, and I'm his vine;
Thus I am his and he is mine."

O is not the Redeemer the chiefest among ten thousand, the altogether lovely one? Precious Jesus!

"While we are held in thy embrace,
There's not a thought attempts to rove;
Each smile upon thy beauteous face
Fixes and charms and fires our love."

Ah, ye dear ones that listen to my story, even now as I think upon those delightsome days of my spiritual youth, and of my espousals to the Lamb of God, I mourn over my degenerate estate, and in my heart's yearnings I cry, "Return, I beseech thee, O God of hosts; look down from heaven, and visit this vine." This story of this cottage and the vineyard is a divine mystery, yea, such a mystery, it will ever remain hidden from the world of the ungodly. And while I have contemplated the former and present estate, and the times that have passed over me, my cogitations have much troubled my heart.—Dan. vii. 28. Ah, though I cannot now see the fair countenance of my Savior, the owner and husbandman of the vineyard, and have sometimes feared he would never cause his face to shine upon me again, and that he had given this vineyard over to perpetual desolations; yet I think at times (though he hideth himself that I cannot behold him) he cannot be far off. Perhaps "He hideth behind our wall," and will in due time appear and have mercy upon his heritage, against whom he hath had indignation so long a time. His voice has entered the solitude of my wanderings, saying, "Yet I planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?"—Jer. ii. 21. His words have cut me to the heart, and have brought all my foolishness to remembrance. I blush and am filled with shame over the sad plight of the vineyard. Yes, those words, "How then art thou turned into the degenerate plant of a strange vine unto me?" have stirred my poor soul to its depths. "I am a desolate wilderness, and mourn unto my God."—Jer. xii. 11. "I planted thee a noble vine, wholly a right seed." In my flesh I know there is nothing noble and nothing right. As I look back to the rock whence I was hewn, and to the hole of the pit whence I was digged, I feel I have nothing in the flesh whereof to glory before the Lord. I acknowledge I am a vile sinner, that I was dead in trespasses and sins, a child of wrath even as others. A Syrian ready to perish was Abraham, the father of us all; and I was ready to perish in the land of Assyria, and an outcast in the land of Egypt. While in this low estate the almighty and gracious hand of Jehovah took hold of me.

"How sovereign, wonderful and free
Is all his love to sinful me!
He plucked me as a brand from hell;
My Jesus has done all things well."

"Thou hast brought a vine out of Egypt."—Psalm lxxx. 8. But you are inquiring, How is it that the Lord saith it was "a noble vine, wholly a right seed?" I do not marvel at your questioning me thus when you witness the ignoble and degenerate condition of the vines in this vineyard. It is a divinely wondrous mystery, and in my present languishing circumstances how unequal I feel to set it forth in truth. Ah, for a long time the clouds have rained no rain upon me, and in the night seasons of my soul I have felt no dew to distill upon my branch. My heart is smitten and withered like grass under the chastenings of the Lord. How then can I tell you that I was a noble vine, wholly a right seed? I should be dumb, and nevermore mention it, only that his voice, that my soul knoweth, saith, "I planted thee a noble vine." O! there is a little hope in my heart that his seed remaineth in me, and that he will yet return and visit this vine. That which constitutes a noble vine is a sinner called by grace, one in whom is the Spirit of Christ, who is a partaker of the divine nature. Such favored sinners are Jehovah's excellent ones, in whom is his delight. Yes, these are heaven's nobility; yet the world knoweth them not, for it knew not our Redeemer, the Prince of glory. The Lord says, "I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." These are the children of the promise, and are counted Christ's seed. They are born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. These vines then that are "wholly a right seed," are the seed of Christ; and in him, the true and living Vine, they are the seed which the Lord hath from eternity blessed with all spiritual blessings in heavenly places in Christ Jesus, according as the Father hath chosen them in him before the foundation of the world, that they should be holy and without blame before him in love.

"The chosen people were of old pure in
Jehovah's sight,
And never did he them behold but with
a vast delight.
O with what pleasure he surveyed the
highly favored train,
Saw Jesus and his honored bride in perfect splendor shine."

Though I have touched upon this divine and melodious strain, I feel as I cast my eyes upon my present degenerate state that such notes are too high for me to sing. O! it is a strange and bitter story to relate to you the answer to that heart-searching question of the Lord our God, "How art thou turned into the degenerate plant of a strange vine unto me?" How can you have fellowship for me if I tell you of my shame and folly that has brought my vineyard into such a woeful plight? But I cannot refrain, for it seems I might find some relief to my sad, sad heart if some one would but listen to me.

When first the Lord planted me in this very fruitful hill I enjoyed a season of fruitfulness. I did indeed! My soul was filled with love and adoring gratitude to the glorious Lord. Such seasons this vineyard of mine has many, many times been blessed with under the tender care of the Comforter; but these times of prosperity have declined, sometimes gradually, and sometimes in a moment; and adversity has set in, but surely there has been no such adversity as that which now has brought my vineyard into such desolation. Ah, my pride and self-wisdom have been my ruin. Instead of living in sweet confidence upon Jesus Christ and him crucified, and looking to the Holy Spirit to minister to my needy soul the riches of God's grace, I thought I could keep and dress my own vineyard, and add other adornments than those with which the heavenly Husbandman had decked this vineyard. These vain thoughts lodged within me; and the Lord, who is a jealous God, knowing the naughtiness of my heart, said, "Because thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength, therefore thou shalt plant pleasant plants, and shalt set it with strange slips: in the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; but the harvest shall be a heap in the day of grief and of desperate sorrow."—Isaiah xvii. 10, 11. I have been foolish, like Israel of old. They vainly imagined they might better their estate by borrowing customs and notions from the aliens, till at length they fell to practicing the abominable idolatries of the uncircumcised nations that surrounded them. "Hear, O heavens, and give ear, O earth; for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me." The only principles that yield health and prosperity to the vineyard of the Lord, are such as spring from Jehovah's sovereign grace. If then "Grace fills the garden of the Lord with blooming joys from heaven," is it any marvel that my heavenly joys have declined when I have attempted to introduce my own fleshly works and inventions into the husbandry of this vineyard? The Galatian brethren began in the spirit, and ran well; their vineyard flourished while Jesus was their only recognized keeper. But when they thought to be perfected by the flesh, instead of perfection their "blessedness" vanished.—Gal. iv. 15. So it has befallen my vineyard. Fleshly works and carnal doctrine, yea, anything that is contrary to sound doctrine, introduced into the vineyard, no matter how pleasant these plants may appear, they are strange slips, and will in due season only mar the beauty of the vineyard of Jehovah's grace, and bitter will the harvest be. "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." When churches suffer the introduction of strange slips, unregenerate persons, worldly devices, practices, doctrines, then like poor me their vineyard before long will be in a sad plight. Had anyone told me after I trust the Holy Spirit first led me into the doctrine of the covenant of grace, and feasted me upon the doctrine of eternal love, election, predestination, effectual calling, particular redemption, and the preservation of all the redeemed unto the inheritance of eternal glory, by the gracious work of the Holy Spirit in their hearts, that I should in any degree think that any thought or work of mine could add to the work of God, I should have been indignant. In those days my vineyard flourished; daily, hourly, the Savior walked in the midst of the vineyard; his presence I felt, his tender care, his smiles, his kind sayings, made my heart rejoice, and I could sing in those days, "I am my Beloved's and his desire is toward me." Arminianism in all its hues and shapes I detested, and I thought no such thing would ever be discovered in me. I imagined I was entirely free from such vile, God-dishonoring, creature-exalting principles. But I had to learn that my fleshly heart is deceitful above all things, and desperately wicked. I became proud, elated somewhat. I thought I stood so well and was so firmly founded upon the truth of the doctrine of the grace of God, that I should never degenerate in thought or word or deed from the truth. O that I had given heed to the counsel of the apostle Paul, "Let him that thinketh he standeth take heed lest he fall." I can see, dear children of God, that I became lifted up with pride in my knowledge of the doctrine of Christ. I thought I certainly know something, and a great deal more than many of the folks around me. I said within myself, I am rooted now in the truth, and see no fear of doubts and fears approaching me. One day I thought, With my knowledge of the Scriptures how can I have any doubts? I shall never be at a loss, let come what will. It is with trouble of soul that I relate these things to you, beloved of God. Ah, I have been and am a miserable, vile wretch; and yet I will confess I feel a sweet hope to which I cling, and which holds me up, that I am a monument of grace, a sinner saved by Jesus' blood. Well, at the time about which I am now endeavoring to tell you, when I thought I knew so much, I had thoughts invade my soul, that it did not matter much if I did indulge myself in the lusts of my flesh; for I said to myself, God has loved me from everlasting, and

I will rest in his love. He knows all my sins, past and future. I cannot add to their number; and in the covenant ordered in all things and sure the Father laid them all on the Lamb, and he has atoned for them, and they will never be charged against me. I will not utter the presumptuous and awful thoughts that I had. Many of these plants were pleasant to my vile flesh, but they were stange slips, and desperate grief and sorrow was my harvest. As I pour forth the story of the woes of my vineyard, may it be an example of warning to you. The Lord by his gracious, but unseen, and at that time unacknowledged power, kept me from outwardly living after the flesh; but my thoughts, O! these vain, vile thoughts, noxious seeds, vile weeds, wild vines, seem to spread themselves all over my vineyard. The days and moments of my life were pestered with them, my flesh lusted after them, and from my spirit my joy and my happiness declined, my communion with the Lord seemed cut off, and I after the inward man felt as though a pining sickness were wasting away my life. The cottage was left. Ah, I need not tell you the consequences. As you gaze around upon my vineyard it will tell you its own story. You see it is all grown over with briers and thorns which have sprung up, and I find it is beyond my strength and skill to keep them down out of sight. Through those gaps in the fence the wild boar out of the woods has entered, and has so ravaged and wasted my vineyard that I have been brought well nigh into utter despair. Alas! I am such a wretched husbandman, I am sure I can never repair the damage of that ruthless beast of the field. If my longed-for Savior would only return and take up his abode in the lonesome cottage, then soon this vineyard would flourish again. Some of you, babes in grace that are yet upon the breast (Isaiah xxviii. 9), may look with astonishment upon this scene of degeneration, and in your hearts are yet inquiring how it all came about. O that I could tell you in simplicity, and that you might be instructed by my story. Of our beloved Savior it is written, "His mouth [palate] is most sweet."—Solomon's Song v. 16. When therefore I was found bringing forth such fleshly, wild, sour grapes, I became as a degenerate plant of a strange vine to him.—Jer. ii. 21. In my degenerate state outward forms have been attended to, prayer and praises have been upon my lips, but somehow, I could not tell how, my heart seemed unmoved, as though it were dead to vital, spiritual religion. All such mere lip services are unpalatable, sour grapes, to the dear Savior. "His mouth is most sweet." Only those clusters of the vine that are brought forth under his own heavenly husbandry are sweet unto him. "From me is thy fruit found."—Hosea xiv. 8. "He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."—John xv. 5. I feel, dear children of God, that the Lord in his chastenings has given me over to well nigh utter desolation, or such abounding evils could not so assail and abound in me. Hear what the God of Israel saith, "And now, go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down; and I will lay it waste; and it shall not be pruned nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it."—Jer. v. 5, 6. This was spoken concerning typical Israel; and during the small moments that Jehovah hid his face from them, and the cottage was left in the vineyard, disorders, evils and miseries abounded throughout the land. Then also the alien nations on every side plucked and vexed and wasted them exceedingly. "Upon the land of my people shall come up thorns and briers, yea, upon all the houses of joy in the joyous city: because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens forever, a joy of wild asses, a pasture of flocks; until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field."—Isaiah xxxii. 13–16. I found when my beloved Keeper had withdrawn himself and was gone that my vineyard was uncared for; it was neither pruned nor digged, and the "strange slips" that I had brought into the vineyard grew rapidly, and overran the vines that are the planting of the Holy Spirit. The fruits of the Spirit, such as love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, seemed to be choked out of existence by those wild, strange, speculative doctrines that in my carnal inquisitiveness and reasonings I had searched out and invented. Pleasant plants I thought them to be, but sour grapes are what they brought forth. Only in the outmost and uppermost branches of the true vines, out of the reach of the boar out of the woods, and all the enemies of my vineyard, a few of the sweet grapes could be found. Ah, as I wander around in my destroyed vineyard, my soul desiring the first ripe fruit, I stretch forth my hands after these "gleaning grapes" (Isaiah xvii. 6), and as I,a poor sinner, am suffered to glean and taste these few remaining grapes, I feel my bitter lot is sweetened, and I indulge the thought that Jesus will again return and visit this vine. Briers and thorns sprang up, as I have told you, in my vineyard. This, as I now know, is always the result when we neglect through the Spirit to mortify the deeds of the body and live.—Rom. viii. 13. As my self-consequence and letter knowledge of the doctrine of Christ had led me on to a very fleshly state of mind, briers and thorns everywhere appeared. I was astonished. I little thought that such things were in me. "He made me feel the hidden evils of my heart." While I was living in sweet dependence upon, and in hourly communion with Jesus, his teaching was the mattock continually digging, and keeping under, in subjection, the lusts of my flesh.—Isaiah vii. 25. Then they were all hidden. But O! I have learned I am vile; I am the chief of sinners. As I look upon these briers and thorns, evil thoughts, &c., spread all over, I say to myself, Can the Spirit of God dwell in such a sinner like me? Instead of my vineyard having the smell of the field that the Lord hath blessed (Gen. xxvii. 27), I fear at times that the Lord hath rejected me, and I am nigh unto cursing, whose end is to be burned.

That wild beast, the devil, has made dreadful havoc by his inroads into my vineyard. While I lived by faith in sweet confidence in the covenant ordered in all things and sure, I was so hedged about that Satan could not touch me.—1 John v. 13. I felt by faith that I was "fenced in with Jehovah's shalls and wills, firm as the everlasting hills." Then I was lowly in my own eyes, and the lovely Savior was the exalted One. We read that Satan answered the Lord, and said, "Doth Job fear God for naught? Hast thou not made an hedge about him, and about his house, and all that he hath on every side?" He had tried every side, and found Jehovah's hedge confronting him, and Job he could not touch. Thus I believe my vineyard to be hedged about.

"'Twas fixed by God, and o'er the brake
No fiend of hell could flee;
'Twas deep as the infernal lake,
And high as God's decree.

"In vain the tempter summoned all
His black, infernal crew;
They ne'er could cause this fence to fall,
Or force a passage through."

But when deceived by self and pride, and my poor heart was turned aside from the simplicity of Christ, then I feelingly lost the comforting security that my hedge afforded me, and I felt as though my vineyard were turned into a common wilderness for the beasts of the field to ravage, and whoever passed by might pluck away my few remaining clusters. O how Satan with his temptations has endeavored to root up and to rend my vines. All my hope, all my soul's experience of divine things, he has tried to devour and lay waste. There have been seasons with me when it seemed that Satan thought I was his lawful prey, and that there was none to deliver. His cruel insinuations and questionings that he has thrust in my soul have been like the boar out of the wood devouring the few grapes yet remaining on my vines. My hope has seemed almost gone; yet in my lowest and most trodden down condition there have been found (from the hidden life, which I trust is in my soul) sighs and moans over my sad and deplorable case, and some faint yet quenchless desires after those happy days when "Jesus all the day long was my joy and my song."

During some of my desolate moments I have suffered beneath satanic tauntings, saying, "Where is now thy God, thine unchangeable Friend? How about your believing that all things are governed according to the unalterable decrees of God, and of all things working together for good to them that love God, to them who are the called according to his purpose? Where is now your heart's fixed rest in the everlasting love of God? Where is his love to you now?" All that passed by plucked my vines and mocked at my sabbaths.—Lam. i. 7. Ah, you are wearied with my sad story of the valley of Achor (Hosea ii. 15), and you are inquiring, Is there any hope of the restoration of this vineyard? Can it ever flourish again? "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." O! I have hope. In the depth of my heart I have been thinking upon the name of the Lord. I have been musing upon his immutability, his oath and his precious promises, which never were forfeited yet. I see in my low estate an evil heart of unbelief has wrought much mischief in my vineyard. I have been too ready to listen to Satan's base insinuations against the God of love. He has said, "For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." And again, it is written, and "the Scripture cannot be broken," "The Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody." O blessed be the Lord, there are yet a few "gleaning grapes left." He will return. My heart says he will. He will expel all the intruders; he will build up the hedge by precious faith in my soul, and by his grace he will subdue the briers and thorns. O come, beloved Savior; take up thine abode in the cottage, and care for this vineyard again. Command the clouds that they "pour me down a living and life-giving stream." O let there "be showers of blessing."—Ezek. xxxiv. 26. And lest any man hurt this vineyard, O keep it night and day. Then shall my vines with the tender grape give a good smell, and the praise shall all be thine. Amen.

FRED. W. KEENE.

NORTH BERWICK, Maine.

(Communications continued on page 102.)

EDITORIAL.

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THE TWO WITNESSES.

SOME time last year a request appeared in the SIGNS that something should be said editorially upon the Scripture recorded in Revelation xi. 3, which reads as follows, "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth."

In venturing to consider the text thus presented we would not dare to do otherwise than to speak carefully and humbly. We would not presume to speak positively, for we confess that these words and their connection seem very mysterious to us. What we here shall say we would put in the form of suggestions, rather than positive declarations. Some things which we hope to write have seemed in a measure satisfactory to our own mind; but we would not presume to say that the suggestions which we may here make cover the field. The truth of God can be seen by our finite vision but in part. We are also aware that in former years brethren like Elder Samuel Trott, Elder Gilbert Beebe and others wrote much concerning this subject, so that we feel still less like venturing to tread the same paths; but still we will venture to present the following thoughts.

We suppose the chief question in the mind of the writer of the above request was as to the identity of the two witnesses. Who are they? The Lord, in the language above quoted, calls them "my two witnesses." They are God's witnesses because they are clothed with power from God to testify, and because they testify of God. It seems to us that there should be special emphasis put upon the pronoun "my"—"my two witnesses;" and still further, the chief force of the expression seems to us to be that they testify of God. It has also been our thought that the number two is not to be understood numerically, but symbolically, as it is in many other places. It has seemed to us that this number is used to signify the perfectness and certainty and reliability of this testimony of God, let the testimony fall from whatever source it may. It has not seemed to us necessary to try to find just two persons or things which bear this testimony; but rather it is our thought that whatever bears testimony to God, whether it be the Scriptures, the Holy Spirit, or the church, or some other thing, all may be included in the "two witnesses."

We wish to call attention to another thing. In the fourth verse it is declared to John by the angel that these two witnesses are the two olive trees, and the two candlesticks standing before the God of the earth. In Psalm lii. 8 and in Jeremiah xi. 16 the people of God are themselves called olive trees. David said, "I am like a green olive tree in the house of God." Jeremiah said of Israel, "The Lord called thy name, A green olive tree, fair, and of goodly fruit." The one thought in both these texts that we wish to bring out is that the olive tree is a scriptural symbol of the people of God. The olive tree is also used in Romans xi. to set forth some things concerning the people or church of God. Would not these Scriptures, which associate the church with the olive tree, at once arise in the mind of John as he heard this testimony of the angel?

In the fourth chapter of the prophecy of Zechariah we have presented precisely the same thing as in the fourth verse of this eleventh chapter of Revelation. The prophet records that he saw in a vision from God two olive trees, which through two golden pipes empty the golden oil out of themselves into the golden lamp; and the Lord said to the prophet that these two olive trees were the two anointed ones that stand by the Lord of the whole earth. In Revelation xi. 4 they also are said to stand before the God of the earth. It seems to us that there can be no manner of doubt that the two olive trees mean just the same in Revelation that they do in Zechariah. They stood before the Lord in the time of the prophet, and they stood before the Lord in the time of the apostle John. Do they not stand before the Lord yet? Have they not always stood before the Lord? Still further, we must notice that we are expressly told what this vision meant as the prophet saw it. Its testimony was not of human might or power, but of the work of the Spirit of God. They were then God's two witnesses. They were still God's two witnesses when John saw them; and may we not say that they still testify of God?

Still another declaration concerning these two witnesses we ought to notice, which may help us to fix their identity. They are declared in the verse following the text (verse 4) to be not only the two olive trees, but also the two candlesticks; that is, the two olive trees and the two candlesticks present the same characters under different aspects. These two witnesses are like olive trees in some respects, and in others they are like candlesticks. This, to us, seems to confirm the idea that the number two is not to be taken numerically, but as a symbol of perfectness or completeness. If we turn back to the opening chapters of this book of Revelation we shall find the matter settled as to what the candlesticks represent. There the seven golden candlesticks, in the midst of which the Lord walked, represented the seven churches of Asia. In this eleventh chapter of Revelation the number two is used rather than any other number because it represents the certain, full and perfect testimony of all the people of God, or of the general assembly and church of the first-born.

We have seen thus far, first, that the people of God are compared to olive trees in Psalm lii. 8, in Jeremiah xi. 16, and in Romans xi.; second, that Zechariah saw the same vision of two olive trees that John saw, and that the prophet was told that these were the two anointed ones which stand before the God of the whole earth, and that they in both places are said to be God's witnesses, witnessing of him; third, we have seen that the two olive trees represent the same characters as do the two candlesticks; and fourth, we have seen that the church of God is often represented by a candlestick. Is not the conclusion a just one, that the two olive trees, the two anointed ones of Zechariah's prophecy, and the two witnesses of Revelation xi. 3, also represent the full church of Jesus Christ?

Still further, we feel like suggesting that without the living word and Spirit of God abiding in her members the church of God is powerless for bearing testimony. Thus, when we speak of the two witnesses as especially representing the church of God as a witness-bearer on earth, we must remember that it is that church as she stands filled with the Spirit of God, and having his word written in her heart. It is by the Spirit, and according to the word, that the church bears her witness to God. "Ye are my witnesses, saith the Lord." "If they speak not according to this word, it is because there is no light in them." The Comforter testifies of Jesus to his people, and so they also testify of him. We have here called attention to this, because in the third paragraph of this editorial we alluded to the testimony of the Scriptures and of the Holy Spirit, as well as that of the church.

"I will give power unto my two witnesses, and they shall prophesy," &c. The word "power" is supplied here. It is not necessary to the text. A literal rendering would be, "And I will give unto my two witnesses, and they shall prophesy." The word "prophesy" does not here mean predicting future events, but rather teaching, expounding or proclaiming. The subject of their prophecy, as we have seen, is to witness to the name and work of God. The lesson, then, of the text is that teaching, expounding and testifying of the truth is always of the Lord. "No man can say that Jesus is the Lord, but by the Holy Ghost."

Their testimony is said to endure for a thousand two hundred and sixty days. We desire to add but a few suggestions concerning this. We have thought that these were symbolical days, and that the number was also symbolical. We cannot enter into any historical calculation concerning this matter. The minds of some brethren have seemed to be led in that way, and we would not venture to question the propriety and usefulness of such reflections and writings; but we have not been able to look into the matter in that way. To us the one thing of special interest in this Scripture is that the church of God in all ages (which perhaps the twelve hundred and sixty days may mean) has received power from God to testify of him; and that, as her lot has been one of oppression and persecution, she has prophesied, clothed in sackcloth, which is the emblem of sorrow and humiliation.

We leave these suggestions. Concerning much of what follows this text we do not feel that we have any settled opinion; but we are persuaded that it is all in harmony with the view that these two witnesses represent the church of God. If others' minds are led to write of these things we shall be glad. Meanwhile we leave these suggestions to the consideration of our readers.

C.

2 COR. II. 15, 16.

"FOR we are unto God a sweet savor of Christ in them that are saved, and in them that perish: to the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things?"

In reply to the inquiry of brother Fanshier we will submit the following remarks. Whatever might have been the estimation in which the apostles were held by the world or by their brethren, it was consoling to them to know how they were regarded by their God. Paul had, in his first epistle, informed them that their preaching was unto the Jews a stumbling-block, and to the Greeks foolishness; and he had also reminded his brethren of the divisions among them, of which he had been advised by those of the household of Chloe; their several preferences for Paul, for Apollos, for Cephas, and for Christ, and that these preferences and prejudices arose from carnal principles yet remaining in the members of the church. He also told them how they were regarded in the estimation of God, as workers together under God; that while the church was God's building, the apostles were workers together under the supervision, direction and control of God, who was the real builder; and that their labor could not be in vain in the Lord. In the immediate connection of the text under consideration the apostle expresses gratitude to God for causing the apostles always, under all circumstances, however trying, to triumph in Christ, and for thereby manifesting the savor of his knowledge by them in every place. For, says he, "We are unto God a sweet savor of Christ." Like what was prefigured

by the sweet savor of the incense offered under the old priesthood, so the savor of what was effected by the priesthood of Christ, through its effects as manifested in the success attending the official labors of the apostles, in which they were always made to triumph, they were to God a sweet savor of Christ; that is, well pleasing to God. And they were thus unto God, not only in regard to the effect of their labors in them that are saved, in edifying and comforting the saints, but were equally triumphant in effecting what God designed to accomplish through them, in reference to the effect their ministry should have on them that perish. To the one, that is, to them that perish, they are a savor of death unto death, and to the other of life unto life. Their ministry had no life in it to them that perish; as he had before said, it was to the Jews a stumbling-block, and to the Greeks foolishness. But as this was the very effect which God had designed that the preaching of his gospel should produce on them, it was a sweet savor of Christ in them, effecting his purpose in them; for he has hidden these things from the wise and prudent, and revealed them unto babes, for the sufficient reason, because it seemed good in his sight. Hence when the apostles preached Christ, and him crucified, and the Jews stumbled, and could not understand it, there was no defeat, no disappointment, no cause for regret, for so it seemed good in God's sight; and therefore, however disagreeable this might be to men, it was a result corroborating the purpose and designs of God, and therefore a sweet savor to God; and the apostle, having the mind of Christ, could with him rejoice in spirit and thank God that it was so. And so far as we have the mind of Christ we shall also rejoice and thank God that the natural or unregenerated man receiveth not the things of the Spirit of God. Instead of studying to modify, simplify, or otherwise to accommodate the gospel ministry to the comprehension of dead sinners, rejoice to know, when they stumble at the word, it is that whereunto they were appointed. Whenever and wherever the gospel is preached as the apostles preached it, it will be death to them who having no spiritual life are dead, which is the case of all who perish. They are dead, and to them there is no vitality in the gospel, because they cannot know the things of the Spirit; hence it is death unto death.

But while the preaching of the gospel is a stumbling-block, foolishness and death to them that are dead, it is life to them who, being quickened by the Holy Ghost, are alive; unto them God has given to know the things of the kingdom which are proclaimed in the preached gospel, and which have spirit and life in them to the living; and this while it demonstrates the sovereignty, wisdom and purpose of God, also affords a discriminating testimony by which we know the living from the dead. If when the gospel is preached in truth the natural man could understand it, and derive life and comfort from it, how could we distinguish between the living and the dead? Now, the authorized test is this, "He that believeth and is baptized, shall be saved; and he that believeth not shall be damned." The gospel of the kingdom is to be preached for a witness to all nations, and this is the testimony which it gives. The living receive vital comfort from the gospel preached to them; but the dead receive no life or comfort from it, but revile, deride and blaspheme; and hence the saints shall be able to judge the world, while they themselves are judged of no man. And who is sufficient for these things? Evidently no collegiate training, no excellency of speech which the wisdom of men can teach, can qualify a man for this work. None are of themselves, nor by all that they can acquire from the wisdom of this world, sufficient for these things; but as God has a purpose in the work which none can know but by revelation, so none but God can qualify men for the ministry and make them sufficient for these things. Hence their sufficiency is of God, and they are not as many who corrupt the word.

MIDDLETOWN, N. Y., July 1, 1848.

TWO MINDS.

WAS that mind which is enmity to God, and which cannot be subject to the law of God, the same with which Paul served the law of God?

To our understanding this question fully carries the answer on its face; for that mind which is not subject to the law of God, neither can be, cannot be the same mind which is subject to the law and which constantly serves the law of God. A plain unequivocal negative to the question may be sufficient to satisfy brother Trott; but for the sake of others who have not thought so deeply on the subject, something more full and explicit may be required. As in the premises we take the position that the minds spoken of are not the same, it seems to devolve on us to give a reason for considering them different. The apostle has spoken to the church of a carnal and of a spiritual mind. To be governed by the one is death, to be governed by the other is life and peace. If this were the same mind they would need no such qualifying terms to distinguish them from each other, as carnal and spiritual, which with others are used by those who wrote as they were inspired by the Holy Ghost. That they are not one, but two, and that they are radically different as well as distinct from each other, will appear from the following considerations.

1. The one is carnal, that is, fleshly, and of course is common to all men in a natural or unregenerated state; the other is spiritual, and peculiar to such as are regenerated and born of God. Christ has informed us that that which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Our natural birth presents not only our corporal substance and animal life, but also a mind to be developed more fully at a riper age. This mind is identified with the fleshly nature of mankind, so that until nature itself shall be dissolved, and the flesh consigned to the element from which it was taken, that fleshly or carnal mind is inseparably connected with the flesh; and being born of the flesh, is flesh, and therefore properly called a carnal mind. It embraces the whole intellectual power of the man; however educated, polished, refined, modified or reformed, it does not, cannot, rise above itself, or become anything else than a carnal or fleshly mind.

2. The carnal mind is enmity against God, while the spiritual mind is love to God; differing not only in their origin, but in their nature.

3. The carnal mind is not subject to or in subjection or obedience to the law of God, neither indeed can it be. The spiritual mind, being "the same mind which was in Christ," is the mind of God, communicated to and implanted in the saints by regeneration, and cannot sin, or cease to be in full subjection and constant service of the law of the spirit of life in Christ Jesus, by which they are made free from the law of sin.

4. "To be carnally minded is death." Death is the opposite of life; and therefore however much rational religion or intellectual science of divinity we may have, we are dead. "But to be spiritually minded is life." To have a spiritual mind is not merely an evidence of life, but it is life; and to be governed by a spiritual mind is life displayed, manifested or developed.

5. The carnal mind is susceptible of no cure; it is entirely destitute of ability to serve the law of God. "It is not subject," "neither indeed can be." Train it, instruct it, bring all the power of motive, of argument and of art to bear on it, and it remains as it was, a carnal mind with all its inability, and cannot do that which is good. The spiritual mind is in all these respects the very opposite. It cannot sin, because it is born of God; it is the mind of Christ; it is of the Spirit, and it is spirit.

6. The carnal mind is totally depraved. The spiritual mind is not susceptible of depravity or degeneracy.

7. The carnal mind is at war with God, with holiness and with truth. It is like the troubled sea that continually casts up mire and dirt. But to be spiritually minded is not only life, but it is also peace. It is the opposite of enmity, opposition and war. It is reconciled to God, and rejoiceth in his government.

8. The carnal mind, being enmity to God, is sin. The spiritual mind, being an emanation from God, is holy.

9. The carnal mind is identified with the "old man." The spiritual mind is identified with the "new man, which, after God, is created in righteousness and true holiness."

10. The carnal mind is in all its powers adapted to the affairs of the flesh, subject to be affected by the things of time and sense, to be changed and modified in its developments, but not in its nature or opposition to God and holiness. The spiritual mind is adapted to the things of the spirit, the contemplation of things that are heavenly and divine, and shall remain unchanged in nature when time shall be no more.

We might multiply the number of reasons for deciding that the mind of Paul with which he served the law of God was not the same which he testified was not, and could not be, subject to that law; but the foregoing are deemed sufficient. With this expression of our view it will hardly be necessary to say that we do not believe that the carnal mind is changed, or that the regeneration of the children of God changes their carnal mind. Their carnal minds will remain in their nature, like the Canaanites in the walls, until the earthly house of their tabernacles shall be dissolved and fall. Such a carnal mind was detected by Paul as existing in the saints at Corinth; and such a carnal mind is also found in all the children of God while on earth.

The second general inquiry of brother Trott is in reference to believers sinning, and being wretched, &c. David was a child of God and a believer; he had faith in God and looked for a Deliverer to come out of Zion to turn away ungodliness from Jacob; and David was justly charged with having sinned in the case of Bathsheba and Uriah. David demonstrated and exemplified the existence of a carnal mind in his policy to deceive Uriah and afterwards to slay him, as also in the case of numbering Israel; and for all this David was made to feel a deep conviction of his guilt, and a severe sense of wretchedness on account of it.

So also in the case of Peter. It was not with that mind with which he served the law of God, but with his fleshly or carnal mind that he denied the Lord; and he, although undoubtedly a child of God, an apostle of Jesus, did feel wretched and wept bitterly on account of his sin and folly. Believers are subject to repentance, contrition and bitterness of spirit frequently on account of their departure from the precepts of their Lord Jesus Christ; otherwise we know nothing of the real exercise of christians, or the true import of the testimony of the Scriptures on the subject.

In reply to the third general question, we answer, The Spirit of God's

Son in believers is a spirit of holiness, and is the same in all believers; for there is one body and one spirit, even as they are called in one hope of their calling; and that spirit of holiness is always opposed to sin, or it would not be what it is, a spirit of holiness. It is both consistent and avoidable that as a believer should loathe sin in himself and in others, and as he feels more of it in himself than he can see in others, his distress is chiefly on account of what he feels within. The greater and clearer his views are of the goodness of God to him, the more fully and sensibly will he feel and mourn and loathe his inbred depravity; for the goodness of God leadeth him to repentance. Whatever may be the privilege of others, we have to confess that we cannot speak of ourselves but to speak of our poverty, wretchedness and guilt. And we believe it is expedient to so speak of ourselves, in order to illustrate the sovereign efficacy of that "Grace which saved a wretch so vile," as also for the encouragement of others who know the evil of their hearts.

MIDDLETOWN, N. Y., July 15, 1848.

SANCTIFICATION.

SISTER Eliza M. Hollingsworth, of Woodland, California, has requested our views on "Sanctification." In response we will say that in the SIGNS for August 1st, 1894, No. 31, there is a lengthy article from us upon this subject. Our sister speaks of having taken the SIGNS for more than thirty years, and expresses her pleasure in it. We suppose that she has the number to which we have referred. As we wrote so recently upon this subject, we would prefer not to write at this time, as we should cover about the same ground. We desire to comply with any requests of our brethren when it is in our power to do so, but for the reason named above we trust our sister will excuse us now. Surely the children of God must all feel as our sister has written, too poor, too vile and too helpless to ever dare claim any perfection in the flesh while they abide in this world. Job said, "If I say, I am perfect, it shall also prove me perverse." No person claiming perfection can be in fellowship with Job.

C.

CRUDEN'S CONCORDANCE.

TO MOST of our readers the above mentioned book is too well known to need any introduction or a description by us. While many of the Bibles have a Concordance appended, they are generally so condensed or abridged as to be of little or no use. Cruden's Complete Concordance, however, enables one to readily turn to any passage of Scripture of which they can call to mind two or three words, and in our opinion is the most complete and convenient as a reference book of any published. In addition, it contains many other aids in studying the Bible, as may be seen by reference to advertisement on last page. Remember, both the books there mentioned are CRUDEN'S COMPLETE.

(Communications continued from page 99.)

DE LAND, Fla., March 12, 1895.

DEAR BRETHREN:—I send you a letter from brother William Hobensack for publication in the SIGNS. I send it because it expresses a feeling of especial interest in the church, a strong desire for her welfare and prosperity, and a love and fellowship for the people of God, which it is very comforting to the brethren generally to witness in the heart of any one, and especially in the younger members, who are so liable to be led away by the claims of business or pleasure, appealing to the animation of youth, from the superior claims of the kingdom of God. Such feelings of true spiritual zeal and love are not at our command, nor due to any merit or effort on our part, but are the gift and work of the Spirit of God in the heart; and it is a great cause for thanksgiving to the God of all grace to feel them in our own hearts, or see them manifested in others. It is by the power of his Spirit that the dear Savior says to his dear children individually what he has caused to be written of his words while in the flesh, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." When a living soul tries to make other things first, darkness, coldness and death follow. "He gave them their request, but sent leanness into their souls." Then, when they learn the vanity of earthly things, and the terrors of disobedience, and also learn how unable they are to work obedience in their own hearts, in his own time and way he works in them the blessed experience of this word, to will and to do of his good pleasure; and they sweetly realize that heavenly things are first indeed, and are the only source of real comfort and joy.

How many have had a pleasant and promising morning in the church, manifesting love and zeal for the good of Zion, and showing a good gift for usefulness to the household of faith, and then have gradually and almost unconsciously given way, step by step, to the insidious inroads of worldly things, to the advancing claims of business, that made themselves appear very necessary and not at all dangerous, until the place of spiritual things in the affections seemed to be almost entirely usurped by the world, and spiritual joy and peace and love and comfort seemed to be almost driven out of the poor heart by worldly care, and covetous hankerings, and fierce strugglings after worldly advantages, and a vague unrest, and a certain fearful apprehension of evil and danger, knowing that the right way has been turned away from some distance back.

It has been such a comfort and encouragement to me to read this letter, and these sincere expressions of love and anxiety for the church, and to see the evidence that the dear Savior has kept his love from being smothered in the heart by the care and labor of a heavy business, but has given such especial experiences of its power as are here manifested. What a blessing it is to a member of the church of God to be made to remember that a living soul cannot possibly receive any real enjoyment from treasures laid up on earth. The moth and rust and thieves will effectually prevent that. But treasures laid up in heaven, which are the result of every act of obedience to the commands of Jesus, of every church privilege employed and every spiritual duty done, of every portion of time redeemed, because the days are evil, of every expression of love and forbearance and forgiveness, and of every act and word in mortification of the flesh, denying self and taking up the cross, these remain untouched by any destroying power for our comfort and enjoyment; not for the gratification of the flesh, not to cause boasting and pride, but as bringing more and more closely about us the sweet tokens of the Savior's love, and as keeping more in our souls the fragrance of his blessed name and the joys of his salvation.

Brother Will is far from thinking of such a thing as any part of this letter being published; but as it is about things of common interest to all the people of God he will not object to it, though he will feel a great deal of shrinking. May the dear Lord fulfill the wishes here expressed for the good of the church at Southampton, and of all the churches of the saints, and cause them to manifest the graces of the Spirit, love and forgiveness and mercy and forbearance, and to strive together for the faith of the gospel, and to grow up together in him in all things, which is the Head, even Christ.

The unusually cold winter in Florida everybody has heard of, and the general destruction of the oranges and other fruits, and of the trees, and the great loss that has resulted to almost everybody. It is a sad sight. There is general gloom in the community on account of it. The weather has become pleasant of late, and the beneficial effects of it begin to be felt by the sick. I hope to be at home again by the second Saturday in April, the time of our church meeting, if the Lord will. My dear wife and children will be with me, if the condition of her health makes it appear prudent to me; if not, she will delay her return until a later season.

Your brother in the hope of the gospel,

SILAS H. DURAND.

IVYLAND, Pa., March 3, 1895.

DEAR ELDER DURAND AND FAMILY:—Your kind letter came to hand yesterday morning. I have been thinking very much about you, and was very glad to hear from you. I have just been to meeting, and am at present feeling very solemn at heart, thinking much about the welfare of the church of God. Sometimes it seems to me that it is getting very much scattered at Southampton; but my whole desire and prayer is that Zion may be seen there, and that the members at Southampton shall meet more together, and walk in and about her, telling the old, old story of Jesus and his love. We had a very good meeting to-day, but not many there. I hope that Mrs. Durand may recover, so that she will never have to leave us again; and you, too. We feel the loss, especially of our pastor. I often think that I do not appreciate him enough when he is with us; but you know this world is a very busy one, being a continuous tumult, and things transpiring to draw one's mind from the weightier matters of the soul. But I must say that to-night my whole being is filled with that lustrous light which shines brighter and brighter unto the perfect day. What I mean is this, that I am filled with the love of God toward the whole church of God, and that his people, wherever they are, I feel in fellowship with them. There are very few times in my life when I can say this, as most of my time is spent in a feeling of condemnation, and of not being able to think that I have any right to fellowship with God's people; but when the love of God is shed abroad in one's heart it pushes out all malice and bad feeling of any kind whatever, and makes him exclaim with a holy boldness that his only desire is that he may live as the people of God should live, and forgive. O might the love of God be in all our hearts at Southampton, and we be drawn by that love toward one another, so that we might grow up together strong in the faith. But such a worm of the dust am I! The world round about me is doing great things for the Lord, and poor me has to stand still and see what great things the Lord has done for me. The only difference I am able to see is that in my case the great God keeps me going on from day to day, and they keep the Lord going on in his work from day to day. The contrast is great, but so it is with a natural man and a spiritual man. Woe unto the man who tries to steal the power from him who sitteth on the throne, whose power is in his word, and who can make worlds bow to his command.

Very much of late I have been thinking about the great power of God. We do not often think about that in our everyday life, or at least I am prone to wander from thinking about it. He is the mighty God, who ruleth in the heavens and among the inhabitants of the earth, and none can say, "What doest thou?" I was at a funeral here, where the speaker seemed to think we had a very great God, and a God of power; but the trouble with him was that he seemed to think also that man was a little greater, and that he could re-

sist God's calling. I must say that I always am drawn toward one when he acknowledges that God is great and has all power; but it always spoils the thing when he gets man a little higher. That settles the matter with me as to his knowing anything about God's greatness, love and power.

Now, dear brother Durand, you told me something about Florida, but did not write me much about your spiritual feelings. Do not forget to write me and tell me how you feel spiritually. As I said before, I was glad even to hear from you at all. I did not think when I started out that I would say very much, and it may be that I have not. I hope I have not said anything amiss. I hope the Lord will take care of you and your family, and renew their health, and give us your speedy return. We are all very well. Mary and the children send their love to you all.

Your brother in hope,

WM. HOBENSACK.

WILLARD, Va., Feb., 1895.

DEAR BROTHER BEEBE:—The inclosed letter from our young brother Ker I submit to you to dispose of as you may deem best. I will add a few thoughts to what he has so well expressed on the subject.

The walk of a man is always an evidence of his character. If one is found frequenting race-courses, ball-rooms, gambling dens and dram-shops, we conclude that his delight is in those things, and we should not judge him to be a christian; he is not walking with the disciples of Jesus, but after the flesh.

If one walks as a Pharisee, seeking righteousness by the deeds of the law, trusting in himself that he is righteous, his hope of salvation being what he himself does, he, too, cannot be classed with the disciples of Jesus, but with those yet under the law, and consequently yet under its curse, or under condemnation. "As many as are led by the Spirit of God, they are the sons of God."—Rom. viii. 14. When one is led by the Spirit, his walk is after the Spirit, and the Spirit brings to view the work of Jesus. It reveals a full and complete salvation in him, and his Spirit dwells in them. They are now alive from the dead, and hence turn from dead works to serve the living God, and exhibit in their walk that they have been taught of the Lord; and this teaching gives them knowledge of their sinful and lost condition, through the disobedience of their federal head, Adam. It also reveals their salvation fully secured through the obedience of him who is their life. Their walk and conversation is in evidence of this teaching; for their praise is now of God, and not of men. They sing the new song, even praise to our God.

Your brother in hope,

A. B. FRANCIS.

DELMAR, Del., Feb. 1, 1895.

DEAR BROTHER IN CHRIST:—I have been very much impressed for several days with a passage of Scripture which has afforded me great comfort, and I hope you will bear with me while I try to tell you of some precious thoughts which I hope have been revealed to me through these words, "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. What a glorious comfort there is in this passage of Scripture to a trembling child of God when he is brought to a sense of his utter dependence upon the grace and mercy of God for life eternal. "There is therefore now no condemnation to them which are in Christ Jesus." If in Christ, then we are freed from the law of sin and death. If so, then we are not dead, but alive in Christ Jesus, who loved us and gave himself for us. He says, "I am the Vine, ye are the branches." Then we are a part of his glorious body, in whom there is no sin, but truth and life. The branch is fed and has all its life through the vine. So is the child of God fed and has his life eternal through Christ Jesus, and without him there is no life in them. He is over all and in all, and without him we can do nothing. "Who walk not after the flesh, but after the Spirit." We hear the trembling one say, "I am troubled on every side. I feel myself to be a vile sinner, unworthy of God's goodness and mercy. I fear my fleshly lusts and desires will lead me to walk after the flesh rather than after the Spirit." With Paul they say, "What I hate, that I do." It is written that if any hate not his own life he cannot be a disciple of Jesus. I hope we do hate our own lives on account of sin that dwells in our flesh. Fear and trembling, doubt, weakness, sinfulness, unworthiness, trials and afflictions have been the experience of God's children through all ages, and their only hope has been and is to-day in Christ Jesus. This hope is more precious than all else beside. Paul says, "It is no more I that do it, but sin that dwelleth in me." What a glorious comfort it is when a child of God in his sinfulness and weakness and unworthiness is made to realize, It is no more I that live, but Christ that liveth in me. How they exalt the precious name of Jesus, and with the poet say,

"If asked what of Jesus I think
(Though still my best thoughts are but poor),
I say, He's my meat and my drink,
My life, and my strength, and my store;
My Shepherd, my Husband, my Friend,
My Savior from sin and from thrall;
My hope from beginning to end,
My portion, my Lord and my all."

The name of Jesus is above all others with the child of God. You hear him say, "It is all of Jesus." "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

I will close, hoping I have not wearied you in reading what I hope the Lord has instructed me to write. Your unworthy brother in hope of eternal life in Christ Jesus,

H. CLAUDE KER.

HAYMON, Ala., March 2, 1895.

MY DEAR BRETHREN IN THE LORD, I HOPE:—It has been a long time since I wrote you, and now I want to give you humble thanks for your kindness to us. We love so much to read your paper, the SIGNS OF THE TIMES, which we have read so long; and we find it still contends for the only truth there is; for there is only one truth given, and only one word of truth. Elder Gilbert Beebe contended for that through the idolatrous storm, and he is now reaping his reward. I hope, if it is God's will, you will reap your reward with him.

Now, brethren and friends who read the SIGNS, I want to talk to you a little, and do not think hard of me. Brother Beebe gives us a heap of good reading matter, and we love to get the paper when we go after it. If we do not we are disappointed; and he loves to get the money when he goes after it. Now, all you who owe him anything, send it right on. You know he needs it. Brethren, all you who have not paid him, sit down and study if you could not have left off some fine clothes, or not went to some place of entertainment, or not made that fine wedding, or not went into some secret idolatry, like I have done, for which I am sorry, and have been beaten with many stripes. You know it takes money to run a paper, and you know brother Beebe gives many papers to the poor saints. Now send on the amount due, and do not beat me too hard for writing this.

Brother Beebe, I want you to publish this, correct all mistakes, and pardon error.

Your humble brother, I hope,

JOSEPH CHANDLER.

COLUMBUS GROVE, Ohio, Feb. 4, 1895.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—As I have finished the business portion of my letter I feel like adding a word in praise and thanksgiving to our bountiful Father in heaven for putting it into the minds of Elders F. A. Chick and Benton Jenkins to take charge of the editorial department of our dear family paper. I have for years read with much comfort the wonderful truth as it flowed from the pens of these undershepherds. Brethren, all hail! May he who created the boundless universe, and who holds everything in his own powerful hand, continue to so fill you with his Spirit that you may be enabled to henceforth proclaim the wonderful works of God, to the comfort and edifying of God's poor and afflicted saints.

Yours in bonds of love and fellowship, I hope,

DIANA MORRIS.

MARRIAGES.

IN the Old School Baptist meeting-house in Salisbury, Md., by Elder A. B. Francis, March 13th, 1895, Mr. Robert W. Staton and Miss Ida M. Huston, both of Salisbury.

OBITUARY NOTICES.

William Flatford was born Dec. 13th, 1836, and departed this life Oct. 25th, 1894, aged 57 years, 10 months and 12 days.

He leaves a wife, one son and several daughters to mourn after him; but their loss is his gain. The writer has been acquainted with him about twenty years, and believes that he is at rest. His house was always a home for the Primitive Baptists ever since I have known him, but he always said he was unworthy of a name with them. His wife is a true Primitive Baptist. May the Lord protect the family through this unfriendly world, and at last take them to rest around his dazzling throne, to praise him forever, whose mercy endureth forever.

Your unworthy brother in hope of eternal life, which God, who cannot lie, promised before the world began,

D. WESTALL.

GREENBRIER, Ark., Jan. 18, 1895.

Deacon Green M. Swinney died at the home of his son, V. B. Swinney, in Washington Co., Oregon, Feb. 26th, 1895.

Brother Swinney was born in Mercer Co., W. Va., July 21st, 1823, was married to Louisa C. Peters in November, 1852, joined the Primitive Baptist Church called Rich Creek, Mercer Co., W. Va., and soon afterward went into the constitution of a new church called Salem, and was chosen Deacon by that church, which office he filled with credit to himself and the church as long as he lived. In 1868 he moved to Missouri, and in 1879 to Kansas, and from there to Oregon in 1888, settling in Washington County, where he and his wife put their letters in the New Hope Church of Old School Baptists, where they lived honored and beloved members to the day of his death.

I have been acquainted with brother Swinney for three or four years, and there grew up a love between us somewhat like that between David and Jonathan. I never knew a brother that I thought more of than I did of him. I was with him a great deal the last few months of his life, and he would often shed tears when we were compelled to separate. He was only sick a few days before his death, but suffered a great deal up to within a few hours of his departure, but bore it with christian fortitude. I was called to his bedside a few hours before he died, and when he saw me he smiled, which showed that he was glad that I was with him. In a short time he passed away, just like one going to sleep; and indeed it was, for I am sure he fell asleep in the arms of his blessed Master. On the 18th he was taken to the New Hope church-house, where in the presence of many sorrowing friends I tried to speak a few words of comfort from 1 Corinthians xv. 19; after which all that was mortal was laid away to rest until that glorious morn when the trump of God shall awake the sleeping dead, when we hope to meet our brother where there will be no more parting nor shedding of tears. "So shall we ever be with the Lord."

D. W. BRIDGES.

John D. Newton was born in Stafford Co., Va., Sept. 3d, 1822, and died at his home in Pickaway Co., Ohio, March 4th, 1895, aged 72 years, 6 months and 1 day.

He was of southern parentage, and lived at his birthplace until he was ten years old, at which time he with relatives came to Ohio, and settled in Pickaway

County, where he resided until his death. He was united in marriage with Miss Laura A. Peters, daughter of Absalom and Famah Peters, on March 9th, 1845. This union was blessed with eleven children, eight sons and three daughters, nine of whom are still living. His long illness and very great suffering were borne with much patience and longing for rest. He made no profession of religion, but was a firm believer in the doctrine of salvation by grace alone, through the righteousness of Christ imputed, and had no confidence in the flesh, nor in a religion that is produced by the creature. "Whosoever believeth that Jesus is the Christ is born of God." His place of attending worship was the Primitive Baptist Church at Turkey Run.

His funeral was on Wednesday, the 6th, and was largely attended by his many friends and neighbors, by whom he was very highly respected as a neighbor and citizen, and as a very upright, honorable and good man. He was a faithful and kind husband, and a loving and indulgent father, whose departure is mourned with much sorrow.

The writer of this notice endeavored to speak words of comfort to the sorrowing friends and neighbors; after which his remains were taken to the beautiful Reber Cemetery, and laid to rest until the trump of God shall awaken them, and they shall come forth in the image and likeness of Christ.

G. N. TUSING.

DIED—At the house of her brother-in-law, A. B. Hankins, our dear sister, **Martha Balding.** She was born March 2d, 1868, and departed this life Dec. 8th, 1894, aged 26 years, 9 months and 6 days.

She received a hope in Christ when about eighteen years old, and oftentimes thought of joining the Old, Regular Baptist Church. She was deprived of the privilege of going to their meetings, or she would have joined them. She oftentimes expressed how well she loved them. She went to make her home with one of her brothers, where there was no Old Baptist Church, and during the time she was there she was married to John M. Balding. Her maiden name was Bevins. They moved to the Russell Fork of Louisa River, where there was Missionary Baptist preaching, and she joined them. I talked with her on the subject, and in the conversation I asked her the cause of her joining them. She said she thought the preacher preached more like our Old Baptist preachers than any one she had ever heard. A short time after this she was taken sick with consumption, and said all along through her sickness that she would not get well, but was willing to die—willing for the Lord's will to be done. Her husband moved her to her brother-in-law's, in sight of where she was raised, the place where she wanted to die and be buried. She lived about eight weeks after she went there. She bore her sickness with patience and christian fortitude. Notwithstanding she was so weak and feeble, she prayed and praised God daily. I staid with her the last week of her life, and she praised the Lord until the very last. She said, "Do not grieve after me, for I am going to heaven." Near her last she said, "O Jesus, take me home!" and then laid her head on her pillow and fell asleep in the arms of her dear Redeemer. It was heart-rending to give her up; but we sorrow not as those who have no hope, for we are well satisfied that our loss is her eternal gain.

She has left a dear husband, one little daughter, four brothers and four sisters, her father and many relatives, her mother having preceded her to the eternal world many years ago. May the Lord bless this dispensation of his providence to the bereaved friends. Her sister,

MARY RUNYAN.

RUNYAN, Ky.

THE

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(ESTABLISHED 1832.)

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BENTON JENKINS, Middletown, N. Y. F. A. CHICK, Reisterstown, Md.

B. L. BEEBE, Middletown, N. Y.

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"THE SWORD OF THE LORD AND OF GIDEON."

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CORRESPONDENCE.

SOME REQUESTS.

THERE have been requests made of me from time to time, during many years, both privately and through the SIGNS, for my views on portions of the Scripture upon which, when I came to look at them carefully, I could not feel sure that I had any true light. In such cases I have generally let the requests pass without any public answer, thinking it was better to be silent than to try to send out an interpretation when none had been given to me. It has never been out of any disregard for those making such request that I have been silent concerning them. I am sure that what they desire to know will be revealed to them in the right time, so far as will be for their good, and the Lord will have all the praise.

It is now in my mind to notice a few requests for my views on portions of Scripture, and say what may be in my mind concerning them.

"For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe."—1 Tim. iv. 10.

D. F. Atterbury, of Modesto, Ill., asks me to give my views through the SIGNS upon this, and especially to say in what sense I think our Lord is the Savior of all men. Many years ago I heard a most powerful and faithful preacher of the gospel, long since gone home, preach on this subject; and he spoke of God being the Savior of all men in the sense that he saved them from dangers to the natural life, from sickness, losses, oppression by enemies and the like, while the special salvation to them that believe was the salvation of the Lord's people from their sins by the death of Christ.

The sermon was good and spiritual, and I accepted this interpretation unquestioningly. But of late I have questioned it. While it is true that if any one is saved from any temporal danger of any kind, it is the Lord who saves him, yet that would not warrant the use of the expression "the Savior of all men," in this temporal sense. If there is a war, and ten out of one hundred come through that war safely, having received no bodily harm, while the rest were slain, the Lord was the Savior of those ten men from wounds or death in that war, but he was not the Savior of all men, for ninety were not saved. It can be said that all the men now upon the earth have been saved by the Lord thus far from death, but every moment thousands are dying in one way or another, while other thousands are suffering from various forms of affliction and distress; so that he cannot be said to be the Savior of all men, in this sense, for all men are not saved; and in the end none are saved: all will die.

The title, Savior, has not, that I remember, been assumed by the Lord with reference to temporal hopes and deliverances. Throughout the Old and the New Testaments, it appears to me, when that title is used it has reference to the salvation which is through our Lord Jesus Christ. I have come to the conclusion that the apostle here has reference to this salvation of the elect. The expression "all men" is frequently used by the apostle to represent all the people of God, each case representing some special reason for its use. In this case it appears to me that a distinction is presented between the salvation from sin and death unto eternal life, which has been accomplished for all the people of God, and that special salvation which is experienced as the result of belief and obedience. Such a distinction is clearly presented in all the teaching of the gospel, from the very command of the Savior to his apostles to go and preach the gospel. "He that believeth and is baptized shall be saved; he that believeth not shall be damned."

Whatever we may think concerning the characters here spoken of who believe not, yet those who believe and are baptized do not include all the people of God, for many of them, at various times, do not believe, and through unbelief come short of gospel rest; and many of them are never baptized. Besides, of those who do believe and are baptized the Savior says, they shall be saved. But all for whom Jesus died are already saved, saved before they are called; and they are proper subjects of baptism because they give evidence that they have been saved. This salvation, therefore, which shall follow as the result of baptism must be the special salvation spoken of in the text The apostle speaks in this same connection to Timothy of a salvation that shall result from a faithful attention to his own walk, to the doctrine and to the ministry of it, both to himself and them that hear him. In many other places, and other forms, he speaks of this special salvation from the bondage of error and delusion, from heresies, from disorders, from the terrors of the Lord, who will visit the transgressions of his people with the rod, and their iniquities with stripes.

The apostle gives as the reason why we labor, and also why we suffer reproach, that "we trust in the living God, who is the Savior of all men, especially of them that believe." To insist that the Lord does all the work of salvation of every kind, is a cause for reproach from the world. Yet that is the reason why the Lord's servants have confidence to labor, knowing that whatever the Lord tells them to do he will enable them to do, and he will bless their labor to the good of his people, and to his own glory; for it is he that works in them. Their labor is "in the Lord," and therefore it is not in vain. It is by his command, and not of their own will.

The natural man says, If the Lord does all the work, what need of you working? We answer, That is just the reason. Some say, The Lord has saved his people, but he has left it with them whether they will enjoy that salvation in this life or not. They say, Your salvation from error, and your enjoyment of the blessings of the gospel, depend upon your own works, upon whether you will believe and obey the gospel or not. That is true, but it will always be known by the favored subject of these blessings, and must not be forgotten by those who discuss this subject, that this belief and obedience are the especial and exclusive work of God in the heart.

"Except the Lord build the house they labor in vain that build it." Some say that this means that unless the Lord does his part of the building, which is to furnish the material, to quicken and make alive, the preachers and members cannot do their part, which is to build up the church organization with the material God has furnished. I have heard our churches told that they must go out and hunt up those who are quickened and bring them in: that this was their work, their part in building the house; that they must not say, as some do, "Let them alone until the Lord's time, and then they will come;" that the Lord's time is when they are first made alive. This would be a partnership work very different from what I think the Scriptures teach. The Lord does not work with his people, but in and through them. If he does not work in the ministers and others who labor in the church, building his house, they labor in vain. Apostles and ministers are all laborers together, not with, but under God. "God's laborers together." All the salvation that there is in acts of obedience, in an orderly walk, is God's work. He is the Savior of the believer from whatever would be his sad state in unbelief and disobedience.

I only know of one way to decide as to when God's time is for anything to be done, and that is, when it is done. If there is any possibility of any child of God failing to come into the church in God's time, I do not think the church would be willing to have them come at any other time.

I hope I attach all importance to gospel exhortations and admonitions. I know it is our privilege and duty to exhort one another daily; and that a part of the duty of the preacher of the gospel is to exhort and teach concerning obedience to all the precepts of the gospel. But I do not understand this necessity for gospel exhortation and admonition as indicating that there is a possibility that any of God's purposes of love and mercy will come short of fulfillment, or that any one will fail to receive the blessings that were given him in Christ before the world began. I cannot find language too strong and comprehensive in expressing my understanding of how absolutely God works in his people, "to will and to do of his good pleasure." Inspired language tells how they who come into the gospel land of Judah sing and make melody in their hearts unto the Lord, in acknowledgment of this sovereign power and grace: "Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us."—Isa. xxvi. 12.

God is the Savior of all men, meaning, I think, all the men of God, all the redeemed, all of his chosen people, both those who are obedient, who believe and obey the gospel, and those who go on for a time in unbelief and disobedience. All alike are the subjects of eternal salvation, while those who believe what the apostles preach unto them, and obey their teachings, and are "followers of God, as dear children," experience the especial salvation referred to in the text, and in many other places. Those who have been saved from apparent danger of temporal death a hundred times, will finally die; so that God cannot be said to be the Savior of any in this sense, except

for a very limited time. But those who are subjects of this eternal salvation are saved. God is their Savior in an absolute sense. Some of these may fall through unbelief, while others believe and enter into rest, ceasing from their own works as God did from his.—Heb. iv. 3, 10. Some of them are disobedient, and are visited with stripes, while others believe, obey and are saved from the rod. Some turn from the commandment which was given unto them, disregard the exhortation, and for one morsel of meat sell their birthright, and go into a region of darkness and death. But they are all alike subjects of the eternal salvation of God; and when all needed trials have been experienced by any of them, and all needed chastisements inflicted, and all needed lessons learned, then they will all alike be brought into that salvation in all its glorious fullness, to the praise of the riches of God's grace. And those who have been saved from the sad results of unbelief and disobedience, to enjoy in this mortal state the comfort of a good conscience, the consolations of the Spirit, the fellowship of the saints, and the peace of God which passeth all understanding, know and confess that God alone has made them to differ from another of the redeemed, and that all they have received of him; that he has been their special Savior in causing them to believe and obey his word spoken to them by his servants, favoring them with precious tokens of his love, and thus saving them from the fearful errors of the wicked, and from the awful desolation and terrors of the "outer darkness." Why God works this special salvation in the hearts of some of his dear children, and not in others, bringing some into the joys and comforts of his salvation, in sweet obedience to his commands, to enjoy a sense of his favor, and stand faithfully and firmly on the true foundation in his house, while others are left to walk after the flesh and die to these spiritual joys, we can no more tell than we can tell why he from the beginning chose some of Adam's race to salvation, while others were left as vessels of wrath; why of the same lump he made some vessels unto honor, and some unto dishonor. The only answer ever given to such questions, or that is ever desired by the spiritual mind, is that which the dear Savior expressed, "Even so, Father, for so it seemed good in thy sight."

We should remember that the Lord's people are not moved in acts of true spiritual obedience by the hope of reward, or fear of punishment. There is a deeper incentive, a purer motive, within them than that which actuates the natural man. The fear of the Lord, which is to hate evil, is within each one of God's children, as "a fountain of life to depart from the snares of death." They have all the fleshly propensities and motives to action, too, and are liable to be led by them, and are often in great perplexity as to which they are moved by, the flesh or the Spirit. They know that "the fear of the Lord is clean," and that no other motive or principle will lead them into that which is clean and pure, "enduring forever."—Psalm xix. 9. The likes and dislikes of the Spirit of Christ which is in them are what move the Lord's people in all work that is acceptable to God, and not the likes and dislikes of their fleshly nature; and it is that divine nature within them that must be appealed to and touched, that pure mind that must be stirred up by way of remembrance of heavenly things, before there can be any true spiritual results. Man cannot reach to this depth by any words of his own, nor can even the child of God, of himself, think of any motive so perfectly pure as to be absolutely separated from any hope of reward or fear of punishment. And therefore some of the dear children of God, and preachers of the gospel, are ready to question and reject an interpretation of Scripture which does not recognize any threat of punishment, or offer of reward, as employed by the Lord in drawing his people to himself, and leading them in the paths of righteousness for his name's sake. There seems to be a fear with some that christians would not follow after righteousness if selfish fear or favor were not appealed to. How little we are apt to truly estimate the power of a divine and endless life, with its pure and holy desires. When God revives his work he touches and stirs up this holy nature which he has put within us. Then what groanings on account of sin, what cries for mercy, what hungerings and thirstings after righteousness, what reachings forth after the things which are before, what hatred and loathing of self, what forgetfulness of the world, and what a longing for the things of God. "The love of Christ constraineth us," says the apostle.

Having written so much more than I intended upon this, I will leave other requests for consideration hereafter. May the Lord lead us into all truth.

SILAS H. DURAND.

DE LAND, Fla., March 20, 1895.

P. S.—I expect to leave here on the 27th, if the Lord will, and to be at Southampton by April 12th.

GHENT, Ky., Feb. 20, 1895.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—The apostle said, "Without controversy great is the mystery of godliness: God was manifest in the flesh."—1 Tim. iii. 16. Perhaps I worry the readers of the SIGNS by my too frequent communications to that paper; but I hope they will pardon me. The greatest pleasure I now have is found when I am with my pen or pencil talking to the dear saints and recounting to them in my feeble way the beauties and glories of that great kingdom of which our Lord spake when he said, "My kingdom is not of this world." But that great mystery, God manifest in the flesh, will never be unlocked to the saints till they are disrobed of mortality. It is too deep and profound for human thought to fathom. Our Lord took upon himself that body, that flesh and blood, of which the apostle speaks, saying, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same."—Heb. ii. 14. He did not take the flesh and blood of the celestial hosts around the eternal throne, if they had any; but he took part of the flesh and blood of those children who were given to him in the everlasting covenant of redemption, ordered in all things and sure. Hence the apostle says that he took part of the same, that his unity with them might be complete. In viewing this great and wonderful mystery the apostle said, "For he hath made him [Christ] to be sin for us, who knew no sin, that we might be made the righteousness of God in him." It was in that unity with him that they were made the righteousness of God. He knew no sin; but by reason of that unity he came under the law and was made sin; not made to commit sin, but made to suffer the penalty of sin, which was death; and by that suffering his chosen people were redeemed from under that curse, and made the righteousness of God in him. Without that unity justice could not have been satisfied. Justice cannot be satisfied by the punishment of one who bears no relationship to the offender, the violater of law. It could not be just for brother Chick to be compelled to pay the debts contracted by my wife; nor would it be just, if I were to commit a murder, for the court to adjudge that brother Chick should be executed for that crime; neither would the law be satisfied if my right hand, with which I committed that crime, were to be amputated and offered to the court in satisfaction of that offense; but the relation that my hand bears to my head subjects the head to the penalty of the law which was violated by the commission of that crime. The apostle says, "For the husband is the head of the wife, even as Christ is the head of the church; and he is the Savior of the body." Again, "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." That church was the fullness of him that filleth all in all; and when Christ, who is the head of that body, the church, suffered the penalty of the law, which was death, and arose from the tomb, justice was satisfied and the body was redeemed from under the curse of the law. The prophet says, when beholding afar off by prophetic vision the complete consummation of the great work of redemption, "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 waters of salvation never flowed in the prison-house of the law till the great Head of the church offered himself without spot unto God for her redemption. He says by the prophet, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted to proclaim liberty to the captives, and the opening of the prison to them that are bound." His body, his church, was in the prison-house of the law; and when he, the head of the church, offered himself without spot to God, liberty was proclaimed to those captives and they were made free indeed. "If the son make you free, ye shall be free indeed." Elihu said to Job, when speaking of this great and wonderful ransom, "If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness, then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom." That ransom was none other than the great head of the church; and you, dear saints, are the body, and members in particular of that church for whom that ransom price was paid. The apostle says, "What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and 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." Again, "He [Christ] is the Savior of the body." That salvation will be complete when this corruptible shall have put on incorruption, and this mortal shall have put on immortality. Then will be fulfilled the saying, "O death [which is the last enemy], where is thy sting? O grave, where is thy victory?" Then

"How will our joy and wonder rise,
When our returning King
Shall bear us homeward through the skies
On love's triumphant wings."

But the mystery of God manifest in the flesh still remains. We might talk to each other for ages and centuries about the great and glorious things accomplished by that manifestation, and still remain as ignorant of that mystery as we were when we began. Still the saints in their experiences have a manifestation of that revelation. I have quoted, "What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God?" Paul speaks of the mystery which is now manifested to the saints, and says, "To whom [to those saints] 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." In the spiritual birth Christ is revealed in all his saints the hope of glory; but to them this is a mystery. Our Lord said to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof,

but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." The new birth is evidently a revelation of God in his saints. In that birth Christ is revealed in them the hope of glory. That revelation is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." All their might, all their power, has been vainly exerted to secure that wonderous revelation, and when it was made in them it was a mystery; a mystery why God, who is infinitely holy, should reveal himself to them and in them, who were made by the Spirit's power to see and know that they were all over polluted with sin, were in debt a thousand talents and had nothing to pay, and cause them to rejoice with joy unspeakable and full of glory; yes, rejoice in the manifestation of the love of God in removing from them the load of guilt that to them had long a burden been. The saints while here below are often oppressed by the presence of sin in their mortal bodies, and are made to mourn because of the glorious light revealing to them their sins. Then with Hezekiah they can say, "Like a crane or a swallow, so did I chatter; I did mourn as a dove; mine eyes fail with looking upward. O Lord, I am oppressed; undertake for me." Then to you vain is the help of man, and your cry is, "O Lord, I am oppressed; undertake for me." Your faith causes you to utter that prayer and to look to none other than your glorious Lord, knowing that he is a present help in time of trouble. But still God manifest in the flesh is a mystery to them. They know that all their fleshly desires look to this world; yet they know also that their purest joys, their greatest delights, have been when this world with all its fading glory has receded from their vision, and they have been by grace divine enabled to behold the beauties and glories that shine forth in the character of their dear Redeemer. In days past he was to them as a root out of dry ground, without form or comeliness that they should desire him. But now, when they by the Spirit's power are enabled to behold him as the Lord our righteousness, the Lord our resurrection and our life, they are persuaded that a great change has been wrought in them. But to them that is a mystery. They know that in times past the glories of this world were their chief delights; but now with true joy they turn from the things of a vain world, and in an ecstacy of delight cry out, "The Lord is my Shepherd, I shall not want." They often ask themselves, Why this change? Ah, dear brother, dear sister, the love, mercy and grace bestowed upon the saints is a mystery to them. They know they have not merited any of those glorious bestowments. With one of their ancient brethren they are made to say and know, "In me, that is, in my flesh, there dwells no good thing." This knowledge is a great and wonderful gift to them. It causes them to come to the Lord in the prayer of the poor penitent. The answer to that prayer is, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." This also is to you a mystery, and you inquire, Why does my glorious Lord comfort me with the great and glorious promises of the gospel when I am in darkness, sorrow and deep gloom, meditating upon the corruptions of this mortal body? Those sorrows and afflictions work for you a far more exceeding and eternal weight of glory; for it is God that worketh in you to will and to do of his good pleasure. It is then that God, the Holy Ghost, that is in you, by his power enables you to see and know the dark deformity of sin; and when you are lowest down, then in mercy are you lifted up. It is thus that you journey onward toward the tomb, sometimes in joy, sometimes in sorrow. But you remember that your glorious Lord was a man of sorrow and acquainted with grief, and journeyed onward to the tomb, and arose a mighty conqueror, and in joy ascended up on high; all, all that you might reign with him in glory. All these things are to the natural man wonders, deep mysteries. But to you, dear saints, the darkness that surrounds those mysteries is often driven back by the light of the glory of God in the face of Jesus Christ shining in you. That light enables you in an ever precious faith to behold Jesus all glorious in his apparel, walking in the greatness of his strength. Then the mystery of godliness is revealed to your faith, and your joy and rejoicing is to you a mystery, for you know that you merit it not. If you are a mystery to yourselves while in your earthly pilgrimage, is it any wonder that the glorious Son of God, who was manifest in the flesh, is a mystery to you, and will so remain till you are called to lay your armor by and go from these scenes of sorrow, pain, disease and death, to dwell with Christ at home? O may that mystery be more and more unfolded to your spiritual vision as you journey onward, that you may grow in grace and in the knowledge of the truth as it is in Jesus, is the sincere prayer of this little one.

Please dispose of these rambling thoughts as you may deem best; and as one standing on the verge of a never ending eternity, oppressed daily by the weight of sin in this poor, mortal body, but sometimes blessed, as I hope, with a faint view of the glories that shine forth in the heavenly home of the children of the kingdom, I remain affectionately yours,

H. COX.

NEAR LEXINGTON, Ky., Feb. 26, 1895.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—Some years ago I saw in your paper a communication, the writer saying he was willing to give testimony concerning the doctrine the Baptists held. If he had gone a little farther, and said, And of the workings of the Holy Spirit in a sinner, testifying of one Jesus, and the resurrection to life eternal, and stuck to his text, it would have been what I wanted to hear; for I am so deficient in hearing and seeing, and I will say, walking aright, that my poor heart is still demanding and seeking more and more testimony, to know if I am in the right way, the way that leads to God and happiness. But alas! I have failed, by diligent search and a great deal of weary traveling to and fro through this broad land of ours for more than fifty-five years, to get a better evidence of and a surer interest in the atoning blood of Jesus and a blessed resurrection beyond the confines of the tomb. I have thought I had a good hope, and when I could hear a good experimental sermon it would fill me with zeal and strengthen my hope in the workings of the Holy Spirit and the cause of Christ.

"But now my soul in darkness mourns,
For Jesus hides his face;
I read, the promise meets my eyes,
But will not reach my case."

My prayers are but a chattering noise, yet I plead and long for some evidence that it will be well with me at last. Yes, I wish it made plain to my senses or vision; but reason and all else fails to give the evidence I seek. I read that the kingdom of God cometh not with observation; and if it were not for the little hope I have, I would entirely despair. It yet holds me, and leads me back to the hole of the pit whence I was digged, for comfort, consolation and joy. Shall I dare give you a reason of the hope I have of a blessed resurrection? In the summer of 1839 I was made to see myself a sinner of a hideous type, the sight was so terrific. All my sins loomed up before me in an instant, and I was personifying each one in a great panoramic view of them all. Just opposite these, in full view of them, was the most exalted personage and character my eyes ever beheld. I was perfectly ravished with the sight on one hand, and mortified and ashamed on the other, with great confusion, lamentation and sorrow. Horror seized me. It was evident and imminent that hell was my portion, and that something had to be done quickly, else I was gone, world without end. O! the anguish, the heart burnings. I saw plainly I had broken the law of God, and vengeance now had hold of me, carrying me to eternal woe and misery; yet my prayer was, "Save a trembling sinner, Lord." O! the goodness of God was so wonderful, and I so great a sinner, the contrast was awful. To make amends for my past sins was the one all powerful desire; to cleanse myself from sin and its polluting effects was all and in all to me. I strove with mind and soul to be fitted to live and reign with God. I searched the Scriptures, thinking that in them I might find a quietus for all my ills. If I could know I was Abraham's child or descendant, that would be enough, for I read that the promises were to Abraham and his seed. But after reading sacred and profane history of every class and kind for more than two years, I could get no hope or comfort, and things became vague and indefinite, looking and waiting for something to turn up, that my poor, disconsolate heart might have rest. I went far and near to hear all kinds of preaching and doctrine. All of a sudden (I do not recollect whether night or day) I heard distinctly a voice, saying, "Look unto me, look unto me, all the ends of the earth, and be ye saved; for I am God, and beside me there is no Savior." I turned around and saw plainly hanging on the tree of the cross Jesus, a name before this I hated, but now as revealed most precious. The sight suffused me with rapturous delight, and immediately my hope seized him as a propitiation of sin; yea, for life and immortal joys. And here my hope still clings, and will not let up, although I have many a time set it aside, and asked God to give me another evidence, or let me see all this over again, that I may know how and whence it came and whither it went. O! if I could just hold it, and look at it good, then I would know indeed all about it, and would never be uneasy again. Yet I recollect reading that John the Baptist sent two of his disciples and said unto Jesus, "Art thou he that should come, or look we for another?" And Jesus only sent him word, "The blind receive their sight, and the lame walk, the lepers are cleansed, the deaf hear, the dead are raised," &c. I would have thought John had evidence enough of his Messiahship; but, poor man! I am like him, want it a little stronger and a little more, to be certain and without doubt. Many a time I wish I could have been there, to have seen all these things for myself, what Jesus and the apostles did. Then I would have no doubt, and would be satisfied. Although I read that many saw the mighty works which Jesus performed, and yet believed not, and frankly admitted that no other man could do them, yet I hardly think it would be that way with me. I feel sure I would be convinced, although the Scriptures are so plain and outspoken that the kingdom of God is not with observation. If I could see it, surely it would be more satisfactory to my faint hope and weak faith. But alas! poor me, I seek and find not the consolation I wish for. Yes, I know the wind blows where it pleases, &c.

But, to return to the subject, finally I went to hear an Old Baptist preacher who, I was told, would preach at an old sister's house in Lexington, where a few of that class met occasionally for worship. In his

(*Continued on page* 110)

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 3, 1895.

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GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

AN APPEAL.

WE have been pained to learn that in some sections of the country some churches have been making the doctrine of the predestination of all things a test of fellowship. We have been anxious that brethren should be forbearing to each other, even though they could not see eye to eye upon this matter. We have not heard of any churches who hold this doctrine declaring non-fellowship for those who do not hold it; but we have heard that in several instances churches who do not hold it have closed their pulpits against those who do hold it, and in some instances have declared non-fellowship for ministers who believe and preach it. We can but feel sad at such news; and we can but protest, and beseech brethren to pause and consider all that is involved in this action. While we suppose it is generally known that we personally believe that God has predestinated all things whatsoever come to pass, yet we have never felt like rejecting a brother because he could not see his way clear to accept it. None of our churches that accept this doctrine have ever, so far as we know among all our eastern associations, excluded a brother for not believing it. We therefore think that we can with good ground appeal to those churches of whom we have heard the reports stated at the head of this article to pause and consider all that is involved in what they are doing.

In declaring non-fellowship for those who believe in the predestination of all things they are also declaring non-fellowship for the hundred or more Baptist Churches which by messengers met in London in 1689, and among other good and wholesome things declared the following as their faith with regard to God's decrees: "God hath decreed in himself from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things whatsoever come to pass; yet so as thereby is God neither the author of sin, nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established, in which appears his wisdom in disposing all things, and power and faithfulness in accomplishing his decrees."—Hassell's Church History, page 670. We have omitted scriptural references. This was adopted by the Philadelphia Baptist Association in 1742; also the Charleston Association, in South Carolina, in 1751, and the Kehukee Association, in North Carolina, in 1765, were organized upon the basis of this same London Confession.

Are brethren willing to declare non-fellowship for their brethren during these past two centuries in London, in Philadelphia, in South Carolina and in North Carolina? Surely no one has ever stated his faith in the doctrine of predestination any more strongly than in the above sentence, which we quote again: "God hath decreed in himself from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things whatsoever come to pass."

We hope that all our readers will carefully note that we are not here entering into an argument to prove the doctrine true. If this were our object we should not quote the London nor any other Confession as authority, but appeal to Scripture alone. Our only design is to urge upon brethren the fact that in declaring non-fellowship for those who hold this doctrine now, they are also cutting off our former brethren during all these past two centuries.

Coming down to a more recent date, we would call attention to another fact. When, sixty-three years ago, at Black Rock, Md., sound Bible Baptists declared their withdrawal from all the vagaries of Arminianism, which like a moth had eaten the beauty and glory all away from many Baptist Churches, one of the principles of faith expressly laid down was that God had from all eternity predestinated all things that came to pass. This doctrine was then advocated by the SIGNS OF THE TIMES. This paper circulated in all parts of the country, among all Old School Baptists, north, south, east and west. This doctrine continued to be advocated as strongly then as it ever has been since. No protest ever came up against it except from New School sources. It is but fair to presume that it was then believed by all where the SIGNS circulated. Those who believe in predestination now, believe no more nor no less than was then believed by all Old Baptists where the SIGNS circulated. Are brethren prepared to declare non-fellowship for all those who fought then against New Schoolism? The arguments against the predestination of all things sound to us who believe the doctrine just like what we have been accustomed to hear from Arminians all our lives. May we not be patiently borne with if we cannot all at once be convinced that their arguments are sound?

We trust that brethren will pause before going farther in this way. We hope that they will be patient with those who cannot all at once give up the faith which has so long been dear to their hearts. It surely is not a crime to believe this doctrine now, any more than it was for our fathers to believe it. Are brethren prepared to say that they have no fellowship for all the churches and brethren in the past of which we have here spoken? No one, we are persuaded, now believes more than that God has unchangeably and freely ordained all things whatsoever come to pass. If this was not heresy in the London Baptists, in the Philadelphia Baptists, in the North and South Carolina Baptists, in the Baptists all over the land in the early years of the SIGNS OF THE TIMES, surely it is not heresy now.

We trust our brethren will bear with us in this appeal, and that it may do good, and not harm.

C.

FLESH AND SPIRIT.

IF it were as easy to give correct and satisfactory answers in all cases as to ask knotty and perplexing questions, we could better afford to devote our time and paper to the elucidation of every query that our readers were pleased to propound; but as it is not, our numerous querists have the advantage ground. Children may ask questions which men may find it difficult to answer.

Question 1. "Is it possible for a man to serve God with his spirit, and serve sin with his flesh?"

Answer. Yes, Paul says, Rom. vii. 25, "So then, with the mind I myself serve the law of God, but with the flesh the law of sin." This text is to the point, covers the whole ground, and settles the question to all intents and purposes. If we were to write a volume on the subject we could not strengthen the testimony. And although we believe that all the children of God who rightly understand the subject can, from their own experience, corroborate this testimony, we choose to rest on this one witness for the correctness of our reply.

Question 2. "According as men understand the terms flesh and spirit, can sin attach to the flesh?"

Answer. It is easier to prove by the Scriptures that sin has attached to the flesh, than to define how men understand Bible terms. We readily acknowledge our incompetency to canvass the understanding or misunderstanding of men on the subject; for although a man may understand the things of a man by the spirit of man that is in him, yet the things of the Spirit of God knoweth no man, but the Spirit of God.—1 Cor. ii. 11. As the understanding of man is too vague and indefinite to aid us, we will turn to the word and testimony of the good book. Jesus has said, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."—John iii. 9. From which we learn that all that is in an unregenerated state is flesh, in a scriptural sense of the term. Adam was of the earth, earthly, and as such he stands the seminal head over all his offspring, and all who by natural generation are born of the flesh as the children of Adam, are flesh. Not merely the particles of matter or material substance which compose our corporal bodies, but all that we are, as intellectual beings in soul, body or spirit, so far as our relationship to Adam extends, we are flesh. And with all the culture of refined education, the polish of human improvement, or reformation, it remains true, and forever must so remain, that "except a man be born again, he cannot see the kingdom of God." In the absence of a new and spiritual birth he is and must remain a natural man, unable to know or discern the things of the Spirit of God. As flesh and blood do not inherit the kingdom, neither doth corruption inherit incorruption, so man in his natural state, being in the flesh, or existing only in his fleshly nature, is a stranger to all that is spiritual and holy. Need we ask if sin attaches to the flesh, thus defined? An inspired apostle of the Lamb of God shuts out all room for inquiry, and gives himself as an example. "In me, that is, in my flesh, dwelleth no good thing." And this was no vain speculation, for Paul assures us that he knew it to be so. In the absence of all good, can sin attach to the flesh? Sin is a transgression of the law. Men in their fleshly nature were created in Adam, under law to God; that law they have transgressed; sin has therefore by transgression entered, and death by sin, and so death has passed upon all men, because all have sinned. The sting of death is sin, and the strength of sin is the law; and as the wages of sin is death, and death has passed upon all men, so that "all flesh is grass," fading, withering, dying, as a consequence of sin, it cannot be doubted that sin attaches to the flesh.

Perhaps our brother intended to inquire whether the flesh of men, without its connection with the natural spirit or life which animates it, can sin. If this had been the question we should have replied in the negative; for James has told us that the flesh or body without the spirit is just as dead as faith is without works.

It is supposed by some that in regeneration the old natural spirit of man is renewed, reformed, purged and made subject to the law of God, and that the carnal or fleshly mind is new modled in some way, and that this constitutes the new birth; but such is not our understanding of the subject. We do not dispute the full concurrence of the spirit of the flesh in all the lusts and abominations charged to the flesh in the Scriptures. We regard the natural mind and spirit of man as included by Paul when he speaks of the flesh.

That spirit with which Paul himself served the law of God was that in him which was born of the Spirit; not born of Adam, but born of God;

and it was that which constituted him a child of God and an heir of glory. This spirit, this life, was given to Paul, and to all the election, in Christ Jesus their spiritual Head and progenitor before the world began, and was communicated to them in and by regeneration. The inevitable conclusion is that that which is born of the flesh is earthly, sensual, devilish, carnal, vile, sinful, and at war with God and holiness; that it is not changed when God's children are born of the Spirit; but although it may be subjected, crushed down, laid in chains, to some extent, yet its nature and propensity to serve sin remains, and shall remain until the sentence of the law shall be executed upon it, and it shall be sown in dishonor, in weakness and corruption. But that which is born of the Spirit is the new man, not made of the old man, but entirely new, is after God, created in righteousness and true holiness, and sin cannot attach to it, for it is born of God; the seed remaineth; it is not under the law of sin, but is Christ in them the hope of glory.

Question 3. Was not Paul, when groaning for deliverance, as in Rom. vii. 23, personifying in himself that state of mind of a quickened sinner before he is made to understand the gospel?

Answer. No. There is nothing in all the connection that will admit of such a construction of his words. Whatever Dr. Adam Clark or John Wesley may have said to the contrary, we are fully convinced that Paul by relating his actual experience as a subject of regeneration gave an example of the real state and experience of every heaven-born soul. If brother Goldsmith has so far triumphed over the flesh as to be no longer annoyed by the corruptions and vanities of it, he has out traveled Paul; for although Paul has now reached the portals of unsullied day, and left all the corruptions of his flesh behind him, he did not attain to that state until he put off his mortal tabernacle. There was indeed one time, and but one, in all of Paul's pilgrimage, that he came so near to that state of deliverance that he could not tell whether he was in the body or out of the body. We conclude he must have realized a short respite from the annoyance of the flesh, or he probably would have known whether he was in or out of the body. In this one remarkable moment of Paul's life he was caught up to the third heaven, &c. But when he returned to the common trials incidental to the christian pilgrim, he was soon reminded that there was still some trouble in his flesh; and again he began to groan in good earnest, and three times he besought the Lord to deliver him from the thorn which was in his flesh. Brother Goldsmith will not contend that in what Paul relates as succeeding his exaltation to the third heaven, he was personifying the state of a quickened soul that did not understand the gospel. Ah, he learned that the power of Christ was to rest upon him, and he could therefore most gladly glory in his infirmities. But why should it be thought that he was describing the state of a quickened but not fully delivered soul? He was writing to a church composed of delivered souls who understood the gospel, and who also understood the language of Paul; and however applicable the language used may have been to quickened souls before their deliverance, it was no less applicable to them whenever brought to feel and combat the corruptions of the flesh throughout their pilgrimage.

Question 4. "Can a man be wretched under the gospel?"

Answer. The gospel does not make the subject of it wretched; but we must remember that the flesh is not a partaker of the gospel, either of its comfort or spirituality. The flesh is not born of the Spirit, and therefore cannot inherit the kingdom or partake of the things of the Spirit. Paul found no more than all the saints have found, a law (or ruling power) in his members, or flesh, warring against the law of his mind, and bringing him into bondage at times. But it is important to consider that the christian, like the Shulamite, presents as it were the company of two armies. While the mind, with which they serve the law of God, delights in it, and lives by faith on Christ, the old man, the flesh, pursues the course of the flesh, in all the lusts and vanities peculiar to the flesh; and while the fruit of the Sririt is love, joy, peace, long-suffering, goodness, gentleness, faith, &c., the works of the flesh are also manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revelings and such like. These are not only the works of the flesh in those who know not God, but these are the works of the flesh in all who are born of the flesh; and hence the admonition of the apostles to the saints to lay aside all malice, guile, hypocrisies, envies and evil-speaking. Peter did not teach them to look for these things, as coming from the new man, but they were to resist them as corruptions of the old man. Nor were such admonitions addressed to young christians only, as 1 Peter ii. 1. But the like admonitions were dealt liberally to all the saints. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." If christians are so entirely delivered from all these corruptions of the flesh, why were they thus admonished? Although the gospel supports, comforts, feeds and encourages the saints of God, the grace of God that bringeth salvation teaches them that denying ungodliness and worldly lust, they should live soberly, righteously and godly in this present world. And it is no uncommon or strange thing to hear those who have received the gospel, and who know its blessedness, complain, and cry out in bitterness of soul, when conflicting with and crucfying the old man with his lusts, and to hear them use even as strong language as that of the apostle, "O wretched man that I am! who shall deliver me from the body of this death?"

Question 5. "Was not the apostle contrasting law and grace?"

Answer. Undoubtedly he was. But this contrast is displayed in the experience of the saints. We have shown that the sentence of the law is yet to be executed upon the flesh; it is not yet delivered from the law. The sentence, "Dust thou art, and unto dust thou shalt return," will pursue our flesh to the sepulchres of our fathers, and close upon it the bars of death and the grave. Until the execution of that dread sentence the carnal mind will continue to be enmity against God, and all the depraved powers of heart and flesh shall continue their warfare against the law of the Spirit of life in Christ Jesus. But a glorious prospect opens to our faith. The Lamb appears upon Mount Zion. Once he suffered the just for the unjust, to bring us to God. Though he was dead, behold he is alive forevermore, and holds the keys of hell and death. In the desperate struggle of the christian soldier, when the flesh momentarily triumphs, the despondING warrior in extremity cries out, O wretched man! Who shall deliver me? But quick as the vivid lightning's flash, light breaks in, the radiant beam from heaven illumes his faith, and rising, swelling gratitude utters the shout that shakes the massy battlements of death, removes the chilling damps of the grave. "I thank God, through Jesus Christ our Lord." So then, with his mind he serves the law of God, but with his flesh the law of sin. A glorious resurrection, a blessed immortality, shall result to every one who can in spirit and in truth adopt the language of this apostle, in that deliverance, which they shall realize through our Lord Jesus Christ; 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."

This flesh, now so full of depravity and opposition to the Spirit of holiness, shall then be quickened with a holier life. Not merely resuscitated, but it shall be the subject of a heavenly, a spiritual birth, the life of God in Christ shall possess them. In his image they shall rise and meet him in the air, and so shall be forever with the Lord.

"Arrayed in glorious life
Shall these vile bodies shine."

We have, briefly as the nature of the subject would admit, replied to the several inquiries of brother Goldsmith, and here we dismiss the subject for the present.

MIDDLETOWN, N. Y., August 1, 1848.

PRONOUNCING BIBLES.

ON our last page will be found a complete new list of both large and small Bibles. Among the large Bibles we give styles and prices of a new Bible just out, which has all the names of persons and places divided into syllables and accented, so that the reader can give their proper pronunciation without hesitancy. Also may be found a descriptive list of a parallel pronouncing Bible, the same as above, only it has the old King James and the new translation in parallel columns. Added to this will be found a list of regular family Bibles.

THE SMALL OR HAND BIBLES,

Varying in size from 3 1-4x5 3-8 to 6x8 1-2 inches, are of such a vast variety that we can give a list of only a small portion. The Bourgeois size we give is about the medium size type, and larger or smaller sizes cost proportionately more or less than the prices given for Bourgeois size.

Should you not be able to find exactly what you want in our published list, send for catalogue.

BALTIMORE ASSOCIATION.

FOR the information of all those who contemplate attending our eastern associations this spring we desire to say that the Delaware Association, which has been heretofore the second on the list, has now been laid over until October; consequently in the future the Baltimore Association, which is the first on the list, will hold its session in the week formerly occupied by the Delaware, and will be followed by the Delaware River Association. The session of the Baltimore Association will therefore be held this year on Wednesday, Thursday and Friday after the third Sunday in May, instead of after the second Sunday, as was formerly the case.—C.

PLEASE BE SURE

IN sending remittances for renewals of subscriptions to give us the same name that the paper is already coming to. If the party is married, and the paper is coming to the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur. It is a good plan to inclose in the letter one of the little pink slips containing the name, taken either from the margin of the paper or from the wrapper in which the paper comes.

(*Continued from page* 107.)

preaching he told my experience better than I could. As he was related to me (he and my mother and father were Old Baptists) I sat back at a distance where no one would observe me. I immediately came to the conclusion that if I were to undertake to join the church, as I thought it my duty, then they would all say I was a hypocrite—that I had learned this experience from the preacher. The thought almost made me frantic. The idea that anybody should think or call me a hypocrite seemed awful. Under those feelings I had rather die than that any one should think that I was deceiving or acting the liar's part to get into the church. Some time after this, however, I became so impressed on the subject of baptism that at every mention or thought of the name of Jesus I would swell with emotion, longing and anxiously wishing to be baptized. I had already selected the one to baptize me. If I could meet him out in some large pasture near a stock pond or pool of water, and I could bind him not to tell anybody, that would suit me. But the opportunity of this sort never came. The preacher was taken very sick, and afterward was convalescing, and for his health purposed visiting the west; but his doctor told him it would kill him. Then my trouble commenced again about baptism. Still I did not dare to breathe it to a mortal. However, one night, by some kind of an accident, if I may so call it, we slept in the same room, and after the lights were out I remarked to him, "I have something to tell you if you will not tell anybody." I do not recollect what he said, for I was so full and so eager for this opportunity. I commenced and told him the exercises of my mind on the subject of religion, I suppose. However, I did not know this was religion, although I was well read and quite a mixer in the world. I had promised myself that before I died I would get religion and go to heaven, and not go to hell, because I had heard much of both places. Finally I went to the church and offered myself for membership, where I could hear my experience told better than I could tell it. I had a great desire to be numbered with them, for all other denominations that I had heard preach with eloquence and fiery zeal were but trash compared with the Baptists. I was received after relating something, I know not what, nor could I recollect what I said. I was baptized and received as a member where I yet live, hoping and fearing and doubting. Frequently my mind runs back for consolation, whispering, You know when and where you were reproved for sin and want of a better righteousness than you have or had to deliver you from the thraldom of sin's galling, heavy load, and the evidence, "We know that we have passed from death unto life, because we love the brethren." Again, "We know that the Son of God is come, and hath given us an understanding, that we may know him," &c. These and other things are written, doubtlessly, to strengthen our hope and faith. And yet I lose myself philosophising on the subject, and then can only 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!" As it is I am left entirely on the sovereign mercy of God for life and immortal joys, nor can I fully see the end, which gives me great uneasiness.

Yours in the best of bonds,

J. W. ROYSTER.

WANGO, Md., Jan. 7, 1895.

ELDER S. H. DURAND—DEAR BROTHER:—You requested me to write to you and tell you of my experience, and I will now try to do so. I began to have serious thoughts about death when I was very young, not more than six or seven years old. The thought that I must die and be buried in a lonely, desolate graveyard, away from my father and mother, caused a feeling to come over me that I cannot express. It was more than horrible, it seemed to me. I would sometimes lay for hours upon my bed, while the rest of the family were asleep, and think about these things. Sometimes I would tremble with fear lest I would be called away before morning. I believed I had a soul that would go to hell, and that it would burn and burn forever. That is what I had been told, and I believed it to be the truth. This trouble did not stay with me all the time, but came upon me once in a while. When any person died in the neighborhood I would think that I would be the next to follow. Sometimes when these thoughts would come upon me I would get out of my bed and go to my mother's bedside. She seldom asked me what the matter was, for she seemed to know very well, and would simply say, "Trust in the Lord." I went on in this way until I was about fifteen years old, when these feelings seemed to wear off. I got to attending Old Baptist meetings, and would sometimes hear some words that would kindly raise me up and cause me to feel and hope that I was an Old Baptist. Finally I got to thinking a great deal of them, and did not want to ever miss any of their meetings if they were near enough for me to attend them. Well, for some reason I could not help but think that I was one of God's chosen people; but the great question was, Where is the evidence that you have been born again? I knew the Bible said, "Except a man be born again he cannot see the kingdom of God," much less enter into it. I remember being at an association at Nassaongo, the last one that was held there, and you said in your discourse that instead of getting to be better we seemed to go down, down, down, all the time. This is the substance; they may not be the same words you used. It came to me very forcibly, and I could not keep the tears back. I felt that was my experience exactly. I went home thinking about that expression, as well as others I heard during that meeting; but I still looked forward for that wonderful change I thought I must undergo before I would have any right to join the church or make a public profession of religion. I knew full well that I could not bring that change about myself; that I could as easily create a world as do it. I knew I must wait the Lord's own appointed time. I went on in that way, desiring to become a christian, until the association at Welsh Tract. That was my greatest desire, and is yet, to be a christian. When Elder Grafton arose in the stand at the close of the association and said, "Throw away the old idea that this old body must become a spiritual body, and be satisfied with the fare the rest have," that old idea left me, and I was brought that moment to see differently from what I had ever before seen, and had a great desire to be baptized. I felt impressed that it was my duty, and began looking forward to the next opportunity when I might offer myself to the church at Welsh Tract, as I lived nearer that church than any other. It was about four weeks until the next meeting day, and I counted the days as they went by. On Saturday before the third Sunday in June, 1893, I presented myself as a candidate, and in a stammering way told my little story. I was received, and baptized on Sunday following by Elder Grafton. I found rest to my soul and experienced the answer of a good conscience toward God. During the summer following it was a time of singing of birds, and the voice of the turtle was heard in the land. We had meeting at Welsh Tract once a month, and I always looked forward to it with great delight. I always expected to have a refreshing season whenever I went to the meeting. It did me good to see Elder Grafton, our dear pastor, even if he did not say a word; and it does yet. But I find that I do not always have a refreshing season when I go to meeting. Sometimes I go away feeling worse than when I went; for I went expecting something, and I did not get it, but was disappointed; yet I think I do not lay the blame on the preacher. No, no. It is because I do not always have the hearing ear. But the good Shepherd knows what is best, and withholds no real good thing. David says, "The Lord is my Shepherd, I shall not want. O what a wonderful thing it is to be enabled to trust in the Lord, and not in the helpless arm of the flesh. How good and condescending the Lord is to choose us and cause us to approach unto him, and to lead us by his Spirit in the paths of righteousness. What for? Why, for his own name's sake. He keeps us by his power, through faith unto salvation, ready to be revealed in the last time. He keeps us by his power, through faith. There is a great deal in that. It is by faith that we can say with David, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." It was by faith that Jonah could say, "Yet will I look again toward thine holy temple." Sometimes I have troubles, and sometimes joys. I believe all are for my good and to the praise of the great name of God, my heavenly Father.

If you have an opportunity to write to me I would greatly appreciate a letter from you. I am your little, unworthy brother in hope of eternal life through Christ Jesus,

EDWARD F. ROUNDS.

DELMAR, Del., Jan. 29, 1895.

ELDER F. A. CHICK—DEAR BROTHER IN THE LORD:—I have thought for some time past I would write you a few lines and try to tell you what I hope the Lord has done for a poor sinner like me, but have not felt at liberty until now. In the fall of 1890 I was very much troubled, having at that time a sense of my sinfulness which I never had before. I prayed to God to have mercy upon me, a sinner. I attended meetings of different kinds and of different denominations, but could find no comfort. All seemed happy but myself; no happiness could I find. I began to search the Scriptures to see if I could find anything of comfort to me. I read in John vi. 44, "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 gave me new food for thought, and at last I was made to say, "Salvation is of the Lord, and of the Lord only." Now, was I drawn of the Spirit? was what I thought of most. I felt my sinfulness and weakness more and more. But still I read the Scriptures, and in Matthew v. 6 I read, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." This I thought suited my case, for I hoped I did hunger and thirst for righteousness; and I hope I have this hunger and thirst yet, unworthy to be fed with the precious crumbs which fall from the Master's table. All the churches in our town knew a change had come over me, and I was talked to about religion and works. All I could say was that I hoped the Lord would lead me in the right path. I could get no comfort at their meetings, nor did their preaching do me any good. I would go sometimes to the Old Baptist meetings, and there I would hear some word of comfort. I had a feeling toward the Old Baptists that I never had for any other people, but I could not tell why it was. They treated me very differently from what other denominations did.

While they were kind, they never mentioned religion to me, nor did they invite me to their preaching; yet I would go, and always heard something to my comfort. I thought I had never in all my life seen such spiritual looking people. Notwithstanding the feeling I had toward the Old Baptists, and the comfort I received by their preaching, I fought against it all. In January, 1891, I had a severe spell of sickness; and while sick I was made to feel happy in the Lord. My only hope was in Christ, my all and in all. I was made to say, "Not my will, but thine be done." After six weeks of illness I was restored to health. Then I thought I would join the church, but could never feel that I was worthy of a place among God's people. I related my experience to Elder Francis, and he said he believed God had begun a good work in me. His talk was very comforting to me. I went on in this way, thinking I would be better at some time, and then would go before the church; but I seemed to grow worse instead of better. I talked with some of the Old Baptists of our town, and it seemed that their experience was as mine. I stayed away until I could stay no longer. I went before the church at Little Creek on Sunday, May 20th, 1894, was received and baptized the same day by Elder A. B. Francis. I feel my sinfulness and weakness just as much as I ever did. But I rejoice in the thought that Christ died to save sinners, of whom I feel to be the greatest. I would be glad to hear from you at any time, and hope I have not tired you, as I have tried to tell you part of what I have had a desire to do for a long time.

Yours in hope of salvation by grace,

H. CLAUDE KER.

NORTH YAKIMA, Wash., Dec. 26, 1894.

DEAR BRETHREN:—As I have to send my remittance for our family paper, the SIGNS OF THE TIMES, I wish to say that if any of our ministering brethren are thinking of coming west, we would like one to locate among us. There are eight or ten Old Baptists here, and we are about seventy miles from a church. We have a good country. We hope the good Lord will stir up some one of his under shepherds to come here. We have all kinds of "do and live" systems here, but it is no food for the children of God, who can do nothing of themselves to inherit eternal life, for we read that it is the gift of God. We hope some one will pity us lonely ones and come and see us.

J. L. CHAMBERLAIN.

EDITORIAL NOTICES.

BACK NUMBERS.

OUR supply of back numbers being about exhausted, we have now discontinue sending them to new subscribers unless especially requested to supply them.

NOTICES.

FOR the benefit of our brethren who sometimes visit the city of Baltimore we publish the following notice:

The Ebenezer Old School Baptist Church (Elder F. A. Chick, pastor) meets every Sunday at 11 o'clock a. m., at their meeting-house on Madison St., just east of Calvert St. If any of our brethren visit Baltimore at any time we shall be glad to have them visit us, and to join with us in our worship.

JOHN THORNE, Clerk.

MARRIAGES.

MARCH 6th, 1895, by Elder T. M. Poulson, at the house of the bride's father, near Pine Grove, Worcester Co., Md., Mr. James Hall and Miss Magnolia Shockley, both of said county.

MARCH 13th, 1895, by the same, at the house of the bride's father, near Berlin, Worcester Co., Md., Mr. Lambert N. Jarman and Della M. Hudson, all of said county.

OBITUARY NOTICES.

DIED—At the residence of her son-in-law, Mr. L. W. Reeder, in Floyd County, Iowa, on March 20th, 1895, our dear aunt and sister, **Anna Fellows,** after a protracted illness of nearly a year. For the last six months of her life she was confined to her room most of the time with a tumor in the stomach; yet she was never heard to complain of her lot. She was born in the town of Oxford, Maine, and came with her parents to Ohio. She was married to Benjamin S. Fellows in the year 1839. To them were born three sons and six daughters. Two daughters and one son have gone before to that better land. She experienced a good hope through grace in the year 1843, and was baptized by Lemuel Jackson, joining the Primitive Baptist Church in March of the same year. In 1859 she moved with her husband and family to Iowa and joined Little Cedar Church by letter, where she remained a faithful member until removed by death. Her age was 74 years, 6 months and 17 days. She leaves a companion, two sons, four daughters, three sisters and grandchildren, besides many relatives and friends with the church to mourn their loss. She was a loving companion, a kind and indulgent mother, and was loved and respected by all who knew her. We feel that our loss is her eternal gain.

The writer tried to speak words of comfort to the sorrowing ones from Job xiv. 14; after which her remains were placed in the burying ground near Rockford, to await the blessed resurrection of the redeemed of the Lord unto eternal glory.

M. L. JACKSON.

Mrs. Emeline McGrath departed this life at her home in Fruitland, Wicomico Co., Md., on Feb. 4th, 1895, at five o'clock p. m.

Sister McGrath was born Sept. 12th, 1816, and was baptized about the year 1840, by Elder Warner Staton. She was united in marriage to Wm. McGrath on Dec. 10th, 1846. Three children were born to them, one son and two daughters. The son preceded her to the grave, leaving two daughters, Mrs. Catheil and Mrs. Hill, of Salisbury, Md., with their families. Her lonely companion is left to struggle alone in the latter part of this mortal life; but I hope he may feel that he is not alone, but that God is with him his sorrows to soothe. May the Lord fill the place of a companion and a mother to the bereaved. May each be comforted with the thought that God had given to her in early life a good hope, which was her stay until death. She always acted the part of a mother to me, and I hope it was for the truth's sake.

Sister McGrath had been on the decline since the year 1874, having her first hemorrhage of the lungs at that time. Sometimes it seemed that she could not live, but she would revive again. She was prevented from going to meetings the latter part of her life because of feeble health. I do believe that death brought her great relief. I was present by request and preached at her funeral, using the words, "Beloved, now are we the sons of God," &c.—1 John iii. 2.

The sorrowing friends will please accept this as a token of my sympathy for them in their affliction.

T. M. POULSON.

MASSEY, Va.

DIED—At the Asylum in Staunton, Va., Feb. 18th, 1895, **Mrs. Margaret V. Steers,** wife of brother Henry C. Steers, of Prince William Co., Va., aged about 68 years.

A few years ago sister Steers developed a brain trouble, which continued to increase until prudence suggested her removal to the Asylum, about two years ago, with some faint hope that proper treatment might be of benefit. Any such hope proved futile. Not long before her death her nervous system suddenly gave way, and she died of nervous prostration, so writes her physician.

She was a consistent and loved member of the Bethlehem Church, near Manassas, for many years, always at her post and filling her place so long as her health permitted. She manifested that meek and quiet spirit which is so lovely in the followers of Jesus. Her life in the church and in the world was without reproach. She loved the truth, and remained steadfast in it to the end. Having no child of her own, she filled the place of mother to several children adopted into the family, some of whom still live to bless her name. She loved to have the brethren visit them in their home, and it was a labor of love for her to minister to their necessities. Our dear brother Steers is left lonely indeed. He writes me that he feels like Job when he said, "Have pity upon me, O ye my friends; for the hand of God hath touched me." May that same God heal the wounds which he makes, bind up the broken heart, and confirm the faith of his afflicted ones.

J. N. BADGER.

ALDIE, Va., March 15, 1895.

DIED—At her home near Hillsborough, Jasper Co., Ga., sister **Lizzie Connor,** widow of brother John W. Connor.

She was the daughter of Elder D. L. Hitchcock, and step-daughter of sister Hitchcock. She was born May 8th, 1848, and died March 1st, 1895, her age being 46 years, 9 months and 23 days. She was married to John W. Connor on Feb. 27th, 1868, who preceded her to the grave only thirteen and one-half months. Sister Connor, together with her husband, united with the Primitive Baptist Church at Shoal Creek, Newton Co., Ga., in July, 1872, and was baptized by Elder Wm. L. Beebe, pastor of the church. She was truly a noble, kind-hearted woman, and a humble, devoted christian. It has been my privilege to meet with her often at our meetings, and during brother Connor's life to be at their home and to enjoy their hospitality, which was always very pleasant indeed. It was remarkable to see the interest and pains she would take in trying to make all her friends feel pleasant and happy, and especially her brethren and sisters. Their company was her chief delight. There was nothing she enjoyed so much as to talk of her experience, and the goodness and mercy of God to her. It was a great privilege to be with her, and to hear her talk of spiritual things. Her great desire was to live more to the honor and glory of God. She was a Primitive Baptist indeed, not only in name, but in faith and practice. Her hope was in Jesus, having no confidence in the flesh.

Sister Connor had for a long time been in feeble health. She seemed to take the death of brother Connor very hard, but said she wanted to be reconciled to the will of the Lord, believing that what he did was right. After his death she became very feeble, suffered very much for several months before she died, and was unable to leave her bed, but was never heard to murmur. Truly a good woman has passed away. She was the mother of six children, the youngest (a son) having died in infancy, and five living (three boys and two girls), all grown. I wish to say to them in their bereavement that while it seems hard for them to give up such a good and dear mother, whose love for them can never be filled, they should remember that God has taken her to himself; and while they are grieved and left alone to battle through life's uneven ways, they have the happy assurance that she is free from all her affliction, pain and sorrow, and is entered into that eternal rest beyond this vale of tears. May God in his infinite mercy sustain each one of them, and save them with an everlasting salvation.

Sister Connor was buried at Hillsborough, Jasper Co., Ga., where the unworthy writer of this notice was requested to preach on the occasion, which I tried to do, from the first verses of John xiv., to a large congregation of relatives and friends. After some remarks by brother Glover the services closed. It was sad indeed to see the devoted old father, the children and friends take the farewell look upon the form of one they loved so much. The body was then placed in the grave by the side of her husband, there to rest until God bids it rise a spiritual body, crowned in glory.

D. G. MCCOWEN.

FORSYTH, Ga.

SISTER **Eliza Hess,** wife of Elder Daniel Hess, died Friday, March 15th, 1895, in Columbus, Ga., in the 61st year of her age.

Sister Hess was well known throughout a large portion of the United States, having traveled extensively for many years. Her winters were usually spent in California or the south. She was on her way to Cuba when she was stricken down with paralysis in Columbus, Ga., about the 18th of January. During her illness she had all the care that liberal means and loving hands could bestow. Sister Hess was indeed a good woman. Faith, hope and charity were exemplified in her daily life. She was a member of the Old School Baptist Church, whose order she loved, and whose doctrine she adorned. She leaves a devoted husband, affectionate sisters and many friends to mourn.

The funeral and burial were private, only the near relatives and intimate friends being admitted. The services were conducted in the parlors of the residence of Misses Margaret and Julia Shattuck, at 37 East Seventh Avenue, Columbus, Ohio. The Euterpean Quartette rendered the music, singing "Nearer, my God, to thee," and "Asleep in Jesus." The funeral oration was pronounced by the writer of this sketch from the words, "If in this life only we have hope in Christ, we are of all men most miserable."—1 Cor. xv. 19.

Flowers, highly emblematic of her pious, prosperous and happy life, were used in great profusion. The body was covered with white roses. A bank of white roses and lilies of the valley was placed at the head of the casket, and a pile of white Easter lilies and a wreath of white carnations and pale pink roses adorned the foot.

Elder Hess in his bereavement has the sympathy of thousands of faithful hearts, and the sustaining grace of his Father in heaven.

H. M. CURRY.

LEBANON, Ohio, March, 1895.

OUR dear sister and mother in Israel, **Mrs. Prudence Sayer Horton,** entered into everlasting rest on Sunday morning, March 24th, 1895, in the 80th year of her age. She was taken suddenly and violently ill on Monday evening, March 4th, which developed into typhoid pneumonia.

Sister Horton was born Jan. 9th, 1816. Her parents were Eliphalet and Anna Warner. She was one of four daughters, the only surviving one being Lucinda, wife of Mr. Daniel S. Wheat, of this city. The other daughters, who are now deceased, were Betsy Ann, wife of Nathan Slawson, and Hannah, wife of Andrew Albertson, of Waverly, N. Y.

Sister Horton was married to William Harrison Horton on Feb. 2d, 1839, who died March 9th, 1848. To them were born two children, both of whom survive: Jonathan Decatur Horton and Sophronia A., widow of Benjamin Vail, of this city.

Sister Horton experienced a hope in the Savior of sinners, and was baptized by the late Elder Gilbert Beebe, in the fellowship of the Middletown & Wallkill Old School Baptist Church, more than thirty years ago. She was firmly established in the truth as it is in Jesus, and was always ready to contend for the doctrine of salvation by the sovereign grace of God, without the works of the creature. She was naturally of a cheerful disposition, and none who truly knew her could fail to respect and love her. She will be greatly missed, not only by her family and neighbors, but also by the church in this city. We sorrow most of all that we shall see her pleasant face no more in the flesh, nor ever again receive her cordial greeting.

The funeral services were held on Wednesday, the 27th, at her late residence, 53 West Main St., which were conducted by her pastor, Elder Benton Jenkins, in the presence of a large gathering of sorrowing relatives and friends; after which all that was mortal of the loved mother and sister was laid away in Hillside Cemetery, in this city.

May the God of all grace and comfort give beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.—ED.

SISTER **Mary Ann Carey** died at her residence in this city, March 22d, 1895, aged 48 years, 2 months and 11 days.

Sister Carey was a daughter of James and Mary Jane Linkletter, and was born in the town of Warwick, Orange Co., N. Y., Jan. 11th, 1847. On June 10th, 1866, she was married to Franklin Carey, who died April 3d, 1890. She is survived by her daughter Alice, wife of Benjamin F. Hunt, of this city. One child died in infancy. She is also survived by three sisters and one brother: Caroline, wife of W. H. Seely, of Liberty, N. Y., Sarah, wife of J. C. Seely, of Paterson, N. J., Phebe, wife of D. Carmichael, of Washingtonville, N. Y., and C. Linkletter, of this city.

This dear sister received a hope in Christ, and was baptized in the fellowship of the Middletown & Wallkill Old School Baptist Church, by Elder Benton Jenkins, in September, 1887. She was rooted and grounded in the truth, and by the grace of God was enabled to honor the profession she had made. For a long time she had been in failing health, and was frequently prevented from attending the assemblies of the saints, but her heart was always with them. We believe that for her to live was Christ, and to die was gain.

Funeral services were held at her late residence, 58 Lake Avenue, this city, when a discourse was preached by Elder Wm. L. Beebe, from 2 Corinthians v. 1–4; after which the mortal remains were deposited in the cemetery of the Brookfield Church, after a short service conducted by Elder Benton Jenkins.

May the Lord comfort and sustain by his grace the bereaved and sorrowing relatives.—ED.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, APRIL 10, 1895. NO. 15.

CORRESPONDENCE.

PSALM CXVII.

"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."

In this short psalm the mercy and truth of the Lord are brought sweetly to our remembrance. This indeed appears to be the object of the psalmist, to call up in our memory the rich mercies which in the past our Lord has so graciously bestowed upon us, and also the truth of God, which is Jesus Christ the righteous One, upon which foundation we securely rest from all our labors. A solemn fear often arises in the heart of the objects of God's mercy, that they have perhaps never praised the Lord, neither shown gratitude for his mercy, nor manifested a knowledge of his truth. The Lord's people do know that all his works do praise him, and they themselves are the work of his hands; but this does not satisfy them. They desire that out of a crushed and bleeding heart they may be enabled to ascribe all power and all glory to his holy name. Their distress of mind is occasioned by the multitudinous array of the hateful lusts of the flesh, which rise up before them, and to which they have become subject, and as "Ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ;" feeling that the "woe" is pronounced upon them, which says, "Woe unto them, for they have gone in the way of Cain, and ran greedily after the error of Baalam for reward, and perished in the gainsaying of Core." Just praise only comes to them who are in some way exalted; not by exalting themselves, but because of some God-given virtue or principle within them, which virtue or principle exalts them above their fellows. One cannot bind up the wounds of him that falls among thieves, if he is possessed only of the characteristics of the priest or Levite. He must possess the principle of the good Samaritan. Our Savior is worthy to be praised, for "Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel and forgiveness of sins." Sometimes we feel like praising our brethren because of their gifts of usefulness in the church, forgetting for the time the meaning of the word "gift," that it is something bestowed without regard to merit. And at the same time also we forget the heavenly Giver. If we give praise to the creature, then do we exalt the creature, and abase the Creator, and bring down the Creator to the level of his creation. Neither shall we praise the gift, but alone the Giver. For although the gift of our Lord unto his people is himself, which is eternal life, yet our praise is due to him alone for his wonderful gift. We may rejoice in, and glorify him in the gift, but praise the hand which bestowed it. When we consider the wonderful sacrifice of that wonderful Gift, and his awful sufferings in accomplishing the will of his Father concerning us, we are made willing and glad to praise him for his merciful kindness and the truth of his word. "Wherefore he saith, When he ascended up on high he led captivity captive, and gave gifts unto men."

"O praise the Lord, all ye nations." The psalmist not only embraced the nation of Israel, but all nations are to praise him. There is a sense in which all the creation of God do praise him, whether animate or inanimate. The harmony and perfectness with which all created things fulfill the design of the Creator in maintaining and manifesting its usefulness in the sphere wherein it was placed, is the highest (although mute and speechless) praise in a natural way that could be given to the wisdom and omnipotence of God. But, without doubt, the sense in which the psalmist embraced "all nations" to praise the Lord, was that he had in his mind and heart the same sublime truth which John on Patmos heard and wrote down, which voice said in sweetest song, "Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation." Then truly do all the nations of the earth praise the Lord in that sweet redemption song, their hearts overflowing with praise and thanksgiving and adoration to him who hath redeemed them out of death and despair and the grave.

"Praise him all ye people." We must at once recognize the distinction between all nations and all people; for while the Lord's people (the church of God) are scattered among all nations, and in every clime, whether remote or near, yet they are, at the same time, a distinct and separate people and nation from all other people or nations. By an apostle they are designated as, "A chosen generation, a royal priesthood, an holy nation, a peculiar people," separated from the sons of Adam by a new birth, emanating from a royal seed, even Jesus, the Head, of which this people is the body; a new creature in Christ Jesus, turned from the fleshly lusts into a new and living way; redeemed from sin and perdition; purchased with a great price, yea, the precious life-blood of Jesus. The same apostle now goes on, and makes apparent the purpose for which this "peculiar people" and "holy nation" are created in Christ Jesus and chosen: "That ye should show forth the praises of him who hath called you out of darkness into his marvelous light; which in time past were not a people, but are now the people of God; who had not obtained mercy, but now have obtained mercy." We cannot wonder, then, that the psalmist called upon "all nations" and "all ye people" to praise the Lord. They voluntarily praise him in the one atonement which Jesus wrought out for them in his humility; and they voluntarily praise him with gladness of heart and with rejoicing, because of the atonement.

"All ye people." They all do praise him, from the least of them to the greatest of them. There are none too small, too weak or too poor, but they shew forth in some peculiar way the praises of him who hath called them out of darkness into his marvelous light.

"For his merciful kindness is great toward us." How deeply do the Lord's children realize the greatness of his merciful kindness toward them every day and every hour, even in every breath they draw, and every step they take. His merciful kindness was made manifest unto them in that, while they were yet sinners, Christ died for them. He was merciful at a time when they deserved no mercy; when they, in all their being, were enmity to him. Truly could the apostle say, "For I know that in me (that is, in my flesh), dwelleth no good thing." And when we sum up the description given by the same apostle of the natural man, who is without hope and without God in the world, we are amazed at the merciful kindness which the Lord has shown unto us. For he says, "As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the 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." I am not sure that we can contemplate mercy at all, except where it is undeserved. My own mind must consider deserving mercy as a misnomer, and I feel sure the Scriptures do not teach it. If one deserves kindness from another because of some good act or deed that he has done, then the act of kindness is of debt, or reciprocation, and not of mercy. Mercy implies unmerited favor. If a man fulfill all the requirements of the law, then his own deeds justify him in the sight of the law. Mercy cannot reach such an one, because in his own strength he is exalted above its needs. Our gracious Redeemer was exalted a Prince and a Savior, in that through his merciful kindness to the children of men he fulfilled in them all the requirements of the law which they were under, which in their weakness they were unable to fulfill; by which act of merciful, loving-kindness he delivered them from under a thralldom from which they could not extricate themselves; for had they been able to deliver themselves, they would in no wise have needed a Savior. The man who fell among thieves needed not the office of the good Samaritan until after he had been left half dead by the roadside. Goodness and mercy follow the Lord's people all the days of their life, because they are a poor and afflicted and a needy people, in consequence of which they love the Lord and do his commandments. Worldly religion teaches a "do and live" system. But the lowly followers of the Lamb do know that they never did nor ever could do until after they were made alive. Then their good deeds were made manifest in obedience and love, in walking in the fear of the Lord, by which their praises ascend to the throne of his grace.

"And the truth of the Lord endureth forever." This is cause for multiplied praise and thanksgiving. The blessed and comforting words of our Savior to them who believed on him were, "If ye continue in my word, then are ye my disciples in-

deed; and ye shall know the truth, and the truth shall make you free." Jesus also said to the same believers, "I am the way, the truth and the life." Then, if we know the truth, and Jesus is the truth, so long as he liveth shall we live also. By that truth which is as a shining light in our hearts, we know that his mercy endureth forever. And as he is the Alpha and the Omega, the beginning and the ending, so his bride, which was chosen in him from the beginning, shall endure in him and with him until the end. What a safe resting-place is the shadow of that rock, which although the floods of error and false doctrine shall hurl all their forces against it, yet it shall endure. So in the shadow of that great rock the travelers on their pilgrimage journey (the Father's casket of jewels) are safe in the bosom of his love.

"Praise ye the Lord." The cry of the burdened, bleeding heart is, If I have no resting-place nor enduring abode in Jesus, to whom else can I go? I was naked, and he clothed me; blind, and he gave me sight; homeless, and he took me in; helpless and sick, and he succored me and cared for me. Recognizing this great truth that Jesus is all things needful to us, is praise to the Father for the wonderous and precious gift of his dear Son. To know him as the only wise God our Father, to exalt the name of Jesus as a Prince and a Savior, who gave repentance unto Israel, and justified us by his grace; to exalt his name as "The only name under heaven given among men whereby we must be saved;" to abase the creature as nothing, and less than nothing, and vanity; to sacrifice with the voice of thanksgiving, declaring that salvation is of the Lord alone; this is the highest praise the poor sinner can give to his Creator. Praise to the Lord cometh from the heart that believes on his name, and "out of the abundance of the heart the mouth speaketh." Every humble and true follower of Jesus praises him by walking in obedience to his divine commands, and they learn obedience by the things they suffer for Jesus' sake, as Jesus learned obedience by the things he also suffered for them. A frequent source of mourning by the Lord's people comes from the feeling that they cannot praise him enough for his wonderful work to the children of men, and for the hope in his mercy that has been given unto them; not realizing that the mourning itself is praise to the Lord. All unconscious does the conscious sinner manifest praise to the Lord in his daily walk, by pressing toward the mark for the prize of our high calling in Christ Jesus. And thus it is that "Out of the mouths of babes and sucklings God hath perfected praise."

B. F. COULTER.

PHILADELPHIA, Pa., March 20, 1895.

SOUTH PASADENA, Cal., March 13, 1895.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I observe in the SIGNS of the 6th instant, in answer to brother Daniels, of Alabama, on the subject of church order, that there is a difference in the order of the churches within your knowledge and those of the west, and especially on this coast; and as a reason for addressing you this letter I will say that it is for more light on the subject, and not to criticise the article in question. The difference in the order of the churches of your acquaintance and those of mine is in the matter of unanimity of vote. You say that, as far as you know, the universal practice is that a majority decide in all cases of that kind, meaning exclusion, and in conducting all their business, with one exception; and that exception is in receiving members, when unanimity is required. Now, the practice of the churches in California has been, while they existed, a unanimity of vote in the reception of members, calling to ordination of a minister, or to license one to preach wherever God shall cast his lot. In all other matters a majority vote has ruled; and it has been held by all the best disciplinarians that it is the duty of all members to vote, either for or against the question, and that not to do so was an evidence of unfaithfulness, and deserving of reproof. As touching the second question, the church of Jesus Christ is the highest authority on earth in matters of order, the Scriptures being the only rule of faith and practice; and that no church has a right to call in question the acts of a sister church, only so far as mutual consultation is concerned. That is to say, one church is not authorized by the Scriptures to prefer a charge or charges against a sister church before any tribunal whatever, and hence should not destroy the peace of Zion by laying their troubles before the association, which is not the church, nor superior to it.

At the top of the fourth column you say, "Any brother or church may ask the advice of an association." Now, I ask, would it not be more scriptural to ask counsel of a sister church or churches, and keep all cause of strife away from the association, seeing that the true object of the association is for the interchange of tokens of love in the Lord, and such other matters as shall best conserve to that end?

I want to say in conclusion that your article is timely and to the point in answering the brother; and I wish to add that if we could more frequently be reminded of our true position one toward another in the matter of church order we would be better prepared to maintain the peace of Zion in love, and there would be no crying of peace where there is no peace. It has always seemed to me that much of the strife among brethren has been the result of ignorance; for the blind, ignorant leaders of the blind or ignorant are sure to err. Not designedly—O no; but through a zeal without knowledge. It may be asked, Are they the children of God? Yea; for if they are the "little children" that they ought to be they are very helpless in every way, but to cry; and in that, bless God, lies their greatest strength, for they in their dependence cry, pleading the merits of Jesus; and God in his omnipotence hears, and grants them all that will redound to his praise.

Now, brother Chick, I have relieved my mind by this scribble; and though not wishing to be considered an oracle in any matters pertaining to the church, I do love and desire the peace of Zion, and for this end I have written. In hope of a better resurrection by the power of an endless life through Christ Jesus, I am, as ever, your little brother,

A. H. HAGANS.

REPLY.

WE commend the above letter to the attention of our readers, and are glad that brother Hagans has felt free to write what was in his mind. We do not see any real difference between us, and some things in his letter we desire to express our approval of in a special manner.

With regard to the question of unanimity, we do not from our brother's letter understand that the churches in California differ from those in our knowledge in but one thing, and that is in requiring a unanimous vote in licensing or in calling for the ordination of a minister. We do not know that this question was ever raised among us; but we will say that unanimity in such cases is very desirable at least. We have known occasionally of a brother being licensed by a church, who was never able to command the approval of other churches generally. We think that in this, however, as well as in other things, a little time and forbearance go a great way toward producing one mind in a church; but we think that in this, as in other cases, a minority at the last should say, We will cheerfully defer to the opinion of the great body.

We believe that it is the duty of all members to vote if they have become clear in their minds as to what is right. If they are not clear it is their privilege to say so, and ask for more time, and meanwhile abide by the church in her travel. We ourselves have sometimes not been able to decide how we ought to vote, and then have felt that our mouth was closed against any right to find fault in the future with the decision, whatever it was.

We agree with our brother that one church would be very unwise, and more, that she has no right, to interfere in the business of another church, except, as our brother says, that they may consult together or advise.

We agree with what our brother says as regards the inadvisability of even asking advice of the association.. He has well stated the true object of associations; and we have long thought it better, when a church feels at a loss, that she should ask God for wisdom rather than other brethren, or sister churches or associations. Does not the language, "If any of you lack wisdom, let him ask of God," &c., apply to churches as well as individuals? Above all things, let churches keep their troubles at home.

C.

KELLY'S CORNERS, N.Y., Jan. 27, 1895.

DEAR BRETHREN IN CHRIST:—Having been requested by our dear sister, Phebe J. Faulkner, of Margarettville, N. Y., to write some thoughts, as the Lord may give light, from the words in Heb. xii. 24, "And to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel," I will with your permission submit a few lines to the inquirer, and to the readers of the SIGNS generally. I am reminded in this attempt of a saying one time of Elder Jenkins, in regard to speaking from a text of Scripture by request, that there would be at least one listener. So I think of our dear invalid sister, who wants only the truth as it is in Jesus.

The introduction of a text of Scripture is generally the key to it, and is therefore of importance in its elaboration, to show the sequel. The writer of this epistle takes a general view of the effective work and force of the law on those under its commands, and also its direful consequences on them that were disobedient to its requirements. He rehearses much of the counsel of God in his dealings with his chosen people, from Abel to the coming of Christ, with the assurance that God is not slack concerning his promise, as some men count slackness. Although he was long-suffering to his people while under the law, yet for every transgression he visited his people with stripes and chastisements; for the law never knew mercy, but says, "Pay me that thou owest." "The soul that sinneth it shall die."

Typically all the jots and tittles of the law have their place in the order and government of Zion, as under grace and law to Christ, who is the end of the law, and appears as the antitype to his people, as believers in him, and as their gracious Redeemer, who by his knowledge should justify many. "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." A sacred and solemn injunction on all believers in and professors of living faith in Christ Jesus, who as such prove in their walk and conversation what is that good and acceptable will of God, and truly find that, being raised up from under the power and dominion of the law, "If the Son therefore make you free, ye shall

be free indeed." And yet, though they are called to liberty, they are not to use their freedom for an occasion to the flesh. They are not come, in this freedom, to the mount of commands and certain destruction, but are come unto Mount Zion, and all the glorious benefits bestowed upon her are theirs to participate in. And here, I will say, I have rested comfortably for years, in the thought that the gospel day having come, the things that should come to pass in this day are accomplished, in that Jesus has ascended on high, led captivity captive, and given gifts unto men of his own choosing, and ordained them to go forth and bring forth fruit. And their fruit is being developed still. Though Jesus is in heaven at God's right hand, yet he dwells in the heart of every little one that truly believes in him. They are one, even as Jesus and the Father are one. "That they all may be one; as thou, Father, art in me, and I am in thee, that they also may be one in us." Every one coming to Jesus for rest, who have been laboring and are heavy laden, and taking his yoke upon them, find him all in all, God over all, and blessed for evermore. It pleased the Father that in Jesus all fullness should dwell. In Jesus dwells all the fullness of the Godhead bodily, as well as all spiritual blessings in heavenly places, in Zion, and in every believer's heart. As the Father hath life in himself, so hath he given his only begotten Son to have life in himself, and hath given him authority to execute judgment also, because he is the Son of man. For the Father judgeth no man, but hath committed all judgment unto the Son; and the Father hath borne witness of Jesus and the work which he did. It was his pleasure to put him to grief, that in his life of suffering and cruel death justice should have ample satisfaction, and all the sins of all his chosen people should be borne in his own body on the tree. The chastisement of their peace was upon him, and with his stripes they are healed. "In him was life, and the life was the light of men." Though the light shineth in darkness, yet the darkness comprehendeth it not. But when God, who commanded the light to shine out of darkness, shines in the heart, they who were before darkness itself are light in the Lord. Thus are the better things reserved for the gospel day, the more sure word of prophecy, unto which the child of God does well to take heed. The better things than the blood of Abel are all found consummated in the blood of sprinkling, in Jesus, the Mediator of the new covenant. In these things we find the beginning of the end of our exodus from Egyptian bondage, sin and all its power. Though one may have a place among the people of God, and may humbly hope they are enjoying all gospel benefits, and believe their home is with the general assembly and church of the first-born which are written in heaven, yet the most important of all is, Am I really a subject of God Almighty's grace? Has my heart been sprinkled from an evil conscience by the blood of Jesus? Does the new testament in his blood reach my case?

"I seldom find a heart to pray,
So many things come in my way;
And when I count up all the cost,
Without free grace I know I'm lost."

So

"What I think of Christ is the test
To try both my state and my scheme;
I cannot be right in the rest,
Unless I think rightly of him."

He is in heaven, with all power in heaven and earth in his hand, having but to speak, and it is done, to command, and it stands fast; opening, and none can shut; shutting, and none can open; having removed all things that could be shaken, as things made, as patterns of the heavenly. We rest in the fulfillment of the oath and promise of our God, and say, The heavens declare thy glory, O Lord, and the firmament showeth thy handiwork. Thou art great, and greatly to be feared, greatly to be loved and adored, for thou art King of saints.

I trust my dear, tried sister, and all those who are rooted and grounded in the truth, by reason of their senses being exercised, desire as weaned children the strong meat for their growth in grace and in the knowledge of the truth. There is nothing more comforting than the fact revealed in your exercises and trials that your God is a consuming fire. All things on his eternal will depend, and all will to the greater good finally and eternally end, so far as sin and corruption is felt. I would that all who love and confess Jesus might see that they refuse not him that speaketh from heaven, and that they let brotherly love continue.

J. D. HUBBELL.

PETERSBURGH, Del., March 5, 1895.

ELDER F. A. CHICK—MY DEAR BROTHER IN CHRIST:—I came across an old copy of the SIGNS to-day which has a letter in it that was written by my dear father. I will copy and send it to you, and if you think there is anything in it that the dear brethren and sisters would like to read you may republish it.

Unworthily,

ANNA MEREDITH.

WE take pleasure in acceding to the above request, both because the subject matter of the letter is as good and profitable now as when it was written, and because of the high esteem in which brother Meredith was held by all who knew him. He was called to his reward last summer, after many years of great usefulness in the churches at Bryn Zion and Cow Marsh, and in every relation in life which it was his lot to fill. His memory is precious in the hearts of many.—C.

KENTON, Del., Jan. 22, 1866.

BROTHER BEEBE:—I have finished the business part of my letter, and will endeavor to write a few lines, which are at your disposal; please do not let them crowd out better matter. I was solicited some time ago by some of the mothers in our church to write something for publication, but have deferred doing so until now. I know my weakness and inability to write anything that will be of any benefit or comfort to any of the Lord's little ones. I cannot express what my feelings were when the request was made. I thought if the old sisters knew my sinful heart as I knew it they would not have made the request, neither could they fellowship me as a brother. I feel that I am such a sinful and polluted creature, that I am not worthy to have my name enrolled with those whom I believe to be the children of God; but I hope the Lord has opened my eyes, so that I can see things as they are. Well do I remember when I was like the blind man whose eyes Jesus opened. Jesus asked him if he saw aught, and he looked up and said, "I see men as trees walking." I remember when I looked upon the fathers and mothers in Israel as being perfect, and free from all the besetments of their sinful nature. I thought that if I ever became a christian I should be like them, free from sin, and always rejoicing in the light; but I trust the Lord has taught me by his Spirit and by his word that there is no perfection in the flesh. I do not believe, as the modern Pharisees profess, that we can attain to a sinless state in the flesh. The word of God and my experience teach me otherwise; for John says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." He also says, "If we say that we have not sinned, we make him a liar. and his word is not in us." Ah, dear brethren and sisters, if I could conceive that any of you were perfect and free from sin in this life, alas! there would be no hope for me. I trust that we all shall be perfect in Christ, and be kept by his power unto salvation.

Dear brother, I would like to say a few words in regard to the little lambs that are bleating around the fold. I trust that I know something of the trials which beset them. O how I did rejoice when any of the brethren would preach or say anything that would give me any encouragement to hope that the Lord had begun a work with me; but when some brother or sister would commence to talk to me upon the subject, and some one would say to them, "Let him alone; the Lord will bring him in his own time," this would make me sad. I would think that they were very unfeeling. The psalmist said, "And of Zion it shall be said, This and that man was born in her." If any of you were to see a mother sit quietly and see her infant lying out in the cold, at the mercy of the dogs and wolves, and say, "Let it alone; its father will bring it in in his own time," would you not think her an unfeeling mother? Where is the difference between a mother like this and some who talk the same language? I do not believe that it is the duty of members of the church to persuade any whom they do not believe are born of God to go with them; but do as Naomi did by her daughter-in-law, and say, "Go, return to your mother's house." But if they should say, as Ruth did, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest I will go; and where thou lodgest I will lodge: thy people shall be my people, and thy God my God," then we should give them all the encouragement that we can. When Lazarus was raised from the dead he came forth bound hand and foot, with grave-clothes on; and Jesus said to those present, "Loose him, and let him go." So when we see one who has been raised from the dead in a spiritual sense, bound by the law or any other hindrance, we should loose him and let him go, if the Lord should enable us to do so; for, poor things, they are at their wits' end, and know not what to do. They feel the weight of Christ's commands resting upon them, while they cannot take one of his promises to themselves. If they could be enabled to obey Christ's commands, then he would give them to enjoy his precious promises. I hope the Lord will long enable you and all the rest of his servants to feed his little lambs with the consolation of the gospel.

Your unworthy brother, if a brother at all,

PETER MEREDITH.

HAMPTON, Iowa, Jan. 25, 1895.

EDITORS SIGNS OF THE TIMES:—I have received No. 4 of the SIGNS, and also the previous numbers, all filled with the precious truth of the gospel of the Son of God, written by your able correspondents, and which, I believe, has been revealed to them by the Holy Spirit, for the edifying and comforting of Zion; also the editorials written by our brethren, Elders Jenkins and Chick. And when I read the editorials of our old brother, Elder Gilbert Beebe, written so long ago, I feel stronger in the faith. It proves to me that the same God rules, and that the same faith and doctrine is held by the church of God as was contended for when the church was set up on the day of Pentecost. I believe it is the only true church of God on earth, and ever will be. Our blessed Lord and Master said to Peter, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Now, brethren, is it not the same church? Has it not stood the storms of ages? All the powers of earth and hell have not, cannot, prevail against it. It shall stand forever. Persecuted on every side, yet it stands firm as the everlasting hills. Jesus Christ is the head over the body, the church; and it is a Bap-

(Continued on page 118.)

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 10, 1895.

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All letters for this paper should be addressed, and money orders made payable as formerly, to

GILBERT BEEBE'S SON, Middletown, Orange Co., N. Y.

JOHN VI. 55--58.

SOME time last year a request appeared in the SIGNS that some reflections should be offered upon the words found in John vi. 55–58.

There is not generally so much said about this wonderful and profound and deeply spiritual discourse of our Savior as is said concerning the sermon on the mount (as it is called), and the discourse recorded in the fourteenth, fifteenth and sixteenth chapters of this same gospel, but it has seemed to us to bring to view the deepest mysteries of vital and experimental religion. We have hesitated for a long time before undertaking to say anything about this language of the Savior, because at the best we can only glean a few handfuls from so vast a field. It is true that we see but in part and know but in part the truth revealed in any portion of the word; but concerning some portions of the word we have ever felt that they were so far beyond what we have seen and known that we hardly dare say anything about them, lest we darken counsel by words without knowledge. This Scripture and its connection has ever seemed to us far beyond any thoughts or words of ours.

The occasion which gave rise to this discourse of our Lord, which, properly speaking, begins at the twenty-sixth verse, was the miracle of feeding the five thousand with the five barley loaves and the two fishes. This miracle, with the events that followed and grew out of it, may be called the theme upon which this discourse of the Savior was founded. From the bread thus miraculously provided Jesus was led to discourse to them of the true bread which came down from heaven.

The narrative tells us that when those five thousand men who had been fed would have taken him and made him king by force, he departed again into a mountain alone. Thus again did he show that in no sense was his kingdom of this world. Had it been of this world, then indeed might his servants fight to maintain his claim. What a blow at the claims of the Romish sect, and of almost every Protestant sect as well, to be called the church of Christ! The Master discarded all human power; while these openly claim to depend, largely at least, upon worldly governments or wealth or wisdom for support.

When evening came he entered a ship to go to Capernaum. This night he performed the miracle of stilling the stormy winds and waves. The next day the people followed Jesus; and when they had come to him he said to them, "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." Then follows this wonderful discourse, in the midst of which the text occurs. It is manifestly impossible for us to even briefly comment verse by verse upon what follows; we cannot undertake it.

In substance Jesus here contrasts the spiritual with the natural and temporal. He teaches that the former is infinitely superior to the latter. While these are likenesses between the natural and the spiritual bread, yet the contrast is also as broad as is the distance between heavenly and earthly things. The one is like the other, in that both are given to nourish and sustain each the life peculiar to itself, and in that both are given of God, and derive their efficacy from him. They are similar also in that while each may be given, the natural to sustain natural life, and the spiritual to sustain spiritual life, in many different forms, yet in whatever form they are given they are still bread, containing the same elements under whatever form they appear; but while alike in these and other respects, yet the contrast is also great. The one perishes; the other endures. The one is natural; the other is spiritual. The one is temporal; the other is eternal. The one is of the earth, and belongs to the earth, and never rises higher than the earth; the other is from heaven, and is of heaven, and sustains heavenly life in the soul. The one is not bread until its life is crushed out of it; the other is living bread. He who eats the one still must die; he who eats the other shall never die. He who eats the one hungers again; he who eats of this bread shall never hunger. The one is evanescent and fleeting; the other is the true (real, substantial) bread from heaven. Death ends the power of the one; but he who eats the other lives through death and overcomes death, yea, has eternal life. Of the one no living being ever said, "I am that bread;" but of the other Jesus said in this chapter five times, "I am the bread of life," or, "I am the living bread which came down from heaven." These are some of the contrasts between the two breads, as presented in this chapter. Just such contrasts exist between all natural and all spiritual things.

We know what natural bread is. Do we ask what is this spiritual bread, and where shall it be found? We have the answer as given above. Jesus said, "I am that bread of life." "My flesh is meat indeed, and my blood is drink indeed." "And the bread that I will give is my flesh." "The bread of God is he which cometh down from heaven." "He that eateth my flesh and drinketh my blood." The lesson in all this, in part at least, is this, that Jesus in his life, his words, his truth, is the source from whence we draw all that comforts, builds us up in knowledge, faith, hope, love, and all heavenly things, strengthens, encourages and helps us on our way in the christian life and the christian walk. If we are firm, steadfast and strong in our testimony, if we are earnest in labors, patient in distresses and persecutions, and cheerful and resigned in troubles and losses, this Jesus is the bread of heaven which makes us so. All that earthly bread does for our bodies in this natural life, Jesus does for us in the spiritual life; and infinitely more does he do for us than bread can do for our bodies, because if we once eat of his flesh and drink of his blood we shall live forever.

The people said, "What sign showest thou then, that we may see, and believe thee? What dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." Jesus had just said to them, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life," &c. They then appeal to the forty years' miracle of manna in the wilderness. Their thought seems in substance to have been this: Thou hast but a little ago fed us in our hunger; and even this thou dost not encourage us to believe will be repeated. Thou tellest us not to seek such bread as this; but our fathers were fed at the hand of Moses. By this we know that Moses was a man of God. What sign then dost thou show? What dost thou do? What proof dost thou furnish, that we may believe that thou camest from God? We understand not these hard sayings about the meat that perishes and the meat that endures. This is beyond our comprehension. Give us some tangible sign. Thus reasoned the carnal multitude.

Now Jesus says, "Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven." That is, Moses, Jesus would say to them, indeed gave you the manna, but it was still but earthly food; it was not from heaven. A little farther down in the chapter he said, "Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die." Still farther on in this chapter he said, "This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever." Jesus seems to say to them in substance, The sign which I give, the work which I work, is not such as Moses wrought. It is spiritual, and not natural. Any man could see and eat the manna in the wilderness; but only the spiritual can see and eat this bread from heaven. Ye who have just eaten of the loaves and fishes, like those who did eat of the manna, must die. My work is above this. The sign which I give is the bread of eternal life. I know ye cannot understand, and ye think these are incomprehensible sayings of mine. This is and must be true of all carnal men; therefore I said unto you that no man can come unto me except it were given him of my Father.

Thus we see clearly presented two of the main ideas of Jesus as set forth in this chapter. First, the bread of life which he is to his people is purely spiritual, and therefore is eternal in its nature and in its effects; and second, that carnal men never can see nor eat this bread. The Lord not only puts a distinction between the two kinds of bread, but he also puts a distinction between two kinds of people. The people of this world and the bread of this world, including even the loaves and fishes with which he had just fed them, and including also the manna which Moses gave their fathers in the wilderness, together with every temporal gift of every sort, must all die and pass away; nothing here endures. Time itself is fleeting, and at the end it shall be said that time shall be no more; but the people of God, to whom the Father has given to come to Christ, and the Christ to whom they have come, who is the true bread, the true manna, which the Father has given them, both shall endure forever.

What utter folly is the claim of the Romish Church, that all this means eating really the body and drinking the blood of Jesus at what they are pleased to call the sacrament of the supper! According to the teaching of Jesus in this chapter, it is as needful to drink his blood as to eat his body in order to live forever; yet they cut off the mass of the people from the hope of eternal life by withholding from them the blood, and only giving them the body of the Lord. To what absurdities and deceits will not a false religion stoop in order to rivet the chains of priestly power upon the people! We wish to speak with the most solemn reverence in what we are about to say. Had they who crucified the blessed Jesus, the Lord of glory, been cannibals, and had they eaten the real flesh and drank the real blood of the crucified one then and there, not one of them would have been any other than what he was before—a sinner dead in sins. In this point of view the flesh and blood of Jesus could have done no more than to satisfy the ferocious natural appetite of savage men. Even more is true: were a christian with deepest reverence to approach that dead body at the foot of the cross, and eat of that flesh and drink of that blood, he also would draw from it no spiritual benefit of any sort or kind.

In verse sixty-three Jesus himself

settles this matter forever. "It is," he says, "the Spirit that quickeneth [gives and upholds life]; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." His words were a revelation of the truth. Believing and receiving this truth is eating his flesh and drinking his blood. The multitude then did not believe. The multitude now do not believe. The multitude never will believe. No man will ever believe except it be given him of God—except the Father draw him. This Jesus declares again and again in this wonderful chapter.

It is then the word of truth, the word of Jesus, which he speaks, that he means when he says, "My flesh and my blood." Jesus elsewhere confirms this by his saying, "I am the truth." This is the word that shall endure forever. This is the word which by the gospel is preached unto us. By this word believers are nourished, and upon it are they built up in their most holy faith. It is this word of truth that makes them free, and causes a year of jubilee to live always in their hearts. What fullness of meaning there is in the words of the Master, "The words that I speak unto you, they are spirit, and they are life." Is it not true, then, that every time that some blessed word of comfort and instruction is applied to the trembling, fearing, hungry heart of some poor child of God, he is then eating the flesh and drinking the blood of the Son of man? Thus the profound mystery of truth contained in this chapter, while it remains a mystery still, is found to be nevertheless the record of the most common experience that falls to the lot of the least of the children of God. May we not be allowed to say, brethren, that in this we have been permitted to rejoice even while we were penning down these words? If anything here written shall rejoice the heart and build up the hope of one little child, it will be to him an eating and drinking of the body and blood of Jesus. It is sure that such an one shall never die.

In responding to the request named at the beginning we did not feel like limiting our remarks specially to the words embraced in verses fifty-five to fifty-eight, for the reason that these words simply present the same general truth which has been presented all along in the chapter, and it seemed to us that we could explain the words of the text best by calling attention to the general subject of the whole discourse. It is because that they who eat his flesh and drink his blood shall never die that Jesus, in verse fifty five, declares that his flesh and blood are meat and drink indeed; that is, true bread and true drink. All meat and drink of whatever kind, and however useful in their place, when compared to this heavenly food become of no value.

In verse fifty-six the Savior states another very precious truth. "He that eateth my flesh and drinketh my blood dwelleth in me, and I in him." Thus Jesus presents the close union and communion that he maintains with his living and believing people. What a precious truth this is to every weak and fearing one, for it assures him that so long as Jesus lives he cannot die. He once was dead, but now in Jesus he lives, and shall never die again. What food this truth is also to every hungry soul; for the hunger is for righteousness, peace, joy and rest, and all these are found in Jesus. We dwell in him because he dwells in us. We live in him because he first lives in us. In all this Jesus is first. The child of God is taught that all things heavenly are found in Jesus. He is full of grace and truth. Grace and truth came by him; and of his fullness all we receive, and grace for grace, that is, corresponding to grace. Every grace that we receive in heart or life corresponds to the fullness of that same grace in Jesus.

We leave these thoughts. May they prove of some interest to the household of faith.

C.

THREE QUESTIONS ANSWERED.

QUESTION First. "Are there any conditions in the gospel, that the unregenerated are required to fulfill?"

Reply. The gospel is not a system of propositions, terms, conditions, means, invitations, nor threatening; but it is a proclamation of "glad tidings" to quickened sinners; it is not addressed to the dead, but to the living; it is to the Jews a stumbling-block, and to the Greeks foolishness; but unto them that are (not shall be) called, both Jews and Greeks, it is Christ, the power of God, and the wisdom of God. It proclaims what God has done to secure the complete and eternal salvation of his people in Jesus Christ their God, and not what sinners must do to save themselves. It proclaims glad tidings to the weak, liberty to captives, the opening of the prison to them that are bound, the bringing of the prisoners out of their prison-houses, the acceptable year of the Lord, and the day and vengeance of our God, and comfort to all that mourn. It proclaims the eternal and indissoluble union and identity of Christ and his church; eternal, immutable, almighty, discriminating love of God to his people in Christ, and its power, when communicated to them, to transform them from the image of the earthly to the image of the heavenly. It proclaims the eternal, unconditional and personal election of all the heirs of salvation in Jesus Christ, unto holiness and heaven, before the foundation of the world. It proclaims their predestination of God to the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made them accepted in the Beloved; in whom they have redemption through his blood, and the forgiveness of sins, according to the riches of his grace. It proclaims that God has given Christ to be Head over all things to his church, which is his body, the fullness of him that filleth all in all. It proclaims that Christ has taken on him the seed of Abraham, and that all that are Christ's are Abraham's seed, and heirs according to the promise; that he has borne their sins in his own body on the tree, and by one offering perfected forever all them that are sanctified. It proclaims that Christ has risen from the dead, and brought immortality to light; that he has ascended up on high, that he has gone up with a shout, that the heavens have received him, that he ever liveth to make intercession for his people; that he is an exalted Prince and Savior, to give repentance to Israel and remission of sins. It proclaims him as the High Priest of their profession, holy, harmless, separate from sinners, higher than the heavens; yet easily touched with the feelings of their infirmities, having been tempted in all points as they are. It proclaims him in his coronation as the King of saints, strong in battle, mighty to save, riding on the heavens in their help, and in his excellency on the sky; having all power, legislative and executive, in himself, and working in them both to will and to do of his good pleasure. It proclaims the Holy Spirit sent down from heaven in his name, to abide in his saints, and to lead them into all truth, and conduct them all to their eternal destiny with Christ in glory; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him. It proclaims the quickening power of the Holy Ghost in regenerating, teaching, comforting and sanctifying all the sons of God. It proclaims that God has irrevocably decreed and solemnly sworn that he will be their God and they shall be his people; that he will put his law in their hearts, and that he will be merciful to their unrighteousness, and their sins and iniquities he will remember no more. It proclaims the resurrection of the dead, and eternal glory that awaits the saints. It proclaims the establishment of the kingdom of Jesus Christ, its spirituality, its order, ordinances, government, its provisions, defense, munition, character of its subjects, its destination to break in pieces all other kingdoms and endure forever and ever; for his kingdom is an everlasting kingdom, and his dominion hath no end.

From what we have said, if our views be correct, it is easy to see that the gospel is not addressed with or without conditions to the unregenerated. They are in a state of condemnation and wrath as transgressors of the law of God. Nothing that they can do for themselves, or that men or angels can do for them, can appease the wrath or deliver from the condemnation which they are under. A proclamation of justification to them while they are guilty and condemned, of peace while they are at war with God and holiness, of comfort while they are unconscious of trouble, of forgiveness while they are not sensible of guilt, of life when they know not that they are dead, would be inappropriate to their condition; and if all the provision and glory of the gospel should be offered them on conditions to be by them performed, it would involve insuperable difficulties, the following among others:

1. To perform a condition, something must be done, the doing of which implies action or work. They are dead, and the dead can neither act nor work; but if they could, Paul says, "If by works, then it is no more by grace; otherwise work is no more work." We must therefore reject the doctrine of conditional salvation, or deny that salvation is by grace.

2. If the gospel contains conditions to be performed by the dead before they can be quickened, as life must always precede action, sinners are required on pain of damnation to have some life before they have any life, and to do something before they do anything.

3. If the gospel presents any action or volition of the dead sinner, as a condition of salvation, salvation is then made to depend on his performance of that work, and the grace of God and the blood of Christ are of no avail.

4. If what we call the gospel is a system of conditions, it ceases to be gospel; for it can never be good news, or glad tidings of great joy, to be assured that we must perform impossibilities, or be damned.

5. To admit that the gospel contains such conditions, is to reject the testimony of the Scriptures, and embrace infidelity. So far from countenancing this conditional system, the Scriptures positively affirm that God has "Saved us [his children], and called us with a holy calling, not according to our works [or performance of conditions], but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

To the first question we answer, There are none.

Question Second. "Are any of the promises or invitations of the gospel applicable to the unregenerated?"

Answer. The gospel abounds with promises, such as, "Because I live, ye shall live also." "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." "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." "I will be their God, and they shall be my people." "They shall all know

me, from the least of them to the greatest of them; for I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more."

The above are a sample of the promises of the gospel, and they are applicable only to the elect of God, and never applied to the unregenerate as such.

As to the invitations of the gospel, we know nothing about them, and therefore can say nothing about them. We have searched the Scriptures to find what men call invitations, but we find none, to either saint or sinner.

Question Third. "Does the gospel condemn any person?"

Answer. The gospel can no more be the ground or cause of the condemnation of sinners, than the law the ground or cause of their justification and salvation. The law is a ministration of condemnation and death; but the gospel is a ministration of life and salvation. On some of the subjects contemplated in the foregoing queries, we might greatly enlarge; but we will let what we have written suffice for the present; we may resume the consideration of them hereafter.

MIDDLETOWN, N. Y., August 15, 1848.

PRONOUNCING BIBLES.

ON our last page will be found a complete new list of both large and small Bibles. Among the large Bibles we give styles and prices of a new Bible just out, which has all the names of persons and places divided into syllables and accented, so that the reader can give their proper pronunciation without hesitancy. Also may be found a descriptive list of a parallel pronouncing Bible, the same as above, only it has the old King James and the new translation in parallel columns. Added to this will be found a list of regular family Bibles.

THE SMALL OR HAND BIBLES,

Varying in size from 3 1-4x5 3-8 to 6x8 1-2 inches, are of such a vast variety that we can give a list of only a small portion. The Bourgeois size we give is about the medium size type, and larger or smaller sizes cost proportionately more or less than the prices given for Bourgeois size.

Should you not be able to find exactly what you want in our published list, send for catalogue.

CRUDEN'S CONCORDANCE.

TO MOST of our readers the above mentioned book is too well known to need any introduction or a description by us. While many of the Bibles have a Concordance appended, they are generally so condensed or abridged as to be of little or no use. Cruden's Complete Concordance, however, enables one to readily turn to any passage of Scripture of which they can call to mind two or three words, and in our opinion is the most complete and convenient as a reference book of any published. In addition, it contains many other aids in studying the Bible, as may be seen by reference to advertisement on last page. Remember, both the books there mentioned are CRUDEN'S COMPLETE.

(*Continued from page* 115.)

tist church. The forerunner who administered the ordinance of baptism was called of God, and was filled with the Holy Ghost from his birth, to make ready a people prepared for the Lord. So John's mission here was not to save souls, as worldly religionists of the present day teach. I do feel to praise and thank God that man's wisdom, nor the teaching of so-called Doctors of Divinity, cannot change the eternal decrees or designs of the Almighty God; for he declared by the prophet, "My counsel shall stand, and I will do all my pleasure." And farther he says, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." So man's wisdom is left out. All the holy Scriptures were written by inspired writers. Holy men of God spake as they were moved by the Holy Ghost. So from the beginning of time down to the present day there has never been any change. God works, and none can hinder. Known unto God are all his works from the beginning of the world; so there is no guess work or chance work. The church is complete. Every member of the body is there in its place as God designed it. Not one will be missing. The Master Builder is a workman. He never made a mistake. His house is built upon a solid foundation, a rock, which is Christ. So, brethren, let us take courage, for Jesus is the Master Builder. Let us sing, "How firm a foundation, ye saints of the Lord." Yes, brethren, sing with melody in your hearts unto the Lord, our Priest, King and Shepherd, who will never lead us astray.

Dear brethren, I have written more than I expected to write. I am still in feeble health, but feel to thank my heavenly Father that it is as well with me as it is. I have passed through many severe trials, and have been at death's door several times; but during these trials my Jesus has revealed himself to me as altogether lovely. For nearly forty years I have been in the warfare, and often feel I will not be here much longer. God has seen fit in his divine purpose to cause me to live and suffer here in this body of flesh. I bless his name for his long-suffering toward me, a poor old sinner. If I am saved, it is by grace, and grace alone. None know what affliction is, nor how to sympathize with the afflicted, except those who are afflicted. It has been ten years since I was taken down. Since then I have been confined to the house, part of the time entirely helpless. I often think of those of God's children who are afflicted, especially sister Mary Parker. I have often read her letters. I am glad she is improving. Sister, remember me in your humble prayers.

Your poor, afflicted, unworthy brother,

E. A. NORTON.

DE LAND, Fla., March 28, 1895.

DEAR BRETHREN:—I send the following letter to you for the information of brethren. I sent five dollars to Elder J. S. Ham, of Hartington, Neb., now moved to Emerson, Neb., who asked for some shoes, if we had any more. He and his family are destitute, and he preaching. Nothing had been sent there.

SILAS H. DURAND.

MASON CITY, Neb., March 13, 1895.

ELDER SILAS H. DURAND—MY DEAR BROTHER:—After a long delay, during which I have been very busy, I will endeavor to answer your kind favor of the 26th ult.

I want to state right here that as there seems to be no limit to your benevolence, it is perfectly fitting that the channel be turned in some other direction. We have come through the winter in pretty good shape, and can get along nicely now, the only thing bothering us particularly being the feed and seed question; but our solicitors sent east have met with good success, and we expect to be at least partially supplied. It seems certain that we will get enough so that we can plant enough to assure us a living for another year in case we get an average season. We have good prospects for a bountiful crop, there having been one fine rain and several snows since the first of the year.

The clothing sent to me has all been distributed to the very best advantage known to me, but you would be surprised to see how small a territory it covered. We have, however, placed one or more articles with thirty-three families, about eight of which we have supplied with practically everything in the line of clothing they needed. Several other families were quite well supplied. I have received about seventy-five dollars in cash, and have relieved several cases of poverty and sickness. I have purchased fifty bushels of seed wheat, at seventy-five cents per bushel, and divided it equally among five families. I have also expended about nine dollars in garden seeds, and shall expend some more for garden seeds, and will buy ten bushels of wheat (or its value in other seed grain) for at least one more family. In the absence of any instructions to the contrary, we have taken the liberty to distribute this money for the most part among the Baptist people. I have paid out about ten dollars for freight and other expenses, which about balances the account; but I have not figured the matter, as I shall when all the data is at hand.

I received a car of ear corn from brother Philemon Stout, of Cotton Hill, Sangamon Co., Ill., which he reported at six hundred and forty bushels; but it weighed out six hundred and forty-eight bushels and ten pounds when we came to unload it. This corn was distributed among eighteen farmers, giving to each thirty-five bushels, and the remnant was given to another family. According to brother Stout's request, this corn was distributed as it was solicited, without regard for politics or religion. The freight on this car, amounting to the enormous sum of $140.58, was paid by the donors.

A conservative estimate of the real value of what we have received and distributed, as a result of our correspondence with you and the publication of those letters in the SIGNS OF THE TIMES, places it very close to $700.00. These gifts, while not elaborate, were all substantial and useful, and God is our witness that we have tried to place them where they were most needed.

In behalf of all those who have received these gifts, I want to thank all those who have given, and especially do we feel gratéful to you for your many sacrifices in the matter; and above all, we thank him who is the Giver of every good and precious gift.

Your unworthy brother,

J. M. AMSBERRY.

MATTOON, Ill., Feb. 15, 1895.

DEAR BRETHREN EDITORS:—As near as I can now remember it has been about thirty-five years since my name was entered on the subscription list of the SIGNS. Since that time the paper has come to us regularly, and very few, it any, numbers have ever been put aside without having first been read. If a short-sighted and imperfect creature like myself should presume to judge, the doctrine and order now contended for in the SIGNS by both editors and correspondents is the very same that characterized its teachings when first I began to feel an interest in those things, and became a regular subscriber and reader of the paper; but what changes have taken place in the social, political and religious world since then! These changes have been faithfully recorded by the historian. The very nature of them forbids that any of them should be overlooked. They are all of the world, and the world loves its own; but what about the things which are not seen—eternal things? No note is taken of such things by the world, except to deride and sneer at them. The simplest gospel truth cannot be comprehended by such as know not God. The SIGNS presents the truth in its simplicity. The poorest as well as the weakest of the flock find encouragement in its heavenly teachings. May the Lord guide each contributor to its columns to speak or write none other things than Moses and the prophets testified should come to pass, to the end that the joy of the household of faith may be full, is my earnest desire.

I wish to repeat my notice of change of residence, and say that letters or telegrams directed to 42 Wabash Avenue, Mattoon, Ill., will be delivered promptly.

Your brother in hope,

J. G. SAWIN.

MT. STERLING, Ky., March, 1895.

EDITORS SIGNS OF THE TIMES:—By request of our dear and afflicted grandmother Jones I will forward you a few lines. She is the widow of Elder Samuel Jones, who once so ably preached to the edification of those who assembled in the Bald Eagle church-house, Bath Co., Kentucky. Grandmother is still living with her daughter, Mrs. R. M. Burbridge, where she is well cared for. She is in the ninety-third year of her age, and almost helpless. Her conversation is of Jesus. She seems to be only waiting for the summons to call her home. We sit around her bedside and hear her tell of her travels along the way she has been led by an unseen hand. O that we could be like her! O what perfect faith she has in her blessed Jesus. She talks of death as one having no fear. Her mind has not been so good of late, still her conversation on the Scriptures is a source of great comfort to her children. She is the oldest of the little band that compose Bald Eagle church, situated near Mt. Sterling. She is always ready to respond to any and every call, filling her place so well, being the main pillar in the church ever since her husband's death, and now it seems hard to think of giving her up; yet we must be still and know that the Lord is God. It is by her request I send these few remarks. We all have derived much comfort from your highly esteemed paper, the SIGNS OF THE TIMES. Hoping you may be aided in your good work, and grow in grace, is the wish of your friend, L. P. R.

EDITORIAL NOTICES.

POSTAL MONEY ORDERS.

BY a recent arrangement of the post-office department nearly every post-office in the United States is now a money order office for at least five dollars; and as it costs but three cents additional to obtain an order of not more than two dollars and fifty cents, or five cents for one not more than five dollars, or eight cents for one not more than ten dollars, and so on in proportion to amount of order, we request that all remittances be sent us by post-office money-order. You simply give the money you wish to send to your postmaster, and he will give you a money-order for that amount. You will inclose the order which he gives you in your letter to us; and if it should be lost in the mail you can get another one from your postmaster without additional charge. Please be sure to have the order made payable at Middletown, N. Y., and never at New York City, as that place is nearly a hundred miles from our place, and it puts us to considerable extra trouble and expense to get them cashed at the New York City office.

As will be seen from the above, an order for five dollars or less can be obtained cheaper than registering a letter, while an order not exceeding ten dollars costs but the same amount; and remitting by money order is a much safer way than sending by registered letter, as the postal department is not responsible for loss of registered letters, but money orders can be duplicated.

EXTRAORDINARY OFFER.

WE still continue our offer to send two *new* subscribers, and credit an old subscriber one year, for three dollars; but we *cannot* afford to send to *one new* subscriber, and credit an old subscriber one year, for two dollars. Please do not ask us to do it.

Any one who is already a subscriber is authorized to act as agent for us; and we will send the paper for the first year to any *new* subscribers they may send us at one dollar each, and they are entitled to retain the other dollar for their commission.

Under no circumstances can new subscribers send to us direct and get the paper for themselves for less than the regular rates.

OBITUARY NOTICES.

SISTER **Sarah A. E. Elliott** died May 8th, 1894, aged 61 years and 2 months.

She was a daughter of Deacon Joshua and Sarah Lamden, of the Broad Creek Old School Baptist Church, in Sussex Co., Del. Sister Elliott was twice married, and leaves three children of the first and four of the second marriage to remember a faithful and affectionate mother. Brother Severn A. Lamden and sister Mary L. James, brother and sister of the deceased, and several nieces and nephews, members of the Broad Creek Church, cherish her memory. She was baptized by Elder E. Rittenhouse in 1879, from which time her house was a home for our people, and her manifest desire was for the prosperity of Zion. In her last severe suffering and trial she was sustained by grace, and enabled to say, "It is all right. Lord, not my will, but thine be done."

The writer of this memento desires to bear witness to her christian hospitality with grateful remembrance; and at the funeral, held in the Broad Creek meeting-house, he tried to speak comfortably to the sorrowing relatives and friends who mournfully and affectionately bore our sister to her burial, with a comfortable hope that all is well.

W. W. MEREDITH.

BRETHREN EDITORS:—It is with a sad heart that I write to inform you of the death of my dear old grandfather, **John Shephard,** which occurred at his home in New Harmony, Posey Co., Ind., Feb. 4th, 1895.

He was the oldest of ten children of William Henry and Mary Terry Shephard, and was born in England in the year 1816. While quite young his parents came to Indiana, and here made their home. In 1837 he was joined in marriage to Miss Nancy Downs, who came from North Carolina. In 1862 they both joined the Regular Baptist Church at Bethany, Posey Co., Ind., and were baptized by Elder Joseph Hume. He was a faithful believer in Christ and his holy works. He was a constant reader of his favorite paper, the SIGNS OF THE TIMES. In his last illness he was patient and uncomplaining, awaiting the will of his blessed Redeemer.

He leaves a beloved wife, aged seventy-eight years, two sons (three dead), several grandchildren, two great-grandchildren and a host of friends to mourn his departure. A beautiful life ends not in death, and we feel that our loss is his eternal gain. The Lord giveth and taketh away.

LAURA SHEPHARD.

NEW HARMONY, Ind., April 3, 1895.

BROTHER **John B. Carey** departed this mortal life at the residence of his daughter and son-in-law, Mr. and Mrs. George M. Springstead, in the town of Wawayanda, Orange Co., N. Y., on March 2d, 1895, of general debility, aged 79 years, 7 months and 13 days.

Brother Carey was married to Susan Kirby on the first day of January, 1840, who preceded him to the grave about two years. He was baptized in the fellowship of the Brookfield Old School Baptist Church in November, 1846, by the late Elder Gilbert Beebe, in which church he retained his membership until called to his eternal home. He was rooted and grounded in the truth of God, salvation by grace alone, and was always ready to talk of the things of the spiritual kingdom.

"Fearless he entered death's cold flood,
In peace of conscience closed his eyes;
His only trust was Jesus' blood,
In sure and certain hope to rise."

He is survived by one son, J. G. Carey, of the town of Wallkill, and two daughters, Mrs. G. M. Springstead, of the town of Wawayanda, and Mrs. George Hunt, of this city; also seven grandchildren and two great-grandchildren. One son died about five years ago.

The funeral services were held at the Brookfield meeting-house on March 6th, and were conducted by Elder Benton Jenkins, using as a text Psalm xci. 16: "With long life will I satisfy him, and show him my salvation." The mortal remains were then deposited by the side of those of his faithful companion, who had preceded him to "the house appointed for all living."—ED.

Mrs. Louisa F. Seegor was born in Macon Co., Ga., March 5th, 1819, and died at the residence of her son-in-law, Mr. J. W. Latchford, in Houston, Texas, Feb. 22d, 1895.

Her maiden name was Louisa Floyd Sims. She was happily married on Oct. 8th, 1839, to Jerry J. Seegor. They moved to Texas from Russell Co., Ala., in 1858. She was a citizen also of Shreveport, La., for a period of ten years. She reared a large family of children, nine of whom survive their sainted mother. She was a faithful member of the Baptist Church for sixty years. Her last illness was of short duration, and she bore her sufferings with that sweet christian meekness which ever characterizes the children of God.

My friend was one of earth's noble women, a quiet, unpretentious christian, whose light shone not in fitful flashes of brilliant radiance, followed by dim eclipse, but with a steady glow and genial warmth that cheered and encouraged all with whom she associated. Her children have felt that benign influence, and will ever feel the mighty inspiration of her holy life. They feel still the molding influence of her character. God help them to emulate their precious mother's example in loving and serving him the balance of their days. Of course we wept when the light went out, the light of those patient, loving eyes, and were sad when the tongue was hushed into silence, and the hands were folded forever; but they were not hopeless, burning tears, for we know of the land where the eye is undimmed, the tongue sings on forever, and where the hands take hold on immortal things.

May the Lord sustain and comfort by his grace all the loved ones left behind, and finally save them in that sweet home of the soul, where she is now enjoying the blessings of that home which has been prepared for all who love God and keep his commandments.

ONE WHO LOVED HER.

BROTHER **Cisero H. Lunsford** was born in Newton Co., Ga., August 31st, 1835, and was married Jan. 16th, 1873, to Miss A. Eugenia Ivey, a granddaughter of the late Elder G. W. Malcom. To them were born nine children, four sons and five daughters, five of whom survive him. He obtained a hope in his blessed Redeemer in 1874, and was baptized in the fellowship of the church at Harris's Spring, in Newton Co., Ga., on the third Sunday in August of the same year, by the late Elder I. Hamby. The writer knew him well from a child. He was truly a devoted son, doing all in his power to render his aged, afflicted, widowed mother comfortable as long as she lived. Being a member with him and his pastor for fifteen years, I can say that he was devoted to the cause he had espoused, being sound in the doctrine of God our Savior. I felt that we loved as brethren. He was a kind, loving husband, a devoted father, a good citizen and neighbor. He was confined to his bed about the first of last September with a slow fever, and all was done for him that physicians, friends and a loving wife and children could do, but to no avail. He breathed his last on Sept. 30th, 1894, falling asleep in Jesus. The next day the writer tried to speak words of comfort to the dear bereaved ones, and the large concourse of friends that met at the grave, where his remains were laid to rest.

May the Lord extend mercy to the dear sister and children in their sad and bereaved condition, enabling them to bow in humble submission to his divine purpose in all things, is the desire of yours in affliction,

WM. ADAMS.

COVINGTON, Ga., March 20, 1895.

MY daughter, **Mrs. Cora Lee Griffy,** was born August 27th, 1871, and fell asleep in Jesus Oct. 17th, 1894.

Her disease was typhoid fever. She was sick but a short time, and bore her suffering with christian fortitude. She had never made a public confession, but was a firm believer in salvation by grace. She leaves her husband and little child, her father, three sisters, one brother, and a host of relatives and friends, to mourn their loss; but our loss is her eternal gain. She was a loving wife, an affectionate mother and a devoted daughter. She told those standing around her bedside that they need not tell her there was no God, as she knew better, for she saw him. It was by the eye of faith that she saw him. Jesus appears unto his people in sickness, sorrow and death. She has gone from this world of sin and sorrow, no more to be buffeted by sin. She is now sitting down with Abraham, Isaac and Jacob, and all the redeemed that have gone before. She is basking in the smiles of her blessed Redeemer. She is in that clime where moth doth not corrupt, nor thieves break through and steal. There is but one road to that blissful abode, and that is in and through Jesus; for he says that he is the way, the truth and the life, and he that climbeth up any other way the same is a thief and a robber.

"Jesus, while our hearts are bleeding
O'er the spoils that death has won,
We would at this solemn meeting
Calmly say, Thy will be done.

"Though cast down, we're not forsaken;
Though afflicted, not alone.
Thou didst give, and thou hast taken;
Blessed Lord, thy will be done."

ALSO,

DIED—My little nephew, **Scott Martin,** youngest child of Joseph and Georgia Martin.

He was born Oct. 10th, 1890, and fell asleep in Jesus Nov. 3d, 1894. He had diphtheria. He was taken Wednesday, and died Saturday night. He was a sweet little boy. He told his parents just before he passed away that he was going up to the other home, and that his Savior was with him, bearing him through the

valley of the shadow of death. Jesus says, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." He takes care of the little ones; he carries them in his bosom. That blessed little lamb is now with his Redeemer in that happy clime, in that celestial city above, where all the loved ones have gone.

J. J. WATERFILL.

LAWRENCEBURGH, Ky.

Elder E. Lionberger died March 10th, 1895, at the residence of Henry Berry, near Edgerly, La., in Calcasieu Parish. His age was nearly 70 years.

He was born in Virginia, moved to Illinois, where he lived some years, and afterward settled in Missouri, remaining there some time, and afterward moved to Jonesborough, Ark. On account of failing health the old brother decided about two years ago to spend at least the summer along the gulf, and travel and preach among the churches and communities adjacent. The first season his health was much improved, but the latter part of last year his health began rapidly to decline; and a hurt or wound which he received in his chest from overlifting seemed to contribute much to his hasty departure.

Elder Lionberger had been a minister of the gospel between twenty and thirty years. He preached in Illinois, Missouri and Arkansas, and for the last two years much of his time has been spent among the churches and communities in southwest Louisiana and southeast Texas. He was an able minister of the new testament, blessed with a splendid memory, and was never at a loss for testimony in support of the gospel and its defense. He earnestly contended for the faith once delivered to the saints, and was truly "instant in season, out of season;" for wherever communities and neighborhoods opened a door for preaching, whether in private houses, school-houses or church-houses, he always responded.

I learn from his companion that they had eight daughters, all of whom are married and living in the different states named in this article. On the day of his death he had made ready his hack and horses, in company with his wife being homeward bound. He turned in to spend the night with brother Henry Berry and family. Later on in the evening he took up a late number of the SIGNS OF THE TIMES, in which he was much interested, and continued reading as long as the light held out. Supper being announced, the old brother ate moderately, walked out, and quite soon threw up his supper. A few minutes after seating himself in his chair he was observed easing himself out of his chair to the floor, the first intimation of anything serious. At once he was placed on a couch, when he instantly went off into a sound sleep, as supposed; but it was the sleep of death, for he never afterward spoke nor uttered a groan. He breathed his last in thirty minutes from the time of leaving his chair.

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

His remains were tenderly cared for by the brethren and sisters of the Antioch Church, and by the friends who had recently made his acquaintance. At the request of his companion the writer in weakness tried to preach to the congregation attending his burial on the morning of the 12th instant, taking for a text, "Blessed is he whose transgression is forgiven, whose sin is covered."—Psalm xxxii. 1. After the discourse his remains were tenderly laid away in the graveyard of Antioch Church, there to remain until the morning of the resurrection, when all the ransomed host of the Lord will have a full appreciation of the language of David, "I shall be satisfied, when I awake, with thy likeness."

W. M. PERKINS.

EDGERLY, La.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, APRIL 17, 1895. NO. 16.

CORRESPONDENCE.

THE MAMMON OF UNRIGHTEOUSNESS.

In a late number of the SIGNS appeared a request from Elder J. W. Fairchild, of Kentucky, for an expression of my views on the portion of Scripture recorded in Luke xvi. 9: "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

About twenty-five years ago I wrote some on this subject in response to several requests, and published in the SIGNS. What understanding I now have concerning it is essentially the same as then; but I have never been fully satisfied with what I then wrote, nor with anything I have ever seen written upon it, although I have read some articles written by most highly esteemed brethren with much interest and profit.

So far as I now remember, the view has generally been expressed that money, or material wealth in some form, was intended by the Savior in the use of the expression, "the mammon of unrighteousness." This has never been satisfactory to my mind, although I have truly esteemed those I remember to have expressed that view as of deeper and clearer understanding in the Scriptures than myself. I will now undertake to give some of the reasons for not being able to accept that interpretation; and although I do not know that I will be able to say anything that will be satisfactory to the spiritual reader as to what is meant, it may help some in their efforts to come at the true meaning, if I shall be able to show with any degree of clearness what is not meant.

First. Most of the parables of the Savior present some distinction between the legal and the gospel character, between the children of this world and the children of light. This is clearly the case with the three parables recorded in the preceding chapter. The hundred sheep, the ten pieces of silver and the two sons represent, I think, all of Abraham's house under the law; while the lost sheep, the lost piece and the lost son represent how the children of Abraham by the free woman, the Lord's people, are separately manifested by being lost (experimentally) and found, and how on their return there is a joy and rejoicing which was never known before they were lost; showing that Abraham now receives them into the house of the free woman, the new covenant, the gospel church. I was much gratified to see such a view concerning the hundred sheep clearly and forcibly presented by brother Chick in an editorial in the SIGNS. I think the parable in connection with which the command under consideration was given is for the same purpose, the legal character being represented by the steward, and the gospel character shown in the command given in the text; and I may as well say here that I regard the mammon of unrighteousness to be the legal riches of Abraham's house, the ordinances and service of the first or legal covenant, concerning which the course enjoined upon his disciples by the Savior distinguishes them from "the children of this world," represented by the unfaithful steward.

Second. The steward was accused of having wasted his lord's goods; and the rich man seemed not to question the truth of the charge, for said, "Thou mayest be no longer steward." Not that some of the stewards were unfaithful merely, as was often the case through all that legal dispensation, and wholly so at Christ's coming, but that the legal stewardship itself is found faulty, and must come to an end. The law and the prophets were only until John.

The steward now began to act with reference to his own welfare in the future, when the stewardship should be taken away from him. For this foresight, the wisdom that led him to act in the present with reference to the future, he is commended by his lord. What he did with reference to his own future advantage was unjust and wicked, and for this he is not approved, nor commended as an example. Injustice is never approved by the Scriptures of truth. The wicked acts of men are never commended or justified by the Lord, but always held in abhorrence by him; although not one of them ever has failed, or ever will fail, to fulfill a purpose of God for the good of those who love him, and for his own glory. The wisdom of the children of this world has reference to the evil desires of their generation, and is earthly, sensual, devilish. The wisdom of the children of light is from above, and is pure, unselfish, holy, and leads to a course of conduct directly contrary to that inspired by the wisdom of this world in the unjust steward; so that while his forethought is commended to them, and is said to be greater than theirs, his conduct in arranging for his future benefit is described and referred to in such a way as to show that it is the very thing which is to be especially avoided and abhorred by the children of light, in making to themselves friends of the mammon of unrighteousness. The Savior says to his disciples, "Be ye wise *as* serpents," but he does not say, Be wise *like* serpents.

Third. The Savior said to the Pharisees, "Ye are they which justify yourselves before men."—Verse 15. In this it seems that they are indicated as those who are represented by the unjust steward, who acted with the purpose of commending himself to the Lord's debtors. They had long wasted their Lord's goods; for ages they had misapplied and misused the rites and ceremonies and ordinances of the law. Moses was a faithful and just steward, but after him the stewardship of the riches belonging to that legal house had been most of the time in the hands of unjust and unfaithful men; and now those who sat in Moses' seat are denounced as hypocrites by the Savior, and are charged by him with all manner of injustice, deceit and wickedness in handling their Lord's goods, in attending upon the service of the legal sanctuary, and ministering its ordinances, as well as in their own doings. They "sit in Moses' seat," he said. "All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not."—Matt. xxiii. 2, 3.

Not only were these stewards of legal things hypocritical, walking contrary to their own teachings, but, like the unjust steward, they were dealing unfaithfully with their Lord's goods, allowing his debtors to be discharged upon the payment of a part of the debt; fourscore measures of wheat and fifty measures of oil received in full satisfaction where a hundred are due. He was particular to go through with the form of payment, yet the debt was not satisfied. The debtor, he thought, would thus be made his friend; but the records, even as made by himself, would testify against him as having outraged the goods of that house, as having dealt unfaithfully with the ordinances, and as thus having secured the just enmity of those legal riches through a selfish determination to use the stewardship of them for his own advantage, instead of seeking the interests of his Lord. The Pharisees attended carefully to smaller matters and forms that showed well in the sight of men, but omitted the weightier matters of the law, judgment, mercy and faith. While the outward forms of that service were strictly required of others, and attended to themselves with a great show of zeal, the perfect obedience of the heart was not required.

Of course that perfect obedience of the heart could not be rendered by sinful man, who is already condemned; nor could that legal stewardship look into the heart, nor recognize that heart obedience, even if it could be rendered. The law can only condemn for the lack of true righteousness; it cannot call it forth from the sinful heart, nor furnish it for any one. The rites and ceremonies of the law show the requirement of righteousness, and point, as types and shadows, to the fulfillment of all righteousness by the perfect work of Christ; yet in themselves, in all the works of the law, there is no more righteousness than there is of substance in a shadow, or of service in a pattern.

A faithful stewardship of those legal riches will insist upon an absolute rendering of all that is due them, however unable the debtor may be to pay. Moses was thus faithful as a steward over the house of God; but there was no faithfulness in those who sat in Moses' seat when Jesus was in the flesh, nor is there such faithfulness to-day in the conditional system of religion. All conditional systems allow the discharge of the debtor upon payment of a part of the debt, pretending to have authority to give a full receipt in the name of the Lord to those who do as well as they can, however far short they may come of perfection. This system does not honor the ordinances and commandments, which demand a perfect righteousness; nor will it secure the friendship of those legal things for him who thus degrades and abases them before their debtors.

Fourth. The riches of this rich man, if he represents, as I think he does, Abraham as the head of the legal house, and the father of the children of the old covenant, consist in the ordinances of divine service belonging to that first covenant, with everything that pertained to that worldly sanctuary. Now, these are all "patterns of things in the [gospel] heavens" (Hebrews ix. 23); "a shadow of things to come; but the

body is of Christ."—Colossians ii. 17. Everything in the legal dispensation, the tabernacle, the sanctuary, the most holy place, the ark of the covenant, the vessels, the ordinances, the offerings, and all the service, signified something in the gospel dispensation. They were patterns, and the reality was in the gospel. They were shadows, and the body that caused them was Christ in his church. They were as guide-posts along the way, pointing to the New Jerusalem. There was no intrinsic righteousness in them, but they pointed to the true righteousness, which dwells forever in the gospel, and in all its ordinances. The contrast is between the legal house and the gospel house. The one is filled with patterns, types, shadows, which were all important while that first tabernacle was yet standing, directing the faith of God's people to the righteousness yet to be made known and established in Christ.

The only value of those legal things was and is in pointing to and setting forth the beauty and glory and righteousness of gospel things. Whoever has at any time used them for any other purpose, or ever has ascribed any other value or any other righteousness to them than as types and patterns of righteous things in the gospel, has been an unjust steward of those riches.

That which these legal things point to and represent in the gospel could truly be called riches of righteousness. May it not be that those legal things are in contrast called riches or mammon of unrighteousness? The marginal reading of the word "mammon" is riches, which term I shall mostly use.

Fifth. Immediately upon the recital of the acts of the unjust steward in the parable, and commending the example of wisdom in acting with reference to what he esteems will be for his best good in the future of this world, while his methods are so described as to show at once that they are to be expressly avoided by the children of light, the Savior gives to his disciples the direction in the words of the text.

I will now present some of the reasons which are against the idea that material riches are meant by the term, "mammon [riches] of unrighteousness."

First. I see no reason why money should be designated by this term. There is nothing righteous nor unrighteous in money. The love of it "is the root of all evil," and it may be employed in either righteous or unrighteous work; but abstractly considered it has no quality that would warrant the application of either of the words, righteous or unrighteous, to it.

Second. I cannot understand any way in which a man could make to himself a friend of wealth that he is employing as a steward for another man, and in which he has no personal interest or right, but only the wages of a hired servant. He might make friends *with* it by unjustly and wickedly using it in the favor of debtors, and against the interest of his employer, as this worldly-wise steward did; but how could he make friends to himself *of* it?

Third. As referred to above, we see both by the parable and in the twelfth verse that these riches of unrighteousness, of which they are commanded to make to themselves friends, belong to another man, and can never be their own. I think it has generally been taken for granted that those who are addressed by the Savior can use these riches as they please, and that they are commanded to use them in the way best calculated in their judgment to secure favor for themselves in the time of future need. But we must recognize the fact that these stewards or servants could not exercise their own will or judgment in their use of these riches, but were bound by the will of the owner, and that any departure from his direction in their work would be unjust.

Fourth. The expression, "when ye fail," signifies that all who are the subjects of this command are to fail in that stewardship. I have looked in vain to see how this would apply to the use of worldly riches, and to *every one* engaged in the use of them, and especially to those engaged in their use as servants of another man.

Fifth. Those who have made friends of these riches of unrighteousness, whatever they are, are to be received by them, upon their certain failure in that service, into everlasting habitations. Here again I see no possible way in which this can be interpreted upon the theory that money is meant by these riches. None of our brethren would consider for a moment the belief of some, that money may be the means of causing those who use it in religious works, and those in whose behalf it is used, to enter into the everlasting habitations of glory. But even then, supposing worldly riches to be a possible means of salvation to the one employing it, and supposing death to be intended as the time when they fail, still it could not in any sense be said that the riches they had employed had now become their friend, and as such received them into heaven. The money, whatever may have been accomplished by it, had no connection in any way, no relationship, with heaven.

Sixth. While the riches of which they are to make to themselves friends is another man's, in which they are employed to serve, the everlasting habitations into which these riches receive them are their own.—Verse 12.

Seventh. I will now present some reasons for believing that by the mammon or riches of unrighteousness the Savior referred to all the things pertaining to the ceremonial law, with all "ordinances of divine service" which the first covenant had. This first tabernacle "was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."—Heb. ix. 9, 10.

I will notice first that while the unjust steward is commended as an example in the fact that he acted wisely in his generation, the children of light are commanded to do just the contrary to what he did. The wisdom of the world directed him to make friends of his lord's debtors by handling his lord's goods deceitfully, and dealing unjustly. The wisdom which is to guide the children of light directs them to make to themselves friends of the Lord's riches, instead of his debtors, which can only be done by handling them justly, giving the Lord full credit for whatever belongs to him, and never allowing any of his goods to be lost through fraudulence, nor wasted by neglect. Justice requires of every debtor full payment of every honest debt. If the debtor cannot pay, the steward is not the one who has the right to forgive the debt, or to abate the payment in the least degree.

(Concluded next week.)

SILAS H. DURAND.

AUTOBIOGRAPHY OF THE LATE ELDER JOSEPH L. STATON.

DEAR BRETHREN EDITORS:—I inclose you the life and spiritual exercises of the late Elder Joseph L. Staton, as written by himself at different times in the latter years of his life. If in your judgment it would be profitable for publication in the SIGNS will you kindly publish it? I am sure the many brethren in whom brother Staton was held in high esteem would be glad to read this memoir. I think it is well for us that we keep in remembrance the life-work of the faithful and true witnesses of our Lord and Master, that we, seeing their footprints, may take courage, and so also let our light so shine that we, too, in our walk may give glory to the praise of the grace of our God. Elder Staton was a true friend and advisor of the writer of this request. We were much together during the last seven or eight years of his life. It was to him I first laid bare the secret desire of my heart after receiving a hope that the sweet mercy of God had been extended even to me. His hand led me into the baptismal waters, and his pastoral watchcare over me was always such that drew me very near to him in the sweetest fellowship. It was my sad privilege to be by his side when he suddenly passed out from this life, at the close of the Corresponding Meeting in Virginia, in August, 1891. How wonderfully solemn and precious is the sight as we witness the dissolving of the clay which binds the spirit of the Lord's people to earth; when by faith we see the freed spirit flee as a bird to the mountain of God's holiness, to praise God in an endless eternity.

B. F. COULTER.

PHILADELPHIA, Pa., March 29, 1895.

I WAS born in Worcester County, Maryland, in the year 1836, on the 18th day of June. My parents were both Old School or Primitive Baptists before I was born, my father preaching the gospel before my memory commences, and likely before I was born. I have heard him say he was a bound boy in the state of Virginia, raised at hard work, with but little to eat, and no education. When he was eighteen years old he came to Maryland, and soon after married my mother, Mary Givin. He worked in pleasant weather, and when it was not fit to work he went to school, or studied reading or writing at home, until he could attend to almost any business, and was elected to some prominent and important offices, and entrusted with some very important business. He was of a bright, cheerful disposition, and was an able, sound gospel preacher. He died in May, 1854, being fifty-six years old. My mother was a quiet, unassuming woman. She lived twenty years after my father's death, and died in her eighty-fifth year.

My first thought of leaving this world, and an existence beyond and after this for those who lived in this world, was and is the first thing of interest my mind goes back to, and perhaps as early in life as I was capable of retaining anything. My older brothers and sisters say I was not over three or four years old; at least my oldest sister says she carried me in her arms. One of our neighbors was buried, and my father preached the funeral discourse; or I suppose he did; but I remember nothing till we went to the grave, and the coffin was lowered down in the grave. A strange, lonely, desolate feeling came over me, and I wondered what would become of that man if they covered him up in the ground and left him there. I seemed to have some idea that the man would be very lonely and desolate there, covered in that dark cell, and the people all going away to leave him; and I wondered how he would ever get out of there. Also, a verse of poetry that my father read or quoted at the grave made a lasting impression, indeed sufficient never to leave me. I did not see it or know it was in print for many years after. It was this,

"Hark! from the tomb a doleful sound;
Mine ears, attend the cry:
Ye living men, come view the ground
Where you must shortly lie."

I seemed to realize then and there that it was the way of all the earth, and there must be another world, another place of existence, somewhere for human beings that left this world. Many, many times has my mind gone back to that time and place; and I remember as well to-

day how things appeared to me that day as how they appear to me to-day; and the resurrection of the body is as great a mystery to me to-day as it was that day, although I do hope I have learned many things since then. I have learned in part to obey through the things I have suffered. My life since has been a mixture of joy and sorrow; of sorrow, because of my wickedness; and joy, because sometimes I am enabled by faith to believe that my eyes have been opened to see and know good from evil, and to know that in me, that is, in my flesh, there dwells no good thing.

I have nothing special to say for many years of my life, only one continually wicked and seemingly careless, profane, thoughtless life; but as I now look back in my mind, I know that many were the dark and sorrowful hours, even in my wildest and most thoughtless days and years, that I was constantly doing, saying and thinking things that in themselves appeared hateful, which sometimes gives me the hope that in my youth I partook of the tree of the knowledge of good and evil, and became a sensible sinner or transgressor, and had a desire even then to do the things that I found not how to perform.

You will see by dates that I was not eighteen years old when my father died. But notwithstanding all my disobedience and wickedness as a child to my father, his death fell heavily upon me. I then knew that a great blessing to me was gone, never to return, which I did not appreciate rightly while he was living. I still lived with my mother, and can recall many things in my wicked career that I am ashamed to speak of. Even then they gave me much trouble, and I made many resolutions that if I lived to be older and settled in life that I would reform and live very differently; and I even made calculations that a reformation would make me a different man, not only in the sight of man, but also in the sight of God; for I yet believed christians were good people, or at least they were not sinners transgressing the law of God daily, as I was; and I wonder yet sometimes how the good Master above can be reconciled to and with such a sinner as I am, so unreconciled to him, and sometimes almost rebellious. It is indeed a great mystery, God manifest in the flesh. I forget sometimes that God was in Christ, reconciling the world unto himself, and that he has only given us the word or spirit of reconciliation. We have received the Spirit of adoption, and by that Spirit comes or springs the desire to be reconciled, and to say, "Thy will be done." The Savior whilst here had a mind or will which he says he did not come to do, but the will of him that sent him. After living five years with my mother, giving her a great deal of trouble, and, I must think, not much pleasure, my mind seemed settled to try and get a companion to share with me the sorrows and trials of life, and the joys, if there should be any in store for me. In this I was wonderfully blessed in a helpmate and true companion in life. Her name was Louis J. Tilghman, a true hearted, noble woman. Her mother was a Methodist. Her father made no profession, but seemed to have some understanding of the truth. Not long after this great event in life my wife began at intervals to tell me her experience, which I am now satisfied was the work of the Holy Spirit in bringing her to a knowledge of the truth. She soon became in sentiment a Baptist, received them gladly, loved to see them, and hear them preach and talk. It seems to me now that my nature was such that I could not be as kind to her as I should have been; but the longer we lived together the stronger the tie that bound us seemed to become. We struggled hard together for many years, being blessed with eight children, of which five still live. Our experience seemed to be almost the same as we journeyed in life for years, but we could say but little to each other about the things of the Spirit. For myself I could say almost nothing to her of any trouble or sorrow on account of sin, for I thought she could have no confidence in my sincerity. For the most part of the time we kept up going to Old Baptist meetings, and but little any where else, not knowing why we went or what we went for. I remember one morning we went twelve miles to meeting, when the forest was on fire, and the smoke and sea-fog were so thick it was necessary for me to walk ahead of the horse for miles to feel for the road, and my wife sitting in the carriage could not see me part of the time, although I had on a light coat. I have never seen so dark a time before or since, day nor night; and when we got to the meeting neither of us could tell any one why we were so anxious to go. We knew we loved to see them and hear the preaching, but neither of us yet dared claim a hope in the mercy of God. We continued to go to meeting, and our interest seemed to get deeper and more heartfelt. I was looking forward to the time when we should be given a hope; for I did not once think of having a hope, only (as I would express it sometimes) a hope for a hope. I had a strong desire and a good hope that we should sometime become christians and fit subjects for membership, or to be baptized, and make a profession of christianity. I do not remember in all these years, from 1840 to 1873, that I ever had a single doubt about who or where the church was, or of having a single suggestion to my mind as to joining any other persuasion, or of making any profession, but having the hope of sometime being numbered with believers, and, of course, was looking ahead with some anxiety as to when the time would come. During these long, weary years we had many trials to endure, losses, crosses and disappointments, losing two of our children in the time; but we enjoyed many blessings also. We had reasonable health, and success in business, and had accumulated something of this world's goods, for all of which we felt too unworthy of and unthankful for. It seemed to me that of all men I should be the most thankful, and never murmur again at dissappointment or loss; but all at once it seemed that the greatest and saddest disappointment of all that ever had been or could come in this life was coming, or had already come; for I had been hoping these many long years that I should one day be a christian, and such an one as would be blessed with a name and place among them; but instead of getting nearer the church, as I supposed I should, I was getting farther away all the time, and I had just now come to see it. That was the way things appeared to me; for my idea was to get better by littles, until the fitness appeared for membership, and I would make application and would be received; but to my astonishment, surprise and disappointment I had been and was going backward all the time; and here I seemed to lose all hope of ever being what I had hoped for so long; for I saw that perfect righteousness and holiness was required to see the Lord, or to make a profession of his name, and as I was all unrighteousness, even much worse than I had ever imagined before this view of things; and my sad disappointments, as I remember them, seemed to destroy all hope either in this world or in eternity; yet the desire for holiness remained. If there could be justification and forgiveness of such sins, I longed to know of it. These exercises, I think, were in the year 1871, and about that time, I trust, the eyes of my understanding were opened more clearly to see how sinners could be and were saved, or how the sinner could be and was justified before God, and still be a sinner, even such an one as I was. I thought then that God could be just, and also the destroyer of the ungodly. His righteousness seemed perfect, and perfected in us. It exceded the righteousness of the scribes and Pharisees; for they only obey in the letter, whilst he obeyed in the Spirit, and became our Savior. There was really hope for sinners, and it was a lively or living hope; for because he lives, we hope.

About this time my mind was more particularly directed to the Scriptures; not so much to reading them as to meditating on what I had read, as they would come up in my mind, some that I had read and did not understand, and had uttered things too wonderful for me, although it seemed to me I could not make a profession, for I might be deceived; yet there was reason to hope for salvation from sin, and for the vilest of the vile. "If thou wilt, thou canst make me clean." My mind for about two years was almost constantly on the Scriptures, and my own duty concerning them; and whilst I was not ready or willing to make a profession, I found myself exhorting and advising others who seemed troubled like I was. I never shall be able to tell of my deep concern for two years, not only for myself, but also for others. The great moving cause of all things in truth seemed dear to me, and I was constantly trying to tell in my blundering way how things appeared unto me. I frequently thought of preaching the gospel; not with any idea that I should ever be enabled to preach. Really I do not think I had any idea what preaching was; but I keep thinking about it, and of what a glorious calling to be called to comfort those that mourned, and to open the prison doors to them that were bound. Everything else seemed to lose its beauty and interest to me. In my zeal I corresponded with some of the preachers, asking questions about the Scriptures, until they would occasionally say something about my way of preaching, which made me think more seriously about what preaching really was. I soon began to think it was explaining the Scriptures, and applying them in the promises to those who were in trouble and concern about themselves and what the Scriptures contained; to speak comfortably to any one that was lost, was to speak of salvation for such; point them to the Lamb of God; tell them of the way I had found that sinners could be and were saved. I would have liked ever so much to do that, but I could not, for they seemed mysterious. I was constantly making inquiry myself, and could not understand; and certainly what seemed so mysterious to me I could not explain to others. It seemed to me then that the ministers of the gospel understood perfectly all the Scriptures, and it was necessary they should; but I fail to remember the questionings that were in my mind. Many of them have followed me until now, more perhaps than would be interesting in this narrative.

I shall now speak more particularly of my baptism, and of the difficulties and trials after about the first of July, 1873. While reading one evening in the hymn-book my mind seemed particularly drawn to the words,

"Dear Lord, the ardor of thy love
Reproves my cold delays."

I was made willing then and there to ask a place with those that I fully believed to be his followers. The time was fixed, that the first opportunity should not pass; but I was disappointed in my first attempt, one of my children being so sick that it was imprudent to leave home. For two weeks the subject of baptism was on my mind, and then I was privileged to go. I was received

(Continued on page 126.)

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 17, 1895.

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All letters for this paper should be addressed, and money orders made payable as formerly, to

GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

HEBREWS X. 22.

DEAR BROTHER CHICK:—While lying in my bed last night my mind was led to the Scrip e in Hebrews x. 22. Will you please give your views upon it, particularly upon the heart sprinkled from an evil conscience, and our bodies washed with pure water? What is the difference between evil and sin? Job said, "Shall we receive good at the hand of God, and shall we not receive evil?" It would not be the same if Job had said "sin" at the hand of God. I have had some thoughts upon it; but I feel my ignorance, and that I know nothing as I desire to know, and would like your views in an editorial in the SIGNS. With love to all the dear saints of God,

E. D. VARNES.

CRAMER, Ill., Feb. 6, 1895.

REPLY.

WE are glad to comply with the request of brother Varnes as best we can. We have known him personally for quite a number of years, though we do not often meet; and we have been glad that it has been our privilege to be held in his fellowship, and to receive good and spiritual letters from him at different times. The subject to which brother Varnes has called our attention is of great importance in itself considered, and for this reason, as well as on account of brother Varnes' request, we feel disposed to say a few things about it.

We wish to first notice the question, "What is the difference between evil and sin?" Brother Varnes in referring to the language of Job, as quoted by him in his request at the head of this reply, well says, "It would not be the same if Job had said 'sin' at the hand of God." Manifestly the word "evil" in this language of Job does not mean the same thing as Paul means in the text in Hebrews to which brother Varnes refers, the heart "sprinkled from an evil conscience." Evidently Job, by the word "evil," means his multiplied trials, for of this alone he is speaking; while Paul, when referring to the evil conscience, means a conscience defiled by sin. Perhaps we might state the difference in this way. Sin always means the transgression of the law of God. Evil may not mean this at all, though it often does. All sin is evil, but all evil is not sin. We have been looking up in the Old and New Testaments the hundreds of places where the words "sin" and "evil" occur, with the Hebrew and Greek words from which they have been translated. We cannot here go into details, but our conclusions are as follows. Evil is a broader word in its meaning than sin, but sin is more intense in its meaning. Sin is always against God—a transgression of his law. Sin is evil, the greatest, highest evil. Sin is evil in itself, and evil in its results.

On the other hand evil, while in some scores of places it means sin, yet does not always mean that. It often, very often in the Bible means whatever causes pain, loss, sorrow, or whatever disturbs and distresses man. So the losses and afflictions and diseases of Job are the evil of which he says that he has received it at the hand of the Lord. There is the same difference, upon the other hand, between good and holiness. All holiness is good, but all goodness is not holiness. Goodness often relates to temporal blessings, even as evil sometimes refers to trials or afflictions. Now, if the question be asked, How shall we know which meaning to attach to "evil" when we find it anywhere in the Scriptures? we would say that as a rule the context will decide that for us. It is important, moreover, that we keep in mind the fact that sin has been the prime cause of all that is evil in the world. Because of this, with other reasons, sin, as we have said, is the great, the crowning evil. We do not here mean to say that men who have great trials are or have been great sinners, more than others. This would be to assert the truth of what the friends of Job ignorantly charged upon him. Jehovah himself pronounced Job a just man, and one who feared God and eschewed evil, or wrong. But we mean that nothing is more sure than that the whole aggregate of sorrow, pain and woe that the world has ever felt has been the result of the entrance of sin into the world. It is lawful to assert the general truth, but we are too ignorant to make special applications in individual cases. Thus we have tried to sketch the difference between sin and evil, and the difference between the two uses of the word "evil." Sin is the fountain out of which all kinds of evil flow.

We turn now to consider the special Scripture to which our brother refers. It reads as follows, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

We desire, in considering these words, to confine ourself as much as possible to the words especially noted by brother Varnes, the heart "sprinkled from an evil conscience," and the body "washed with pure water." First, "Having our hearts sprinkled from an evil conscience." Sin is that which separates between man and God; and Paul is in this connection presenting the one only way by which any sinner can approach unto God. In doing this he is all along in this connection calling up the types connected with the tabernacle worship in the wilderness, and afterward with the temple worship. All that he says in this tenth chapter of Hebrews and connecting chapters is full of allusions to the various forms of ritual worship established in the wilderness, and familiar always afterward to the Jews. It is manifestly impossible for us, in the ordinary limits of an editorial, to refer to them all. He refers to the worshipers, the sacrifices, the priests, to the blood, to the holiest, to the high priest, to the veil, and to the sprinklings and washings. These things were all included in the type of the better things yet to come; and we are taught that they were for such a ceremonial cleansing of the transgressor, that through them it was his right to enter once more into all the enjoyments of the sanctuary, and of his citizenship in the land.

The teaching of the apostle here is that spiritual Israel, they who are of faith, though they were sinners, separated from God by wicked works, have by the blood of Christ, the true sacrifice, been cleansed from all their guilt; and that now this same Jesus, as their High Priest, living forever after the power of an endless life, stands presenting his own blood in their behalf before the true mercy-seat in heaven. Therefore, he goes on to say, having right (or, as the text reads, boldness) to enter into the holiest by the blood which has been shed, and having a High Priest over the house of God, let us draw near with a true heart. The address is to those who are sinners, and who feel that sin shuts them out from any coming near to the holiest, but who yet, with all the power of longing that their hearts possess, desire to come near. Paul here assures any of us who occupy this ground that sinners though we be, it is yet our right to come near, even to his throne, because the way has for us been opened through the blood of our sacrifice, and through the intercession of our High Priest. It is by faith that we draw near. Even under the old covenant times he who had trespassed or sinned must have a sort of faith ere he could or would bring any sacrifice to the altar. He must have believed that through the sacrifice thus made he would secure to himself whatever blessing was promised as the result. So now it is by faith that any of us ever come through Jesus unto the throne of grace, or, to keep in view the type, to the mercy-seat; and when any come by faith really, and not by mere profession, they come with a true heart. This sincerity or reality is what the apostle means by the term "a true heart." Such an one, Paul would say, must be, yea, will be sincere. There will be sincere confession of sin, sincere putting aside of all but Christ, sincere prayer for forgiveness and cleansing, and sincere acknowledgment of the holiness and justice of God. The lips will not speak humbly while the heart feels proudly. With such an one all will be true or sincere. Such an one will also be anxious to be sincere. His fear will be lest he be insincere, lest all should be but mere form with him, or at the best but the result of imagination. Such a troubled sinner feels deeply what an awful thing it is to draw nigh to God with the lips, while the heart is far from him. It is thus, as it seems to us, that we draw near with a true heart.

"In full assurance of faith." The word "assurance" here signifies full conviction or certainty of faith; that is, in the full confidence which faith imparts. This is the full assurance of that soul to whom divine things have been revealed. This is such assurance as was begotten in the hearts of the dwellers in the city of Sychar, in Samaria.—John iv. They said to the woman, after they for themselves had heard Jesus, "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." Paul would say to his brethren, We know that our sins have been confessed upon the head of the true sacrifice, we know that the sacrifice has been slain, we know that our High Priest has taken the blood, and now appears in heaven for us; therefore we have a right to come boldly, in the full assurance that every obstacle is removed. It is the full assurance of faith. Not in the presumptuous confidence of some fancied good found in self, but in full trust in the name and merit of the crucified one. It may well be said that wherever faith is named in the word, Jesus is at hand as its object, aim and witness. Jesus died, must ever be the soul's only plea. It never needs any other plea; it is a sufficient plea. Here is the full assurance into which we are brought by faith.

"Having our hearts sprinkled from an evil conscience." This is Old Testament language with a New Testament application. In the type which is here alluded to, the blood of bulls and of goats, and the ashes of the red heifer which had been slain, and whose body had been burned, were sprinkled upon any Israelite who had become defiled, thus cleansing him to the purifying of the flesh. Now, in chapter nine, verse fourteen, the apostle says, "Much more shall the blood of Christ * * * purge your conscience from dead works to serve the living God." This is the blood by which the apostle declares in the text that the heart is "sprinkled from an evil conscience." It is the blood of Christ, applied by faith, that purifies the heart. Sin ever must abide in our conscience unless we realize that it is washed away in his blood. No vows nor promises nor works nor service of ours can remove the evil conscience from the heart. Thousands of the Lord's people have proved this as well as the apostle;

and so long as the evil conscience remains no man can draw near to God. Sin must ever shut us out from the most holy place. Sin must be put away first; and the manner of its putting away the apostle declares to be by the sprinkling of blood, the blood of Christ, upon the heart. In the type the sprinkling of the blood proved that the sacrifice had been made, that the offering was completed. Our great sacrifice, Jesus, has been offered; and by the one offering of himself for us our sanctification has been completed. Now by faith the blood is applied to the sin-burdened conscience, and the soul can now approach unto God. How precious this coming is to the one to whom sin has become a burden! What a wondrous message it is, that through the blood of Jesus the sinner is privileged to draw near!

"And our bodies washed with pure water." The language here is also the language of the Old Testament. It refers to the cleansing of the body, which was needful for those who ministered in the sanctuary; and from Ezekiel xxxvi. 25 and 2 Corinthians vii. 1 we learn that this outward washing meant the putting away of an evil life and a filthy speech. It is the same filth of the flesh that Peter speaks of, and of which he says baptism will not put it away. It seems to us that the apostle teaches in these words the truth that not only must there be faith in Christ ere one can draw near to the most holy place, but that also there must and will be a putting off of the old sinful practices, and a walking in the new and living way. Water is the emblem of cleansing. As water cleanses the body, so by his word and Spirit must the outward life be cleansed. There is no room in the worship of God nor in the service of his sanctuary for a foul or ungodly life.

Thus as briefly as we could have we tried to present such reflections as have occurred to us in reply to our brother. We trust they may prove of some satisfaction to him and to others. May God bless his truth to us all.

C.

REQUESTS FOR VIEWS.

WE have received two requests for some thoughts upon the parable of the unrighteous mammon, recorded in Luke xvi. 1–12. One is from brother A. J. Gilbreath, of Burnett, Oklahoma, and the other is from brother J. A. Grafton, of the Harford Church, in Maryland. As brother Durand has written lengthily upon this theme, and his article is now being published, we trust that our correspondents will excuse us for the present at least. We have many requests for views. We will do the best we can to comply with the wishes of our brethren. We hope that brethren will believe, if their requests are not answered, that we mean no disrespect, and that the cause is either want of time or lack of understanding.—C.

COMPARATIVE NUMBER OF OLD AND NEW SCHOOL BAPTISTS.

MR. BENEDICT, in his "Closing remarks on New York," page 580, of his late history, chronicles the following statement:

"This State unquestionably contains the largest Baptist population of any in the Union; and different from the other great States where the numerical strength of the denomination ranks high, they all work together with harmony and efficiency. All the Associations in the State, with the exception of two very small ones, are enrolled in the State Convention Minutes, and lend their support to all benevolent operations at home or abroad. Sabbath schools, Bible classes, and evangelical efforts generally, are encouraged and supported from one end of this great State to the other.

Relative to the doctrinal sentiments which have generally been ascribed to Wickenden, Wightman, and their associates, who were the pioneers of the Baptist cause in the city and vicinity, I strongly suspect that if the truth could be known they were sounder in their faith than has been generally supposed. Valentine Wightman, the founder of the first Baptist church in Connecticut, has always been reported an orthodox divine. The same may be said of Nicholas Eyres, one of the first converts to the Baptist faith under Wightman's ministry, and who subsequently became a distinguished pastor in Newport, Rhode Island.

We must bear in mind that all were then set down as Arminians who did not come up to the highest point of hyper-Calvinism. Our old ministers in this region half a century since would have denounced as unsound in the faith the great mass of our community of the present day, both in Europe and America, Fuller and Hall among the rest.

As to Mr. Wickenden's ministry, about the middle of the 17th century, I have good reasons to believe that by suitable efforts something more may be learnt respecting it than is now known."

We feel no ambition to join issue with our one-sided historian upon the comparative popularity or numerical strength of the two orders of people in this State who are called Baptists. We freely admit that the New School are by far the most popular and more numerous; and the name of their multitude is Legion, for they are many. While the Old order of Baptists, as he admits, were the pioneers of the Baptist doctrine in this State, and such as from the middle of the 17th century to the 19th have occupied the same ground which the Old School Baptists now claim, who hold the bulk of the modern order, including Fuller and Hall, to be Arminians. It is highly probable, if not absolutely certain, that the Baptists of two hundred years ago, in this State and elsewhere, would be stigmatized as the Old School now are, and called "hyper-Calvinists" and "thick skinned antinomians," by the New School order of the present time.

But we designed in this article to show that the comparative numbers of the two orders are not fairly represented by Mr. Benedict. He says that all the Associations in this State, with the exception of two very small ones, are enrolled in the State Convention, &c.; thus holding out the idea that two very small Associations comprise all the Baptists of the State of New York who stand opposed to or disconnected from the New School measures of his party. We would suppose the Warwick, Lexington, Chemung and Allegany Associations would count more than two, if his remarks were confined to Associations in the common acceptation of the word; but if Mr. Benedict does not know that there are more than four times as many unassociated Old School Baptist churches in this State as there are of those associated, and probably five or six times as many Old School Baptist members in the State as the total amount displayed in the Minutes of the four above named Associations, his knowledge of New York Baptists is too limited to allow him to give a history that can be relied upon for accuracy. And we learn from brethren in various parts of the country that his statements generally are but little if any nearer the truth than what he has said of the New York Baptists.

We do not wish to be understood that Mr. Benedict's misrepresentations are regarded as an injury to us, for neither he nor any other enemy of the cause can do anything effectually against the truth, but for it. If the numerical proportion of the Old School Baptists to the New Order were not more than one to a thousand, it would prove nothing against the othodoxy of the minority, or in favor of that of the majority; and although it might draw into the ranks of the New School those who have more regard for popularity than for the truth of God, it would have the same tendency to prevent nominal profession and graceless hypocrites from attempting to impose themselves on the church of Christ.

MIDDLETOWN, N. Y., August 15, 1848.

THE SABBATH A DAY OF REST.

"THE case of Specht *vs.* the commonwealth has at lenght been decided by the Supreme Court of Pennsylvania, now in session at Harrisburg. The following are the facts of the case:

The man Specht, who is one of the sect of Seventh Day Baptists, was indicted in Franklin County for working on the Sabbath, and fined by the Court. He appealed from the decision, in order to test the constitutionality of the law under which he was fined. Judge Bell delivered the opinion of the Supreme Court, affirming the proceedings of the Court below, and establishing the constitutionality of the law."

The recent decision of the Supreme Court of Pennsylvania, that it is constitutional to fine a Seventh Day Baptist for refusing to religiously observe the first day of the week instead of the day which God commanded the Jews to keep holy, is well calculated to startle those who had fondly indulged the delusive hope that the Constitution of the United States secured to every religious sect, and to every individual, equal, civil and religious rights. It is now legally announced, so far as Pennsylvania law is concerned, that the majority of religious sects are to domineer over the minority, and judge them in holy days and Sabbaths, in the face of all the authority of heaven.

We will not subject ourself to the charge of speaking evil of dignities, by uttering a reproachful word against the presiding officers of that court; but on the supposition that the Constitution, the grand *Magna Charta* of our liberties, justifies their decision, we must relinquish all confidence in that instrument as a shield from legal outrage and coercion in those matters which God has forbidden us to allow any man to judge us in. If our courts of law are empowered by the Constitution to judge for us of the law of God, and to enforce their decision by fines and penalties, then they have not gone far enough. They should compel men by the same means to love the Lord their God with all their mind, might and strength, and their neighbor as themselves. If our executive or judical authorities are to see the laws of God enforced, why do they commute the penalty from stones to shillings? and why execute the penalty through the sheriff, instead of all Israel, as the Lord commanded Moses? And why change the day which God commanded the Jews to observe as a Sabbath, for a day which God has never expressly or impliedly commanded either Jews or Gentiles to observe at all? But if our judiciary has no authority over the consciences of men, how has it happened that a member of the sect called Seventh Day Baptists, is by decision of the Supreme Court fined for non-conformity to a religious tradition which in his opinion would require him to disobey and dishonor the God of heaven? If the constituted authorities of our state or nation have a divine right to establish a religious test in regard to Sabbaths, then have they the same authority to compel us religiously to observe new moons, and all the rites of Judaism, and in such a form and construction of the Jewish code as they may please.

Comparatively it may be deemed a light matter to impose a fine of a few shillings; but we contend that if the civil authorities have any divine power in the matter, then they have all power, and may cause all who kindle a fire on the Sabbath, or who teach a Sabbath school, or peddle tracts, or cause or allow their man servant or maid servant, or their ox or ass, to do any kind of labor on that day, to be stoned with stones till they are dead. While the hitherto despotic nations of the earth which have groaned under the oppressive power of priestcraft and kingcraft are throwing off the chains which have bound them for centuries, America, hitherto regarded as the asylum for the oppressed of all nations, stoops down to pick up the offcast chains and manacles of inquisitorial intolerance, to bind the consciences of her citizens, and forbids them the privilege of worshiping the God of heaven in any other form than that established by her despotic laws.

It may be urged that a Seventh Day Baptist may enjoy the privilege of worshiping God on the seventh, if he will also keep the first day according to the manner and form prescribed by our laws. How can that be? The law which the Seventh Day Baptist regards as the rule, requires him to work six days and do all his labor, and to rest on the seventh day. But the law of Pennsylvania, as defined by the Supreme Court of that State, forbids him the privilege of working the six days which God commanded, and allows him but five days, unless he will labor on that day in which he holds himself bound by God's command to do no labor.

MIDDLETOWN, N. Y., August 15, 1848.

ANOTHER OPERATION.

IN the providence of God I was again called, on Wednesday, the 10th instant, to pass through the unhappy experience of a surgical operation for a stone in the kidney; but God in his great mercy has not permitted me to suffer as acute physical pain as many more worthy saints have been called to endure. One year ago this month a similar operation was performed, and while several large abscesses were found and drained, no stone was discovered; but this time a stone the size of an ordinary hickory nut was found, and being too large to remove whole, had to be crushed. I am encouraged by my physician to anticipate again being able to attend to office duties in about ten days or two weeks. Until then I request my brethren and friends to exercise patience and forbearance if their business correspondences are not answered as promptly as usual.

B. L. BEEBE.

(Dictated.)

PRONOUNCING BIBLES.

ON our last page will be found a complete new list of both large and small Bibles. Among the large Bibles we give styles and prices of a new Bible just out, which has all the names of persons and places divided into syllables and accented, so that the reader can give their proper pronunciation without hesitancy. Also may be found a descriptive list of a parallel pronouncing Bible, the same as above, only it has the old King James and the new translation in parallel columns. Added to this will be found a list of regular family Bibles.

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(Continued from page 123.)

and baptized, and became a member of a church that had no stated preaching, but met once a month for prayer and praise. Now came one of the most severe trials of my life. There seemed to be no gift in the church; at least if there was there was none manifest. Some of them would read a chapter, sing some hymns, and go home. Here my mind was directed to the subject of prayer. Many times have I prayed that my mouth might be opened to speak in prayer. I would have given anything and everything for strength to make the attempt, for I wanted to say something; but the meeting would be opened by prayer, and that I could not do, for I felt sure that an effort would prove such a failure as to mortify me and the brethren, and tend to destroy their love and confidence in me, which was very dear to me; and worst of all, it would be but mockery in the sight of God. For about two years I continued to go, hoping all the time to be strengthened to do what seemed my duty, and a great privilege and relief. During this time some of the brethren in the ministry advised me to make the attempt, as the only source of relief. About this time six members, including myself, organized, and a church was constituted in Snow Hill, Worcester Co., Md.; some of them from Salisbury, where my membership was, and some from the churches. We immediately called Elder T. M. Poulson, of Virginia, as our pastor. He accepted the call, and appointed to meet with us one Sunday in each month. He served us as faithfully as possible; but living a distance of twenty miles away, he occasionally failed to come. At such times I generally read a chapter and talked a few minutes, but never attempted to speak in prayer till the church made an appointment for me and urged me to comply with their request. When I consented to do so it was with a vow, if permitted to do so, to open my mouth in prayer. Then came a very severe trial for a short time in reference to my duty. I could think of but little else till the time came, when my mouth was opened, and one of the most sincere, heartfelt, earnest prayers I ever uttered, was then, and I found such relief that I hoped that trial was over; but I was sadly mistaken, for I yet have many misgivings and trials in speaking in prayer. The church continued the appointments for me, and proffered me liberty to go wherever and whenever called for by other churches. This was in the spring of 1879; and during the following summer, by request, some days I attended three appointments, two in the daytime and one in the evening. During this entire year my family was more or less sick, and on the twelfth day of August my dear companion in life was called home, which seemed for the time more than I could bear up under; but the Lord sustained me by his grace, for he had not yet called for me. I was very often sick through the week, but always able to go to meeting when Sunday came. As I remember, I did not miss an appointment on account of my own sickness.

In the fall of 1879 the Salisbury Association met with the church at Snow Hill, where my membership was, and I heeded a previous call from the church for my ordination. The presbytery was composed of a number of brethren, and the following ministers, Elders Gilbert Beebe, Wm. J. Purrington, S. H. Durand, A. B. Francis, E. Rittenhouse, and T. M. Poulson. I was then and there regularly set apart by prayer and laying on of hands to the work of the ministry, and immediately called by the church at Fishing Creek to serve them as pastor, and to preach for them once in two months; which call I accepted, and have served them as the Lord has been with me since.

In the spring of 1880, the church at Snow Hill, New Castle Co., Delaware, called Welsh Tract, sent me an invitation to visit them once a month; and also the London Tract Church, Chester Co., Pa., sent the same invitation, both of which I accepted. I visited them several months, when both churches expressed a desire for me to move my family to Delaware and become pastor of those two churches. In the spring of 1881 myself and family moved to New Castle County, Delaware, and settled on a little farm near Newark, and I began to serve these two churches regularly, in addition to the church at Fishing Creek, Dorchester County, Maryland. During this time, or in the fall of 1880, the Lord blessed me with another companion in life, a good christian woman, and an established Old School Baptist, which has proved a helpmate indeed. I am at this writing, June 8th, 1883, just forty-seven years old with a family of six children, and a second wife, the youngest child being hers. Three of my first wife's children have passed away to be with their dear mother in the immediate presence of the great Judge of all things, and the Giver of all good. I am yet serving those three churches from time to time as the Lord is pleased to be with me.

After speaking somewhat of the churches I serve, and of their present condition, I propose to go back in my mind and speak somewhat of my trials, difficulties and deliverances in the ministry.

The Welsh Tract Church is the first Baptist Church organized in America, and at one time before the division and separation I think it numbered over two hundred members. Since then the church and congregation has been much smaller. When I came here there were fifty-seven members. Since then three have pased away, and three have been baptized, leaving the number the same, but very much scattered, several being old and infirm. Our communicants at our quarterly meetings seldom exceed thirty-seven, and the congregation from 100 to 125.

The London Tract Church was also organized a great many years ago, but has always been small, the present membership being only seventeen, and the congregation from 75 to 100, many in each congregation seeming to love the truth.

The Fishing Creek Church is very small, having since my recollection been sustained with from seven to twelve members, and a congregation of 75 to 100, generally very attentive to the word. The mercy of the Lord and the power of his grace has been wonderfully manifest in sustaining this church under many discouraging circumstances, for years at a time with no male member or deacon, one of the sisters acting as deacon and clerk; yet they never failed to correspond with the sister church, and to keep up their regular church meetings.

One of my greatest conflicts through life has been with my own evil heart of unbelief. I have often thought if sufficient evidence was given me that I was qualified to preach the gospel of the grace of God, it would be a great privilege, and I have often said to myself, I had rather be a gospel minister to the children of God than the chief magistrate of the United States. Indeed I never have desired any office in the gift of the people. I always felt incapable of serving them well in any important office, and hence have had no desire for them. The same feeling of insufficiency to serve the church has made me all through life very timid and backward. Whilst I remember and know that our sufficiency is of God, my nature has seemed to forbid me to trust; hence the conflicts, and slow to believe what I knew must really be so. There is to my mind a great mystery in this, that whilst we know that salvation is of the Lord, yet we are constantly looking for something in ourselves to recommend us to God, and can scarcely understand how a helpless sinner can be saved, when they are the only ones that can be saved; as others have nothing to be saved from. Just so it has been with me in reference to preaching the gospel. While I know that the Lord must fill my mouth, if it is profitable to his redeemed, yet I am always wanting something on hand to say, for fear he will not give it to me when the time comes; but I think this all comes from that evil heart of unbelief, and the doubt that remains in my own mind as to whether the Lord has required this at my hands. I have never felt to censure poor old Jonah much for trying to get away. I guess he was honest and conscientious in what he did, and needed that much more experience to prepare him to pay his vows. In short, I will say that the subject of prayer and praise to God has been to me

a very solemn subject, and I have had a great struggle with myself, both in commencing the work and keeping it up. I have spent many sleepless hours, and sweated many big drops, and yet self seems uppermost in the very best of my performances. I know that unless obedience is in the heart, the act is but mere mockery in the sight of God.

JULY 19, 1884.

ON the seventeenth of this month the good Lord gave us the care of a very promising little boy for a while; we know not how long. This is the second child of my second wife. Since the last writing in this book I have had many conflicts, many dark hours, and some very bright and pleasant ones. The mercy of the Lord still endureth, and my unworthiness is still the same. The brethren seem to understand what I mean to say and do not expect anything of me, only as the good Master above is pleased to grant them through me. If he opens, no man can shut; and truly if he shuts, no man can open. The Lord is good to them that put their trust in him; but alas! man is so prone to err.

At present there are eight regular appointments for me to meet in each month, to preach as the Lord may enable me, and it is a blessing to me that no more is expected of me by the brethren than what he is pleased to give. It is always a blessed privilege to me to deliver a message, if I can feel that it comes from the Lord; otherwise it is a hard, laborious task. The engagement in spiritual things, if indeed that engagement is mine, is more in feeling the power of the Spirit in my own soul than anything else. The company of the saints is very precious at such times; but sometimes the flesh so shuts out the light that I prefer to be alone. Since the last writing I have accepted the call of the Salem Church of Philadelphia, Pa., to meet with them every fifth Sunday, or four times a year.

JULY 27, 1888.

THERE has nothing of special note occured since the last writing. I am still serving the four churches at stated times, with such ability as the good Lord is pleased to give me; and in them there is ingathering, we believe, according as God is pleased to constrain by his almighty power.

SEPTEMBER 20, 1889.

MANY days have passed since I wrote in this book. Very much of the time has been spent in solitary idleness, seemingly for want of ambition. The congregations and churches I am serving have kept up their usual interest. There have been occasional additions to them, the one in Philadelphia, that I see the least of, manifesting the most zeal of any, and having the most additions to their number, assuring me more and more that the good Master above is adding to the church daily such as shall be saved; that it does not in any sense depend upon my feeble efforts.

JOSEPH L. STATON.

CENTERBURG, Ohio, Jan. 9, 1895.

DEAR BRETHREN EDITORS:—It has been on my mind for some time to talk a little to those I love in the Lord, through this blessed medium, our family paper, the SIGNS OF THE TIMES. We have entered upon another new year; but how long we will survive we do not know; that is known only to the Father, with whom there is no variableness, neither shadow of turning. But whether our days be many or few, we would live to the honor and glory of our Lord and Master Jesus Christ, having no confidence in the flesh. The many varied scenes we have already passed through we know by experience; but what is yet in store for us must be revealed in the future. The apostle Paul said, "The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." And if I am what I hope I am, one of the poor and afflicted ones, I shall have tribulation in this world. "Yea, and 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. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." The question is, Of whom have I learned the things I am trusting in? Am I one of the deceived ones, or one that is being led by that blessed Spirit that will guide the saints into all truth? And now, by the help of that Spirit that I hope I have been trusting in for more than thirty years, I will try to tell you in as few words as I can some of my thoughts. I hope I may not be allowed to hurt one of God's little ones, for then had I better have a millstone hung about my neck and be cast into the sea. My mind is led of late to take notice of how many of our aged, tried and able gifts are being called home.

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

Among that number is my dear and aged mother, Mrs. Susan A. Biggs, in her eighty-fifth year. I feel that the precious ones of the earth are fast being gathered. They are the salt of the earth. What did the Savior mean when he said, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" The apostle writing to the Hebrews said, "See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven: whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." I believe that we are in the falling away time, and the figure is being fulfilled of which Christ spake when he told his disciples to come out of Jerusalem. I believe that antichrist to-day answers to that Jerusalem; and wherever we find antichrist, even in an Old Baptist church or association, we are to withdraw or come away from that for which we have not a "Thus saith the Lord."

I am truly glad to know that our people are getting stirred up concerning the Sabbath question. I feel that the so much talked of and worshiped Sunday Sabbath day is of Rome. I do believe that the Jewish Sabbath is typical of a rest in Jesus; but is that all?

Dear brethren, I do love the dear SIGNS and the doctrine it advocates, especially the doctrine of predestination of all things. I am glad there are still able gifts to continue to proclaim the doctrine of God our Savior in its purity through this God-given, as I believe, SIGNS OF THE TIMES. We have our Father to thank for it all.

With much love to all the household of faith, I am, I hope, your sister in Christ,

S. C. BOYD.

EDITORIAL NOTICES.

CRUDEN'S CONCORDANCE.

TO MOST of our readers the above mentioned book is too well known to need any introduction or a description by us. While many of the Bibles have a Concordance appended, they are generally so condensed or bridged as to be of little or no use. Cruden's Complete Concordance, however, enables one to readily turn to any passage of Scripture of which they can call to mind two or three words, and in our opinion is the most complete and convenient as a reference book of any published. In addition, it contains many other aids in studying the Bible, as may be seen by reference to advertisement on last page. Remember, both the books there mentioned are CRUDEN'S COMPLETE.

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OBITUARY NOTICES.

DIED—At her home near Mt. Pulaski, Logan Co., Ill., March 21st, 1895, sister **Ashurst.** Her maiden name was Ewing. She was born Aug. 11th, 1839, in Scott Co., Ky., was married to Lewis E. Ashurst on Sept. 19th, 1856, and moved to Illinois the same year. Three children were born to them, all living. Her husband died in 1863. She was married to J. J. Ashurst in 1864, who survives her. Two children were born of this union; one died in 1876. She was baptized in 1871 by Elder J. H. Myers, and lived a consistent and orderly member of the Lake Fork Church until death. She was taken sick on Dec. 18th, and said from the beginning that she would never get well. She gradually sank, her disease being lung trouble; not properly consumption, but a filling up of the right lung, which baffled the physician's skill, and all the kind care and tender nursing that fondest affection could give.

The writer was sent for, and spoke words of comfort to the sorrowing family and friends from the text, "And as we have borne the image of the earthy, we shall also bear the image of the heavenly."—1 Cor. xv. 49.

JOHN DOWNEY.

WENONA, Ill.

DIED—At her home in Middleburgh, Schoharie Co., N. Y., March 3d, 1895, sister **Juliett Gurnsey,** widow of brother John Gurnsey, in her 70th year.

Our dear sister was baptized in the fellowship of the Old School Baptist Church of Schoharie Hill, N. Y., May 28th, 1843, by Elder Hare, in which church she remained until death ended her mortal life; and from a long personal acquaintance with her we can safely say that she walked in a humble manner with God and his people, was a sincere lover of the doctrine of God her Savior, and discarded with holy contempt any and all of the man-made theories and principles as being dishonoring to the character of the God of all grace. She was greatly beloved by all the dear brethren and sisters; and the writer of this can truly say that he feels sensibly that he has lost another good friend. Her health was not good for many years, but she was suddenly called away by heart failure. She leaves one sister, four children, several step-children and the church to mourn their loss.

The writer attended her funeral, and tried to speak of the comforts and glories of the gospel from Philippians ii. 6–11. May grace be ministered to the afflicted, that they may feel that their loss is her gain.

ALSO,

DIED—Feb. 26th, 1895, at his son-in-law's, Mr. John Miller, West Brook, Delaware County, N. Y., our much beloved brother, **Jerry Birdsall.**

He was afflicted many years with paralysis, which caused him to suffer much, so that he was able to do but little labor; but his faith was ever firm and unshaken in the fact that all things must work together for his good. He was baptized in the fellowship of the church at Otego, by Elder S. H. Durand, about twenty years ago, and by his firmness in faith and doctrine won the full approbation of all. He had a very good gift in exhortation and prayer, and we sadly miss him from our number.

He leaves his aged companion, our dear sister, who is in feeble health, and the church, with eight children, to mourn their loss. His age was seventy-six years. The burial was on March 29th. I being away, a stranger officiated at the funeral. Although we know that our loss is great, we would say, Thy will, O Lord, be done.

B. BUNDY.

OTEGO, N. Y., April 5, 1895.

THE

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"THE SWORD OF THE LORD AND OF GIDEON."

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CORRESPONDENCE.

THE MAMMON OF UNRIGHTEOUSNESS.

(Concluded.)

I WILL now take the order of the reasons I have stated for not regarding material riches as intended by the unrighteous mammon, and show that each of those reasons are in favor of the view that the things of the law are meant.

First. While I can see no reason for calling material wealth the riches of unrighteousness, I can see some suitability of the term to the rules and ceremonies of the law, which are the riches of the legal house. While money, or its equivalent in any other form of wealth, has no intrinsic relation to, or connection with, either righteousness or unrighteousness, all those legal things have. The very existence of everything pertaining to the covenant of works, which we have spoken of as Abraham's legal house, has reference to righteousness. With a view to that all legal ordinances were established. Only in the light of righteousness, and as connected with its manifestation in the world, is any one of them seen as having any existence whatever. In this is their quality which entitles them to be called riches. They are all that the lord of the legal house, the rich man of the parable, possesses. In the possession of them only is he a rich man. But these things are types and patterns and shadows of righteousness, not having any intrinsic righteousness in themselves, but only pointing to it. The true riches of righteousness are seen only in the gospel, and these patterns of gospel things have no value except as patterns and shadows. There is no more true righteousness in them than there is of the virtue of a garment in the pattern of it, or of substance in the shadow of a tree, or of the buildings and people of a city in the guide-board which points the way to it. These legal things cannot, therefore, be called the mammon, or riches, of righteousness; for that term would apply only to gospel things, which are evidently the "true riches" spoken of in the eleventh verse. But they are riches in which there is no righteouness. There is no true righteousness in their works and righteousness cannot come to any one by the employment of them. They are valuable to show the unrighteousness of men. By this measurement it is revealed that all men come short of true righteousness. "By the law is the knowledge of sin." Every ordinance, every ceremony of the law, says to the faith of God's elect, "Righteousness is not here: righteousness is not in these works; righteousness is not in you; but yonder, beyond the sight or knowledge of this world, is true righteousness."

These legal ordinances and works are truly called riches, because they are of infinite value to manifest the unrighteousness of men and of all their works, and to show the only way of righteousness through the works of Jesus Christ. This may be the reason for calling them the riches of unrighteousness.

I do not think the unjust use of these legal ordinances by the Pharisees could present any reason for the application of this term to them. They ascribed to legal works an intrinsic righteousness, and claimed to be righteous themselves because of their attendance upon these forms, and thus wickedly served themselves instead of the Lord in their worship. But this could not affect the character of the forms of service and cause them to be unrighteous. If it is they that are meant by this term, it is because of their character and use as appointed by the Lord, and imposed upon the children of the first covenant. I do not understand it to mean that obedience to that legal service was wrong, or that the ordinances were of a sinful nature. Those who understand worldly wealth to be meant would not give as a reason for its being so called that it is intrinsically evil, and its use necessarily unrighteous or wrong. The term is applied to that which belonged to a system whose use was to discover unrighteousness, condemn it, and point to the true riches. The things spoken of as unrighteous riches are patterns, contrasted with realities, shadows contrasted with substance, forms of service that have no intrinsic merit, but point out the things of real value, and are thus valuable as riches in that legal house, contrasted with the true riches of righteousness which they represent. Without the faith that sees them as types of the perfect works of Christ, these legal works were utterly valueless. Their appointment for that people by the Lord, and that alone, made it the right and duty of that people to do them; and to those who had the gift of faith to see their true meaning, they were truly riches, though consisting of things that were destitute of righteousness in themselves.

I wish again to call especial attention to the truth that all must acknowledge, that the Savior does not imply, cannot imply, by the use of this term, that what he speaks of is an unrighteous thing, in the sense of being evil and wicked, although we have undoubtedly been accustomed to receive the expression, "Mammon of unrighteousness," in that light. It could not be that, for the Savior never did teach his people, either by precept or example, to seek the friendship or favor of a thing that was unrighteous in that sense, but always has commanded such things to be hated, rebuked and avoided by his people.

Second. I have already intimated my understanding of what those who are under that legal covenant are to do in order to make to themselves friends of its ordinances and ceremonies, and all the things pertaining to it, which are its riches. They are to deal justly with them, acknowledging with strict honesty every claim they may show against us. Those to whom the Savior spoke these words were yet under the first covenant, and the distinction between those who have life and those who have not is shown here, as it is everywhere in his teachings. His commandments are all pure (Psalm xix.); and as he gives them unto his people, writing them in their hearts, they cause them to love truth and holiness above all things, and to desire justice to be done, though it condemns them. The honor of God's name is henceforth more to them than any selfish considerations. They may often doubt whether this is so of themselves, seeing so much of the evil and deceit that is in their carnal natures. But it is in the Spirit, and not in the flesh, that these pure and holy desires are; and they only make the impurity and selfishness of the carnal mind appear more abounding and more hateful.

The Lord's people who are quickened are in a sense stewards of what belongs to the law, while they are at the same time its debtors. The dealing with those legal riches between the steward and the debtor goes on within their poor hearts, and the Savior's words, which are spirit and life, cause them to deal with perfect integrity, both in the character of steward and debtor, looking alone to the interest and honor of the Lord of those riches. As stewards they claim the full payment of every debt, and as debtors they frankly and humbly acknowledge the justice of the claim, and submit themselves to the penalty, since they cannot render what is due to the law in any other way. In no other way can the friendship of those things that represent the claims of justice be obtained than by acknowledging every jot and tittle of the claim, and submitting to it. There can be no true comfort for an honest soul in any proposed settlement that would disregard any part of a just debt.

That is a dark night in the poor debtor's soul when the judgment is rendered against him, and is seen by him to be just; for he sees only the darkness and terror of an endless imprisonment before him. But it is that night of sorrow which will surely be followed by the morning in which everlasting joy cometh. The poor debtor had no thought that he was doing what would turn to his favor when he felt compelled to acknowledge his just condemnation, yet he thus made to himself friends of all those riches of the worldly tabernacle; and their friendship will appear for his salvation in the time of his greatest extremity, filling his soul with wonder, joy and love. It is in this way that the Lord's people are brought by the reigning power of grace, through righteousness, unto eternal life by Jesus Christ our Lord.

Third. The three verses following the text show comparisons and contrasts that do not appear to have any application if money constitutes the riches referred to, but which do apply to the view I have suggested. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much." The types and patterns are least, and that which they represent is much; and the one has reference to the other, and always leads to it, which is not true of money and righteousness.

"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" Here the unrighteous mammon is shown as necessarily and invariably preceding, and preparing for, the true riches. This certainly is in no sense true of material wealth, for very few of the Lord's people have more than is needed for their absolute wants from day to day; and many of the saints have to receive even that supply as a gift. But the work under the law always precedes the experience of gospel blessings, whether in Jew or Gentile, and it is while still under the

condemnation of the law that true faithfulness, the work of God's Spirit, is manifested, which leads one into the riches of gospel gifts and blessings.

"And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" This can only be true of legal and of gospel things. Under the law one works always as a steward or a servant, working by the will of another, and strictly by his directions. He is an agent, bound by the commands of the one for whom he acts. But when gospel blessings are given we receive them as our own through Christ, and are made to know that they were our own before we received them, even before the world began. And the will by which we work is our own will, which God wrought in us of his good pleasure.

Fourth. There comes a time of certain and absolute failure in the stewardship of every quickened sinner under the requirements of the law. He cannot obtain as a steward, because he cannot give as a debtor that perfect obedience which is required. "Be ye perfect," the Lord says, "even as I am perfect." When he realizes that he has failed, then instead of witnessing against him, as he thinks must be the case, and sending him to the punishment he deserves and expects, these same riches to which he is a confessed debtor to an infinite extent, these same ordinances of the law which have witnessed to his continual failure to answer their just demands, now open to his astonished soul the doors of mercy and grace, and receive him into the everlasting habitations of the gospel.

Fifth. I know of nothing else that is spoken of as everlasting habitations in the Scriptures, or that would answer to that description, but Jerusalem, the gospel church. The tabernacle, the temple, and all the forms of worship under the law, were to be removed; but Jerusalem is "a quiet habitation, a tabernacle that shall not be taken down." The offerings of the law were only for the sins that were past, remitting the punishment, and had to be repeated continually. They were thus only a limited shelter from fleshly punishment, and presented no habitation as a shelter from sin. But the gospel presents salvation from sin and its consequences forever in Jesus, who is the eternal dwelling-place and refuge of his people.

And how can the ordinances and ceremonies of the law be said to receive the Lord's people into the blessings of the gospel? By our faithfully dealing with them as patterns and shadows; not using them as having righteousness in themselves, nor claiming merit on account of observing them, but looking upon them in their true character as types, and regarding through them the righteousness they set forth. Then, to the faith that can see their true import thus, does the glorious reality appear.

Follow the shadow faithfully and it will lead you to the substance. Follow the pattern faithfully, deal honestly with it, let no change be made, no part of the form be turned out of sight or disregarded, and when its purpose and use is accomplished you will have the substance. The pattern is inseparably associated with the reality, though not at all partaking of its nature, but itself of worthless and vile material. By the pattern the measurements are made, the accounts are kept, the reality is discovered. The pattern is of things that are seen, receiving us by faith into things that are not seen. Only by faith can the likeness of gospel things be seen in legal forms of service. Only by faith can those ordinances of the law, so valuable in their character as types, but worthless in themselves as the worthless material of a pattern, be estimated truly, not as able to make one righteous by observing them, but as leading to, and receiving into, the righteousness of Jesus Christ; therefore entitled to be called riches; but unrighteous in themselves, therefore unrighteous riches; belonging to a dispensation which was a ministration of condemnation and death, but pointing, and leading to, a dispensation which is a ministration of life and righteousness.

In every ordinance of the law the need of the sinner, and the way of righteousness for him, are seen. In a faithful regard for them the quickened soul shows his sense of the justice of his condemnation, and his sole reliance upon the atoning sacrifice of Christ, which was a mystery, hid from the ages and generations of the legal dispensation under those forms of service, as wheat while growing is hidden under the chaff, but which is made manifest to the saints in the gospel; the riches of the glory of which mystery is, "Christ in you the hope of glory."

The Pharisee, relying upon his observances of legal forms, proudly recounting them before God, and esteeming himself righteous because of them, is held to a strict accountability, and is condemned; while the publican, acknowledging his just condemnation by the law, and crying only for mercy, is justified. What a mystery is here; what an apparent contradiction. But the publican has honored the law, with all its exacting forms by acknowledging his just indebtedness to it. And it is just at this time of his failure that the riches of the law, to which he is so great a debtor, appear as his friends. Search their records now for authority to send the poor sinner away, and, behold, no charge can be found against him, nor will one ever be found again. It is just then that the blessed name of Jesus appears as having cancelled the debt, and blotted out his sins forever. The righteousness of the law (that which the law requires, as shown by all its forms of service) is now shown to be fulfilled in him, although it was never wrought by him.

These legal riches, their accounts, the ordinances of the law, alone had any charge against him. By them only was the knowledge of his sins. So they that condemned him are now the very ones to declare his deliverance. The riches of that law in which was no righteousness, but only a constant demand for righteousness, are now all his own, all held in his favor. The mammon or riches of unrighteousness show all righteousness fulfilled for him, and receive him into the holiness of the gospel. The judgments that stood against him now as firmly stand for him, as the waters of the Red Sea, which opposed the flight of the Israelites, now stand like walls of brass on either hand in their defense.

The law is our shoolmaster unto Christ. When the poor sinner has been thoroughly taught his inability to pay the debt he owes, and has utterly failed, then this schoolmaster's work is done, and the glorious mystery of the gospel is unfolded to our astonished and enraptured view. The ordinances of the law, the riches of that legal house, which held so heavy an account against us, now declare themselves paid and satisfied by our glorious Surety, and they themselves open the door from a debtor's gloomy prison into the everlasting habitations of the gospel. Then their work is done, and they exist no longer. As they receive us into these blessed good things of the gospel heavens, for which work they were made, the types and shadows fade away. They have all "perished with the using."

Sixth. The Savior's declarations following the text, and in immediate connection with it, confirm the view I have suggested. "No man can serve two masters." "Ye cannot serve God and mammon." This is not true concerning labor in earning material wealth. A man may work diligently and steadily to gain a support for himself and family, and that he "may have to give to them that are needy," and still serve God as a faithful christian. He is not serving money. A christian may, through covetousness, work so that he will become choked with the cares and riches of this world, and lose the enjoyment of spiritual things, and even to the extent of selling his birthright. Yet it cannot be said of him that he hates God. There are such gradations in this wandering of a child of God from the right way through covetous desires, that we can lay down no rule as to how much time, and care, and work, may rightly be given to the acquirement of worldly gain. The Spirit must direct each one as to his worldly work according to his needs and circumstances. But in that which the Savior here presents there in an absolute prohibition of that service of mammon; there is no allowance, no gradition, but a rigid line that cannot be crossed. Those who serve the mammon or riches referred to here, are haters of God. The next verse explains the mystery.

"And the Pharisees, who were covetous, heard all these things, and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God." The Pharisees regarded their own works in obeying the carnal ordinances of the law as their righteousness, not seeing Christ as the one of whom Moses spake through all these ordinances, and to whom they pointed. They worked to be seen of men, whose esteem they sought, and whose praise satisfied their carnal desires. It is the same to-day. Those of the same class will deride one who declares, as Jesus did, that there is no merit in the works of men, except as they are caused by the power of God's love and grace in the heart; that there is no righteousness in the acts themselves, even of true obedience; but they manifest that the righteousness which is of God by faith is in the hearts of those who do them. All that formal service, then and now, is serving the carnal riches, serving in the sight of men, and is abomination in the sight of God, except as inspired by that faith which sees Christ in and through all the legal forms, and without which, therefore, "it is impossible to please God."

"The law and the prophets were until John; since that time the kingdom of God is preached, and every man [of God] presseth into it." Thus the same subject is continued, and the end of that ministration of the mammon of unrighteousness is shown to have come with the coming of the kingdom of God, wherein dwell the true riches of righteousness. The law and the prophets had steadily enjoined a faithful continance in the observance of carnal ordinances, although they were in themselves so absolutely destitute of true righteousness that without the express command of God the mere offering of a sacrifice was a crime.—Isa. lxvi. 3. But John, the last and greatest of the prophets, began openly to proclaim the coming of him to whom all those legal things pointed, and the power and coming of that kingdom is felt in the hearts of living souls.

"But it is easier for heaven and earth to pass, than that one tittle of the law should fail." Jesus fulfilled all that the law required of all his people; and the sweet and glorious and loving figure of the marriage relation, with its legal bindings and requirements, closes this peculiar cluster of illustrations, which show the absolute and perfect deliverance of all his dear children from every obligation of the law by his own perfect work.

Seventh. If one has ever experienced rest from the works of the law, it is an evidence that every tittle of the law has been fulfilled in his behalf. A just God would not give that rest

while one stroke of labor, that was necessary "to fulfill all righteousness" for him, remained undone. If one has ever once experienced in his soul an entrance into the gospel habitations, he may rest assured that he will never be called upon to render any further account of his stewardship under the law; for he never could have entered these habitations while there remained even an appearance of dissatisfaction with him in that legal house; no, not until every jot and tittle of those legal riches, so exacting and unmerciful in their accounts, had become absolutely and eternally his friends.

If one has ever felt a touch of the love of God in his soul, drawing him with an irresistable desire into his sweet service, he may be assured that he can never wholly lose it as the constraining motive in his life; that he can never again be contentedly engaged in the service of legal ordinances, however much he may at times fear that only fleshly motives are moving him; for he cannot serve God and mammon. The two kinds of service are under two different dispensations, which cannot exist together, for they are contrary the one to the other. The one must end as the other begins; and when the yoke that binds one in the legal service is broken, it is broken forever. One who has been called into the spiritual service of the gospel dispensation can never again enter that of the law, even though he is left to walk after the flesh, and to have a carnal desire to serve the beggarly elements of the world. He may seem to lose all appearance of life, and may become dead to spiritual obligations and privileges, and to the fellowship of the church, for a time; but he can never become alive to the law again. He can never again render service there, for he has become dead to that law and its service by the body of Christ, and thanks be unto the blessed name of the Lord, he can never be alive to it, or in it, again.

If one has ever felt the tokens of heavenly favor, the whisperings of Jesus' love in his soul, there will never be any further claim from the former husband, the law, whose relationship to the church as her husband was ever the cause of fear and trouble to her, with never a token of favor, or a moment of peace. But now all those obligations have been legally removed by the death of that husband. How do we know that he is dead, and that his stringent and unloving requirements will never again be upon us? We know it because Jesus, the Lord of life and glory, has said unto our souls, "I am thy husband. I have betrothed thee unto myself." He who is the God of the whole earth, whose name is holy, has whispered the precious secret of his love in our souls, and has made us feel its truth and power, by drawings that we could not resist. Now he declares that it is unlawful to marry a woman who has been put away. This is to teach us for our comfort that if we had not been honorably delivered from the law of our first husband the dear Savior would not have raised up in our hearts a hope of a betrothal unto himself, nor would we have been made even to desire it; if we had still owed a wife's devotion to another, we would not have felt one whisper of love from him who is pure and holy, and all of whose "works are honorable and glorious." We are assured, therefore, by his having told us of his everlasting love for us, by his having made us feel it, that he who knoweth all things knew that there exists no legal hindrance to the full and free enjoyment of that love by us. We are thus assured that we do not stand in God's sight as a wife who has been put away in shame and dishonor, but as one whose obligations to her husband have all been righteously fulfilled. It is this heavenly Lover himself who brought about our honorable discharge from the law of that husband, so that being dead to the law by the body of Christ we could "be married to another, even to him who is risen from the dead, that we should bring forth fruit unto God."—Rom. vii. 1–4.

Thus this last of these wonderful illustrations by which the dear Savior has shown the necessity of an honorable discharge from every claim of the law before one gospel blessing can ever be desired, much less received and enjoyed, it is very encouraging and comforting to the poor sinner who has had a trembling hope that Jesus has been manifest to him as the lover of his soul, and yet who often fears that he has no right to that sweet and holy love; fears that the law has put him away in dishonor, with unsatisfied claims upon him, and that he may yet be called to a terrible account for his unfaithful stewardship. This glorious truth concerning the binding nature of the marriage relation, coming just at this time from the dear Savior's own blessed lips, sets him at rest from these harrassing fears; and with a new sense of joy and praise unto God, and with an overwhelming glow of love in his soul, he hears this blessed declaration from the Lord, "And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord."

SILAS H. DURAND.

DE LAND, Florida, April 2, 1895.

"And I gave her space to repent of her fornication; and she repented not."—Rev. ii. 21.

G. BEEBE'S SON—MUCH BELOVED FOR THE TRUTH'S SAKE:—Elder W. S. Weddington, of White Post, Ky., some two or three years ago requested me to write through the SIGNS OF THE TIMES on the above text, but I have deferred it until now. I had fears then, and do now, that I cannot write anything in regard to this text that would be to the glory of God and to the comfort of his people; but I have concluded to sit down this afternoon and suggest some thoughts that have occurred to my mind in regard to this text, and some connecting and corresponding Scriptures, and send them to you to dispose of as you may deem best. I am well aware of the fact that Arminians often resort to this to strengthen or confirm the flimsy idea that everybody has a chance to be saved, and that God proposes to save everybody on condition of their repenting; that he makes such propositions as this to everybody, and gives them space to repent and time to comply with the overtures of mercy; during which time and space the Lord is wooing and beseeching them to exercise faith, and come to him, and comply with these extended and continual proposals of life and salvation; that after all this is done and said, if they will be obstinate and rebellious, the Holy Spirit becomes insulted, and turns away from them, and lets them plow the fiery mains of eternal woe and misery. Now, this idea of this text is extant among a great many strict professors of religion, and some of the Lord's little ones are oftentimes inclined to accept this exposition of this text and similar ones; therefore the minds of a great many of them are often perplexed.

This address was to the angel (pastor) of the church in Thyatira, who seems to have been very faithful in the most of things that were enjoined on him as a pastor or Moderator of the church; but he had failed in some things, and especially in this one particular, as is asserted in the following language, "Notwithstanding I have a few things against thee [the pastor], because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication, and she repented not." That is, she repented not of her fornication. This is what space was given her for; it was to turn away from this act of fornication, and seduction of the Lord's servants. Nothing else whatever is either expressed or understood.

This pastor of the church at Thyatira had suffered this woman Jezebel to teach and seduce some of the servants of God to commit fornication, and to eat things sacrificed unto idols; and she was given space (room) to repent, turn away, or cease from this abominable act of fornication and seduction; and she repented not thereof. "Behold, I will cast her into a bed, and them [the Lord's servants] that commit adultery with her [Jezebel] into great tribulation, except they repent of their deeds;" that is, of their deeds of fornication and seduction with or by Jezebel.

Now, there is a point here I will call special attention to, and that is, that the Lord does not cast his transgressing servants into the bed with Jezebel, but he casts her into a bed, and his transgressing servants into great tribulation, except they repent of their deeds. There are conditions on the part of his servants who had been seduced by Jezebel, but none on her part whatever; but the language is, "Behold, I will cast her into a bed;" and also, "I will kill her children with death."

As to the nature of this fornication to which some of the Lord's servants had been seduced I shall not untertake to describe, but will quote one passage of Scripture as a proof that the Lord's servants are led sometimes to commit fornication or adultery in divers ways. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."—James iv. 4. This text has in it the idea clearly that some of the Lord's people commit adultery by marrying the friendship of the world; and in all probability this might have been the prime cause of this pastor of Thyatira suffering this woman Jezebel to teach in the church. It might have been, I say, to incur the friendship of the world in some way and for some cause. I have known some instances among us where the pastor of churches has suffered, and even invited, ministers of other denominations to preach to their churches; and it has always seemed to me that it was to gain the friendship of the world in some way. When the Lord came to reckon with the pastor of the church at Ephesus, after reminding him of the things in which he had been so faithful, says, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." The clause, "Thy candlestick," denotes possession or ownership; which, with other corresponding Scriptures, causes me to believe that there is a sense in which a church as an organized local body belongs to the pastor thereof; that is, he has the oversight and care of it, and the safety, welfare and soundness, both in a doctrinal and disciplinary sense, depend greatly upon the soundness and faithfulness of their pastor, and in this sense the church at Ephesus was spoken of as belonging to and in possession of the pastor. "Thy candlestick," or organized church at Ephesus, of which you have the oversight and care, and are responsible therefore, and which I will remove from under your pastoral care unless you repent of your departure from your first love and faithfulness. I will now refer to one or two texts that seem to me to convey the idea that I have suggested in the above.

(*Continued on page* 134.)

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 24, 1895.

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GILBERT BEEBE'S SON,
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SIX QUESTIONS ANSWERED.

A DEAR brother in the ministry, who does not wish his name to be used, has written us a private letter with reference to our editorial in the SIGNS, No. 14, present volume, entitled "An Appeal," making some statements, and proposing some questions which he desires to see answered through the SIGNS. It may be remembered that the editorial referred to was an appeal to brethren to pause and consider some things which we referred to before withdrawing fellowship from us who believe the doctrine of the predestination of all things whatsoever come to pass; and the letter which we have received relates to this matter. We desire to reply as clearly and concisely as possible to the questions presented by our brother.

Question 1. "Is our time salvation, that is, our present comfort and joy and prosperity, conditional upon our obedience?"

Answer. We think that it is as true to-day as when Paul wrote it, that if we sow to the flesh we shall of the flesh reap corruption, and if we through the Spirit do mortify the deeds of the body we shall live. It is true still that if we live after the flesh we shall die. The commandment never has been changed which declares that the willing and obedient eat the good of the land, while the disobedient are beaten with many stripes; and the word of God still abides which declares that if the children of God forsake his law he will visit their transgressions with the rod, and their iniquities with stripes. We believe all this with all our heart. We suppose that this is what our brother means by the question, "Is our time salvation conditional?" Manifold blessings always result from obedience to the commandments of God, and, on the other hand, sorrow and trouble of soul abide with those who are disobedient. This is not only a matter of Bible testimony; it is also a matter of everyday christian experience. But if we ask whence arises the obedience with which such blessedness is connected, in response every child of God will through the Spirit say, "Thou hast wrought all our works in us." "It is God that worketh in you both to will and to do of his good pleasure." If left to himself he disobeys. His obedience is of God. His disobedience is out of his own evil heart. The wages of sin is death (we earn or deserve it), but the gift of God is eternal life (we do not earn or deserve it). We would not like to use the word "conditional," as our brother does, but do not doubt that the above is what he means by it. All the conditions necessary to our salvation from sin and death were met and fulfilled in our Lord Jesus Christ. Jesus once completed the atonement for us. Jesus now completes an experimental work within us. Grace crowns all the work. If we do not sin in word or deed, we have to bless the God of all grace for it. Let us live out the life of Christ which is within us. We have ever felt no hesitancy in using exhortation, warning or reproof, nor in pointing out to the brethren the evil results of transgression, and the blessed results of obedience.

Question 2. "If a man steals, &c., has he a right to say that God made him do it?"

We have no hesitancy in answering, No. The inspired James settles this matter once for all. He says, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust, and enticed." Surely this question needs no further answer. The man who would, when charged with theft or any other sin, turn and say, "God made me do it," would prove himself a total stranger to the holiness of God. The man who once has a revelation of God, henceforth abhors himself and loves holiness.

Question 3. "Did God create sin and put it into Adam?"

Answer. Sin is declared in the Scriptures to be transgression, and is nowhere said to be a creation. Sin is the transgression of the law. Where is there any one who would make such an absurd statement as is implied in the above question? It is the express scriptural testimony that "God hath made man upright; but they have sought out many inventions." It is the truth to say that all the inventions of men have been evil. Such an assertion as the above question implies is sustained in no part of the Scriptures.

Question 4. "Is preaching practical godliness Arminianism?"

We answer unhesitatingly, No. If so, we have been guilty of preaching Arminianism ever since we have been in the ministry. If so, then Paul and all the apostles, and the Master himself, and John the Baptist, and all the holy prophets, were Arminians. Arminianism consists in exhorting the dead to live, and in telling men that they can be saved by their own choice or their own works. It is not Arminianism to exhort the living to walk and act as becomes living men.

Question 5. "Will any man, when led by the Spirit of Christ, if he has done wrong, say, 'I have done the best I could?'"

We are compelled out of our own experience to answer, No. We have never been able, in looking back over one day of our life, to say that we had that day done the best we could. If a brother who had been rebuked for idle speech or a light manner, or any other thing unbecoming the gospel of Christ, should reply, "I could do no better," and so seek to shield himself from censure, we should feel that he was lacking in humility, and in the fear of the Lord. We have felt abased too often and too much at the thought of our own vileness of life and nature, to undertake to shield ourselves in any such way. All we can do is to bow our heads, and confess that we have sinned.

Question 6. "If a man sins in any way, by lying, stealing, drunkenness, can he shield himself on the ground that God had predestinated his wicked actions, and therefore he had to do them?"

Answer. The doctrine of the predestination of all things that come to pass is most blessedly true. Nothing is or can be left to chance in all the universe of God; but this doctrine furnishes no cloak for sin in any man. We understand our brother, in all these former questions, to have been leading up to this. We have heard all our lives Arminians, believers in a chance world and a chance salvation, urge against the doctrine of predestination the assertion, "Then men are not accountable for their sins, men cannot help sinning, and therefore are not to be blamed," &c. But we have never in all our life met any one who believed and loved this doctrine who ever said, upon this ground, "I am not blameworthy for my sins." We will still further say, if in any church with which we are connected a brother had sinned in any way, and when arraigned before his brethren he should deny their right to censure him, upon the ground that his act was predestinated, and therefore he could not help it, we should consider that he had turned the grace of God into lasciviousness; and if before we would have voted to bear with him, we would vote that way no longer. His first wrong act might have been merely a faltering and stumbling, for which we should pity more than we should blame him; but the fact that he could plead such an excuse as this would prove an entire lack of humility in him, and would show that he had no proper appreciation of what sin is. It would argue a proud and stubborn heart, rather than a humble, penitent one.

It is utterly in vain to charge such consequences as the above upon the doctrine of the predestination of all things. Carnal minds will draw evil conclusions out of any principle of the doctrine of God our Savior. To carnal minds the doctrine of election is as horrible, and fraught with fully as terrible consequences, as is the doctrine of predestination. The same is true also of the doctrine of foreknowledge, of God's omnipresence, omniscience and omnipotence, and also of his universal sovereignty and unchangeability. If we let the terrible results which Arminians have in all ages pictured out drive us out of our belief in God's predestination, straightway the very same difficulties confront us, if we take refuge in the citadel of any other one of these attributes of Deity. If we give up predestination, we shall be forced directly out of all these other principles of truth. They stand or fall together; and it is a fact that where men become afraid of predestination, almost immediately we find them saying less and less about election, foreknowledge of God, his immutability, sovereignty, omnipotence, omnipresence and omniscience. One reason why we have always felt to cling to the doctrine of the predestination of all things so firmly has been that it has seemed to us that if we gave it up we should have to give up also our belief in election, foreknowledge, divine sovereignty, and all the other attributes of Deity. Can any one blame us for clinging to this doctrine, since if we gave it up we have always felt that we could find no standing room this side of a universe of chance, uncontrolled and uncontrollable by any power within or above it?

But while this has been our faith, we have ever held in the utmost abhorrence the consequences which men have tried to fasten upon it. We may not be able to show the harmony, nay, more, the absolute unity or oneness, between the predestination of God and the accountability of man; and it is not needful that we should. The only proper question is this, Are both true? If any man who calls himself a brother is to-day striving to shield himself from censure behind predestination, we have some Scriptures to present for his consideration.

Because Joseph's brethren did what God had predestinated when they sold him a slave into Egypt, did therefore Joseph blame them any the less, or did they themselves plead this fact in extenuation of their fault? While God meant it for good, they meant it for evil. God's predestination did not make them any less blameworthy. They did not say, "We could not help it, and we should not be censured." It is a wonderful mystery, yet they were guilty.

Did Jehovah censure Pharaoh any the less because he did the very thing for which God had raised him up? Pharaoh did what God had purposed, and yet he sinned. See, right here, Romans ix.

Could those who crucified the Lord of life and glory take shelter behind the fact that it must be so, because God had predestinated it? We need not here quote the language in Acts ii. 23, nor in Acts iii. 18, nor in Acts iv. 27, 28. The language of these Scriptures is plain and clear. If any

language can say anything definitely, these Scriptures say that God had from all eternity predestinated the very things which they had done; and yet they did it with wicked hands, and against the Lord. Let no wrong-doer to-day think that he can do what those who crucified Jesus could not do, viz., plead that they are not blameworthy for doing that which is evil, though it be what God hath before determined to be done.

Could Judas plead exemption from blame because the Lord had said, "The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed?" Luke says, "The Son of man goeth, as it was determined," &c. If it be asked how we can reconcile these two things, we very frankly answer that we can no more do so than did Paul in the ninth chapter of Romans. No stronger objection has ever been urged against the doctrine of the predestination of all things than Paul had to face there. How familiar it sounds, "Thou wilt say then, Why doth he yet find fault? For who hath resisted his will?" It seems as though many to-day have been learning lessons from opposers of the doctrine in Paul's day. But notice, Paul does not at all undertake to meet and solve this objection, and still less does he allow it to drive him into any modification of his doctrine. But he says that those who could say such things were replying against God; and by the very strongest form of asseveration he asserts that God has power (right) to do as he pleases with all men, and none have any right to even question or find fault with his ways. We would say, then, let any or all who would say, when they have done wrong, "It was predestinated; I could not help it; I am not to blame," settle the matter with Paul, or with the Holy Ghost, who spoke through Paul. Again we say that we could not fellowship the man who excuses his wrong in any such way; but true believers in predestination do not say such things.

Still farther, if any brethren, because of the disgust which they feel when those who commit sin seek to shelter themselves under predestination, are inclined to give up the doctrine which they have loved, and which has been their comfort and joy, let them pause and ask themselves the question, Has my own belief in predestination ever become an excuse or cloak for my own sin? Has it had a tendency to make me careless in my conduct? On the contrary, the strongest believers in this doctrine have also been in all ages the sternest opponents of sin in every form, and the firmest advocates of practical godliness. Countries or neighborhoods where the prevailing faith is what is commonly known as Calvinistic are to-day more strict and stern in their morality than are countries where Arminianism is the prevailing sentiment. The man who really loves predestination also loves the God of predestination; and he who loves God must hate his sins, and abhor himself because of his sins, and will never excuse his sins by his belief in predestination.

Again, let such brethren pause and consider another thing. If these evil uses of predestination by ungodly men ought to make them disbelieve and oppose the doctrine, why should they not in turn give up their faith in the foreknowledge, sovereignty and unchangeability of God, since evil men also draw equally terrible conclusions from these principles of truth?

Predestination does not imply that God makes men sin. God did not make Joseph's brethren sell him. God did not make Pharaoh oppress and deceive Israel. God did not make Judas betray his Lord. God did not make the rulers and the people crucify Jesus. It is blasphemy to say so. Yet nothing is more sure than that God did before determine that all these wicked acts should be done; but while God predestinated these things, men did them wickedly, with wicked intent, meaning not to carry out God's will, but their own evil passions. In all this the predestination of God is exalted, while man is condemned in his wickedness.

As in the Scriptures God commends men for doing the good which he has predestinated (and all believe, we suppose, that all our obedience is predestinated), so he condemns men for doing the evil, though what they have done is but fulfilling his own decree; and as exhortation and prayer are not inconsistent with the fact that all that is good has been foreordained of God, so they are not inconsistent with the predestination of all things that come to pass.

We have tried to state as strongly as we could our abhorrence of that spirit which would make predestination a cloak for their sin. We cannot express ourselves too strongly upon this theme. We are glad to say that while Old School Baptists with whom we have been associated all our lives have with two or three exceptions held firmly to this doctrine, yet we have never known of one who sought to excuse his sins by it. If any in the section from which our brother wrote do make this use of it we are sorry indeed. The churches cannot tolerate a spirit of that sort.

We have not desired to discuss the doctrine of predestination in the SIGNS, but our brother's letter seemed to call for a reply. We hope that what is here written may do good, and not harm. We have not written for controversy, if we can judge our own motive.

C.

ROMANS V. 13, 14.

"FOR until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

Although we have on a former occasion, if we mistake not, expressed our views on the text proposed for consideration, we feel disposed to gratify our brother Buck, with whom we sincerely sympathize in consideration of his privations and loneliness. The existence of sin in the world, and death reigning by sin from Adam to Moses, or until the giving of the law in its preceptive form by Moses to the children of Israel, proves that the human family were created in Adam, under law to God; for if there had been no law, sin could not have been imputed. Sin is the transgression of law; and death is the consequence and penalty of sin, or of transgression of the law of God; therefore both sin and death bore incontestable evidence that during the 2,300 years intervening between the creation of the human family in Adam, and the dispensation of the law in form to Israel by Moses, mankind were as absolutely under law to God as subsequently to that dispensation. For until or prior to the giving of the law by Moses, sin was in the world; but sin, which is the transgression of law, is not imputed in the absence of law. Nevertheless, death reigned before the time of Moses, and from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression. A similitude is a likeness; and Adam's transgression is a similitude, in two respects, as expressed and implied in our text. Paul says that Adam was a figure, similitude or likeness of him that was to come; and in this connection with the subject of his transgression, he calls him a figure, &c. He also has elsewhere greatly enlarged on this figure or similitude. Adam was not deceived; neither was Christ. The woman, being deceived, was in the transgression; so it was also with the church. When Eve had transgressed, the sentence of her God would separate her from Adam's society forever, if he had not followed her into the transgression; for she could not regain her original innocence; therefore it was that the woman which God gave to Adam to be with him, she gave him, and he did eat. It is not difficult to trace through all this the similitude of Adam's transgression, as the figure of him that was to come. But, as we intimated, there is another sense in which we are to consider the similitude of Adam's transgression. The declaration that death reigned over them that had not sinned after the similitude of Adam's transgression, fully implied that some have sinned after that similitude. Adam sinned as an intelligent being, against the expressed authority of his Maker; but from Adam to Moses, as the law in its precepts had not been given to the sons of men, they had not after that manner, likeness or similitude sinned. Yet death reigned over all, without discrimination. Those who sin without law do not, as we understand, sin after the similitude of Adam's transgression; yet by union and relationship to Adam, death maintains its dominion over them; and this was the case from Adam to Moses.

Brother Buck will observe that the theme of the apostle is the two distinct headships; Adam the head of all the human family, and figure of him that was to come, namely, of Christ, who is the Head of the church or spiritual family. By the transgression of the one, all the human family are made sinners; even so, by the righteousness of the other, all the spiritual race or family are made righteous. It did not require a development of the depravity of the human heart, by actual transgression of the law of God, to constitute the sons of Adam sinners. Neither is the law of God the cause of our depravity. When lust is conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. The law was not made for a righteous man. But by the law is the knowledge of sin; and the law entered, that the offense might abound, or, in other words, that sin might appear, as it really is, exceedingly sinful; that every mouth might be stopped, and the whole world appear guilty before God. "I had not known lust," says Paul, "except the law had said, Thou shalt not covet." The law did not make Paul covet; but it detected his covetousness, and exposed him as a sinner. So that, when the commandment came, sin revived, and he died.

MIDDLETOWN, N. Y., Sept. 1, 1848.

VALID BAPTISM.

BROTHER BEEBE:—I wish you, or some of your correspondents, would answer through the SIGNS the following question:

Is it right for the church of Jesus Christ to receive into their fellowship, as a visible member, a man without baptizing him, of whom they have sufficient evidence to satisfy them that he is a regenerate person, but who has been baptized (and is satisfied with his baptism) by a person who was not a visible member of the church of Christ?

S. WILLIAMS.

LEBANON, Ohio, Sept. 19, 1848.

REPLY.

It is not our wish nor desire to anticipate any reply which our correspondents feel inclined to make to the above query; but as we have on former occasions given our views on the subject, and finding no good reason for changing our opinions, we now, as formerly, record our opinion in the negative. If we could believe, as some have asserted, that baptism was only instituted to answer the mind and feelings of the candidates, we would feel bound to admit the validity of anything for baptism that would satisfy them. But while we regard christian baptism as a com-

mand of Jesus Christ, enjoined on all heaven-born souls, as a test of their loyalty to him, we can conceive of no circumstance or contingency under which the church has a right to modify that command, or to recognize as obedience to it any partial compliance with the injunction. If our Lord, in commanding his followers to be baptised, had left them in the dark as to the meaning of the word baptize, the subjects or the authorized administrators of the ordinance, we might with some plausability conclude that the mode, subjects or administrators were not essential to the due observance of the rite. But so far from leaving the subject mystified in perplexing obscurity, he has, by his own personal example, not at, but *in* the River Jordan, exemplified what the ordinance is, how, and by whom, and unto whom, it is to be administered.

By his example we see that baptism is immersion in water, a going down into the water, and there being buried in baptism, planted in the likeness of his death, and raised up out of the water in emblematic conformity to his resurrection. "Thus," said Jesus, "it becometh us." No other way, we infer, is becoming the saints. The plural pronoun *us*, together with his command given to the apostles to baptize believers, and the practice of the apostles in the primitive church, in obedience to this command, shows with sufficient clearness that believers exclusively are gospel subjects of baptism, and that to the exclusion of all others. The administrators competent to perform this sacred rite must be such as are duly authorized, as was John, who came from God, with the highest possible authority to administer; for he was sent to preach and to baptize in the name of Jesus. Throughout the New Testament we can find no authority given to any to administer baptism, but to those who were also authorized to preach the gospel. Preaching the gospel and baptizing believers are invariably connected as the work of the gospel ministry under the reign of Jesus Christ, the King of saints. By what authority any church of Christ can receive as administrators of the ordinance of baptism, or of the Lord's supper, such as they cannot consistently regard and fellowship as ministers of the gospel, we cannot conceive. If the church claims to have the right to abridge any part of the law of Christ, on this or on any other subject, what more has the church of Rome ever claimed? Has an Old School Baptist church any better right to change the administrator of the ordinance than the Old Mother of Harlots or any of her daughters have to change the mode or the subjects of it? If she has, where is that authority to be found, and from whence derived? These are hard questions, but they must be met. To call ourselves Old School Baptists, and to claim the New Testament for our rule, will avail us nothing if we walk not according to that rule. A departure from truth in theory or in practice is no less offensive, but rather aggravated, when committed by those who profess extraordinary conformity to the divine rule.

From what we have written above, it will, we trust, be understood that as an Old School Baptist we cannot consent to receive to membership in the church of God, nor to the communion of the church, which is the same thing substantially, any person, under any circumstance, who has not on profession of faith in our Lord Jesus Christ been duly baptized by a minister of the gospel standing, at the time of administering the ordinance, in full communion with the church, and acting in her fellowship as the servant of the church. If any of our brethren can find divine authority for differing with us in this matter, they are called on to produce it.

According to this position we say to all men that we regard it as disorderly, and a departure from gospel rule, for any gospel church to receive to her communion those who have been immersed by Mormon, Campbellite, Methodist, Free Will, Seventh Day, or New School Baptist administrators. We have no more authority for dispensing with a gospel administrator, than we have for dispensing with the mode, the element into which they are to be buried, or a proper subject.

We regret to learn that some who claim to be Old School Baptists have in this matter departed from the faith and order of the New Testament, and have thus, as we conceive, defiled the temple of the Lord. We submit the above reply to our beloved brother Williams, and to all our brethren in the faith; and we affectionately entreat our churches and ministers, and all heaven-born souls who wish to obey Jesus, and to honor him, to consider what we have written on the subject, and try it by the infallible rule, the New Testament.

MIDDLETOWN, N. Y., Oct. 1, 1848.

CRUDEN'S CONCORDANCE.

TO MOST of our readers the above mentioned book is too well known to need any introduction or a description by us. While many of the Bibles have a Concordance appended, they are generally so condensed or abridged as to be of little or no use. Cruden's Complete Concordance, however, enables one to readily turn to any passage of Scripture of which they can call to mind two or three words, and in our opinion is the most complete and convenient as a reference book of any published. In addition, it contains many other aids in studying the Bible, as may be seen by reference to advertisement on last page. Remember, both the books there mentioned are CRUDEN'S COMPLETE.

(Continued from page 131.)

"Thus saith the Lord, Behold, I am against the shepherds [pastors] and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them."—Ezek. xxxiv. 10. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."—1 Peter v. 2, 3.

Now, these texts, with several others, seem to me to be corroborating testimony to the idea I have advanced in regard to removing the candlestick; that a church here in her organic state, in a subordinate sense, belongs to the pastor, and their safety, welfare, peace and tranquility are in a great measure required of and depend upon him. And as I have neither time nor space now to refer to the pastors of all the churches of Asia, I will briefly speak of one more of them that my mind has been called to of late, and that is the pastor of the church in Sardis; and the Lord says of him, "I know thy works, that thou hast a name that thou livest, and art dead." This text shows plainly that he had the name of a pastor, and stood in that relation, and yet was dead. Only a name to live by, and yet dead, and probably was living off the church, while they were dying out for want of good pasture, gospel food and fatherly care; for the following Scripture demonstrates that the members were dying or in a perishing state. "Be watchful, and strengthen the things that remain, that are ready to die; for I have not found thy works [as pastor] perfect before God." Notwithstanding, "Thou [the pastor] hast a few names even in Sardis [the church] which have not defiled their garments; and they shall walk with me in white; for they are worthy." This fourth verse conveys the idea that the greater number of the church at Sardis had defiled their garments, that is, their professional garments, and that they were caused to do so through the unsoundness and unfaithfulness of their pastor, who only had the name and place of a pastor; hence at that time he was a thief and robber, whether he had been all the while or no; as there are some who steals into this relation, and do not come in through Christ, the door. Hence all pastors of churches who climb up some other way, or steal into the pastoral care of a church in this sense, are thieves and robbers; therefore they rob the flock of the rich and fertile pasture or wholesome gospel food which they would have received from a pastor who had entered in through Christ, or whom the Holy Ghost had made an overseer; for Christ is the door through which faithful pastors enter into their pastoral care; as Jesus says in John x. 9, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." The clause in this text, "any man," I do not think means any individual man or member of the church, but any pastor or shepherd, as is used in the context. That is, if any man enter into the pastoral care of a church through or by Christ, or in other words, if the Holy Ghost makes a man an overseer or pastor of a church, he (the pastor) shall be saved; and he (the pastor) shall go in and out before the flock; and he (the pastor) shall find pasture for them, and also in every sense of the word be an example to them, in word, in conversation, in charity, in spirit, in faith, in purity, &c.

Now, in all these things the pastor that enters into the pastoral care through Christ, goes in and out before the flock, and they follow him; but a stranger who climbeth up into the pastoral care some other way than through Christ, they will not follow, for they know not the voice (doctrine) of strangers.

So this repentance in the text has no allusion whatever to that repentance which is a saving grace wrought in the soul by the Spirit of God, whereby a sinner is made to see and be sensible of his sins, and is grieved and humbled before God on account of them; but to turn away, or cease from her act of fornication and seduction of God's servants. Hence, if she had turned away, or repented of this act of fornication, it would in no wise have fitted her for heaven. It would only have saved her from being cast into a bed, which in this text means pain, torment and tribulation. "But unto you [the pastor] I say, and unto the rest in Thyatira, as many as have not known this doctrine [the doctrine of Jezebel], and which have not known the depths of Satan, as they speak, I will put upon you none other burden."

W. J. MAY.

PINSONFORK, Ky., March 4, 1895.

HERNDON, Va., Jan. 20, 1895.

DEAR BRETHREN EDITORS:—Inclosed find two dollars to pay for the SIGNS for this year. The paper never fails to come regularly every week, bringing glad news from our Father's family scattered far and near, all over our land. Many times it comes finding me low down in the valley of despond, with scarcely a ray of light to base my hope upon. But many times in looking over our family paper I find a letter from some dear brother or sister telling me my own feelings better than I can express them myself. At such times my little hope revives and I am made to rejoice for a little season. A dear sister some time ago expressed a desire that she might read a letter from me in the SIGNS, telling how I am getting along in this low ground of sin and sorrow. Now I will say right here

that if that dear sister could only know what a blunderer I am at writing, and how ignorant I am at best, she would never expect to see a letter from me in the dear old SIGNS. I feel to be like the salt that has lost its savor, good for nothing but to be cast out from the fellowship of God's dear children. In fond memory my mind reverts back to bright seasons when I could rejoice with many of my brethren, and also those that were near and dear to me by the ties of nature; but many of them have passed to their eternal home, never again to be seen or heard in this time state. Dear ones, their voices are hushed forever here. Time moves on, and our days are swifter than a weaver's shuttle. Who of us can tell who will be called next? O the trials that await the children of God! "Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow and continueth not."—Job. xiv. 1, 2. Life is short here on this earth, and many trials and tribulations await the children of God. Jesus has said, "In the world ye shall have tribulation." Not may have tribulation, but shall have tribulation. O that I could be more submissive to his holy will. But instead of being submissive to his will I often find a murmuring within, and "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?" Arminians sometimes tell me that Paul meant he was a wretched man before he was converted. But Paul has it in the present tense, and not in the past. "O wretched man that I am!" "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." And again, "By the grace of God I am what I am."

I will now bring this scribble to a close. Do with it as seemeth good in your sight.

Your brother, I hope,

JOHN F. OLIVER.

SISTER MARY PARKER.

BY request of our greatly afflicted sister Mary Parker, I wish to explain to the kind friends who have written her without receiving any reply.

While under the care and nursing of sister Rounsavell, sister Parker has been marvelously relieved, and her sufferings have been in a material degree ameliorated, yet she has been severely afflicted under complications of disease which still remain. Intense pains in her face led her to have all her teeth extracted; yet the suffering was not alleviated. She has had several hemorrhages which have exhausted the little strength she had gained, so that she is now unable to write or even dictate letters. She wishes to express thanks to each of those who have kindly remembered her in her affliction; and this morning, while prostrated beyond the power of ordinary speech, she faintly whispered, "All is well. The hope which has sustained me in the past is still my support. I have the sweet assurance of the presence of Jesus now." Her strength did not allow her to say more; but it was abundantly evident that the Lord himself was bearing her up. Unless there is a material change it is not probable that she can remain long in the body. Surely she may well say, for her to depart, and to be with Christ, is far better than anything which this world can give. May the grace of God still be her support through whatever changes yet await her in time, and bring her to eternal rest through the redemption that is in Jesus!

While giving expression of her thanks to all who have contributed to her relief in the past, I wish to say that from present indications it will not be long that she will need their aid. How highly favored are those who have the mind and power to minister unto a sufferer in whom the Spirit of Christ is so clearly manifest as it has been for years in this dear child of God! Unquestionably she is one of those of whom it is written, "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?"

Perhaps before this note is published she may be released from the bondage of the body of this death. What a divine joy is this prospect!

WM. L. BEEBE.

WARWICK, N. Y., April 16, 1895.

MARRIAGES.

BY Elder T. M. Poulson, on March 26th, 1895, at the Nassaongo meeting-house, Wicomico Co., Md., Mr. Wm. M. Sirmon and Miss Cordelia E. West.

OBITUARY NOTICES.

IT is with sadness that I write of my father-in-law's death. **John Garrett** was born in Huntingtonshire, England, June 24th, 1827, came to America in 1852, and married Hannah Hewitt in 1853. Five children were born to them, four of whom, with their mother, survive him. His was an exemplary life, adhering to the faith and doctrine of the Bible, ever firm for the truth, living and dying in the glorious hope of salvation by grace alone. He had no faith in a man-made salvation, but alone in the power of God. His home was ever open to God's people, as many who read this can testify. He was sick only five days, and was ready and willing to go. When asked about it he said, "The Lord's will is my will." He exclaimed at one time, "O death, where is thy sting? O grave, where is thy victory?" Surely death's cruel sting was taken away, and the grave holds no lasting victory over him. O may it be our happy lot to pass away as securely and confidently as he did, our hope and faith as firm as his. We will miss him in our assembly for worship; but we sorrow not without hope, believing that he is

"Safe in the arms of Jesus,
Safe from corroding care,
Safe from the world's temptation;
Sin cannot harm him there."

We would not extol the man, but the grace of God which shone through his life. "Mark the perfect man, and behold the upright; for the end of that man is peace."

Father died Sunday morning, March 31st, 1895. The funeral services were conducted by Elder Blake, assisted by Elder Gill. We laid him peacefully and quietly away.

"Dearest father, thou hast left us,
And our loss we deeply feel;
But 'tis God who has bereft us,
He can all our sorrows heal."

May God comfort and sustain, is my desire.

SARAH A. GARRETT.

WATERLOO, Iowa, April 4, 1895.

DIED—At her home in Henry, S. D., Feb. 3d, 1895, **Sarah F. Jeffers.**

She was the daughter of Dan and Annie Butler. She was born in Grant Co., Wis., Dec. 9th, 1847, and was married to Albert N. Jeffers Dec. 25th, 1865. She was the mother of ten children, six of whom are living, and were present at her death. She had been a great sufferer for more than a year, caused by a tumor. She went to the Hospital in Minneapolis, Minn., for treatment one year ago last August, had a surgical operation, and came home, but never entirely recovered. She seemed to be better for a time, but grew worse, and went back last January; but the doctors informed her that there was no earthly help for her, and that she could live but a little while, so she came home to die. She told her family that she was not afraid to die, and would soon be with her Savior. She made all the arrangements for her burial, and gave minutest instructions how her remains should be buried.

She never united with any church, but left a bright evidence of the work of grace in the heart, and died in the faith of the Old Baptists. Her husband is a cousin of the writer, and requested me to write this notice. Her funeral was held on the 7th, at the Methodist church-house, and a discourse was preached by the pastor to a large congregation.

May the God of all grace comfort and reconcile all to his will, and that husband and children may follow her example in an orderly walk as she did in life (none knew her but to love and respect her), is the humble prayer of the writer.

E. A. NORTON.

HAMPTON, Iowa.

DIED—July 2d, 1894, **Mrs. Priscilla Jones,** widow of Thompson Jones, aged 56 years.

She joined the Bald Eagle Church in 1874, and was a faithful member. She was a great sufferer for two years, but bore it patiently, and rejoiced that she was going home to be with her Savior and at rest. She leaves two children, Mrs. George Duckworth, and a son, Charlie Jones, to mourn their loss, besides many other relatives and friends. She was a tender, loving mother, generous, unselfish, and the most devoted of friends, always ready to comfort and cheer those who were cast down. O how I miss her comforting words and warm welcome! She was not only a mother to her own, but had several step-children, whom she raised to manhood and womanhood. They all respect her memory, and feel that they each have lost a dear friend. The blank, the void which she has left can never be filled.

"Past is all the gloom and sadness,
Greater joys around her shine;
Turned is sorrow into gladness,
Death is changed to life divine."

LILLIE JONES DUCKWORTH.

JUDY, Ky., April 13, 1895.

Benjamin C. Mason died at his home near Buena Vista, March 5th, 1895, aged 76 years.

He was a member of the Baptist Church at Walnut Grove. He was paralyzed two days before the Lord called him up higher. He was married to Marion R. Foster on Sept. 8th, 1853, and for forty-two years made her a good and devoted husband, caring for and revering her mother, who for nineteen years before her death made her home with them. He visited the sick, and did what he could in the Master's service, and we believe that he has gone home to reap his reward.

EMMA BREWER.

KEEL, Ky.

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ASSOCIATIONAL.

THE Baltimore Old School Baptist Association is appointed to be held with the Ebenezer Church, in the city of Baltimore, on Wednesday, Thursday and Friday, May 22d, 23d and 24th, 1895.

We desire to extend a cordial invitation to our brethren and friends generally to meet with us at that time and join in the worship of God. We would further say that all who reach Baltimore on Tuesday before will call at the residence of Dr. John Thorne, No. 709 North Calvert St., where they will be entertained, or directed to places of entertainment. All who come to the city on Wednesday will come directly to our place of meeting, which is on Madison St., just east of Calvert St., about one square from Dr. Thorne's, where they will be welcomed and cared for. We trust that we may have a good gathering and a profitable meeting.

JOHN THORNE, Church Clerk.

THE Delaware River Old School Baptist Association is appointed to be held with the First Hopewell Church, at Hopewell, Mercer Co., N. J., to begin on Wednesday after the last Sunday in May (29th, 30th and 31st), 1895, and continue three days.

THE Warwick Old School Baptist Association is appointed to be held with the church at New Vernon, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June (5th, 6th and 7th), 1895, and continue three days.

THE Chemung Old School Baptist Association is appointed to be held with the church at Caroline, Tompkins Co., N. Y., beginning on Wednesday before the third Sunday in June (12th, 13th and 14th), 1895, and continuing three days.

THREE DAYS MEETINGS.

A THREE days meeting will be held with the Frying Pan Old School Baptist Church, commencing at ten o'clock a. m. on Friday before the third Sunday in May, 1895.

Ministers, brethren and friends are cordially invited to attend. The train leaving Washington on Thursday at 4:35 p. m., and on Friday at 9:10 a. m., will be met at Herndon.

E. V. WHITE.

THERE will be a three days meeting held with the Sidling Hill Church of Old School or Primitive Baptists, situated in Fulton Co., Pa., to commence on Friday before the first Sunday in May, 1895, and continue over Sunday.

We extend a cordial invitation to all lovers of truth. Those coming by railroad will come to Hancock, Md., on Thursday, where they will be met by conveyance and taken to the place of meeting, a distance of twenty miles.

AHIMAAZ MELLOTT.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,

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BENTON JENKINS, Middletown, N. Y. F. A. CHICK, Reisterstown, Md.

B. L. BEEBE, Middletown, N. Y.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, MAY 1, 1895. NO. 18.

D L Blackwell 1June95

CORRESPONDENCE.

GHENT, Ky., Feb. 26, 1895.

DEAR EDITORS SIGNS OF THE TIMES:—I am in receipt of a letter from sister L. P. Patterson, of Utica, W. Va., in which she asks me to give through the SIGNS OF THE TIMES my views of the ordinances, baptism and the Lord's supper. I hope I duly appreciate the confidence reposed in me by sister Patterson as indicated by that request; but I will say to her, and to all others, that the vast field all over which is standing in rich clusters the great and glorious truths of the gospel is too wide for one who wields as feeble a pen as I do to attempt to present the great and precious truth that shines forth in the character of him who in love and mercy gave those ordinances to his church, to build up his dear people in their faith, hope and love while journeying through this wilderness land. If our great Redeemer has given to us any knowledge of those great truths that might add to the joys of sister Patterson, or any others of God's dear people, I evidently have no right to retain within my own mind and heart that knowledge. The great stock of spiritual knowledge and wisdom which is given by our Lord to his saints, whether I have any or not, is the gift of God to them, and is given for a great and glorious purpose, which is the edification of each other. When we turn our thoughts and meditations to that great subject, one ever glorious scene rises before our vision, and that is the baptism of our Lord by John in the river Jordan. When we turn our thoughts to it a bright halo of glory shines about and around it, to which earth had ever been a stranger; and when we call up in memory the meaning of that name Jordan, which is judgment, deep sorrow and mourning overshadow us. We are thus overshadowed with gloom, because we know that his baptism was a true symbol of his burial and resurrection; and we know his burial was the culmination of the judgment against his people, who had sinned; and we know that it is written in the sacred oracles of God, "The soul that sinneth it shall die." He being the head of that church, that people that were given him by the everlasting Father, in the great covenant of redemption, must suffer the judgment which was against that body, which was death; and his death, which was in fulfillment of that judgment against his people, must precede his burial. When we in deep thought stand at that sepulchre we are made to know that death had taken down into that tomb one against whom the judgment of God had rested, because of his unity with his body, his chosen people. But when he came to Jordon unto John to be baptized of him, John forbade him, saying, "I have need to be baptized of thee; and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him." Then in symbol he went down into the darkness of the tomb, and arose into the glorious light that now shines forth in his kingdom; for he in symbol arose to walk in newness of life, just as he did when he burst the bars of death and came forth from the darkness of that tomb. Then that judgment that was against his people, and against him by reason of his being their head, was fully met and cancelled. He then walked in newness of life, for he was alive for evermore. But he had by his baptism only given in symbol what would follow. The evangelist says, "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." Here is presented the opening of the gospel heaven, the dawning of that great day in which the Son of righteousness should arise with healing in his wings. Of the announcement of his birth to the shepherds, Luke says, "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." He whose birth caused the heavenly host to leave their happy abode in the realms of eternal day and unfading glory, and come to earth and proclaim in sweetest notes to dying men, "Glory to God in the highest, and on earth peace, good will toward men," is the same who was baptized by John in Jordan, and is the same of whom the prophet speaks, saying, "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." His mission to earth proclaimed by the heavenly host was peace, and the prophet spoke of him as the Prince of Peace. To fit him to accomplish that great mission fully, he must go down into the tomb and rise again, which is strikingly symbolized by his baptism. The apostle in speaking of this subject says, "How shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." His being raised up from the tomb by the glory of the Father was symbolized in his baptism. And you, dear saints, who have been buried with him by baptism into his death symbolize by your baptism the burial and resurrection of your glorious Lord, and your own death to sin, and resurrection to newness of life. After his resurrection he went forth in newness of life; for he was alive for evermore. And you by your baptism in symbol declare that you are dead to sin, and have arisen to walk in newness of life. While you were under the law you were dead in sin, and the law made you know your condition; for "by the law is the knowledge of sin." But by the death and resurrection of our Lord you were freed from the law, and made alive in Christ; and when you arose from that burial in baptism you symbolized that you were alive in Christ, and were exhorted by the apostle to walk in newness of life; not go back or attempt to go back under the law to hear again the thunderings of Sinai; not to attempt to raise the remains of your old husband, the law, and live with his dead body; for ye are dead to the law and alive in Christ, your new husband; not attempt to unfold the old heaven, for it is rolled as a vesture; for the old heaven and the old earth have passed away, and there is no place found for them in the gospel heaven. Under the old, the typical people, the children of Israel had their numerous ceremonies, washings and offerings; but they were all shadows of good things to come; but now by faith you take hold of Christ, which is the substance, and he is your life—that life in the newness of which you should walk after being buried with him in baptism; for he is the way, the truth and the life. When you call up in fond memory the day of your espousals, when you entered by baptism into his organized church, and took his name, which is "The Lord our Righteousness," then you should remember that "Ye are not your own; ye are bought with a price," the shedding of his blood, his burial and resurrection, all of which are symbolized by the two ordinances which he established in his church here below.

This leads us to look to the ordinance of the supper. Matthew xxvi. 26–28 introduces this great and wonderful ordinance which should be a memorial to the saints through all coming time. He says, "And as they were eating [the passover supper], Jesus took bread, and blessed it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." Thus was a perpetual ordinance established by our Lord in his church. The apostle after rebuking severely the church at Corinth for their apostacy and want of understanding of the true intent of this ordinance, says to that church, "For as often as ye eat this bread and drink this cup ye do shew the Lord's death till he come." It was thus clearly manifest that the inspired apostle looked to that ordinance as a symbol declaring the Lord's death till he come a second time, without sin unto salvation. His broken body and spilt blood are clearly symbolized by that ordinance, as his burial and resurrection are symbolized by the ordinance of baptism. But the crucifixion and death of our Lord on Calvary, and his burial and resurrection, the two greatest events ever witnessed by mortals, are so interwoven, so close together, that we cannot contemplate one without looking to the other. So it is with those two ordinances. They both belong to the house of the Lord, which is the true church. Into that church none can enter without being baptized, and thus bearing testimony to all around of their full belief in the great truth of the burial and resurrection of their glorious and risen Lord. And by being baptized they in their faith

go still farther. They in that symbol declare their full belief and faith in the resurrection of all the redeemed in the last day, when this mortal must put on immortality. Evidently the baptism of our Lord prefigured his burial and resurrection, which secured the resurrection of all his saints when he shall come again and call them from the cold confines of the tomb, to dwell with him throughout a never-ending eternity. And you, dear saint, put on Christ in baptism; for in it you declare your death to sin and your resurrection from the power and dominion of the law, to walk in newness of life. Your Lord was alive evermore after his resurrection, and you are spiritually alive even now, if you have arisen from under the curse and dominion of the law; and hence you walk by faith, beholding him who is the end of the law for righteousness unto you. Being clothed with his righteousness you are clad in the garments of salvation, and are made able by grace divine to walk in newness of life; all, all by reason of the death, burial and resurrection of your glorious Lord, which are prefigured by these two ordinances established in his church. Then why do men cavil about the mode of baptism? If that ordinance prefigures a burial and resurrection, evidently no other mode is baptism but immersion. Certainly the dead cannot be buried by throwing a few clods of dust upon them. But that would approach as closely to a burial as throwing a few drops of water on a believer would approach a baptism. If baptism does not prefigure a burial, why did the apostle say, "Therefore we are buried with him by baptism into death?" But I hope I am not talking to cavilers who fail to see in these ordinances so much of the truth of the gospel symbolized. The great truth that Jesus was baptized in Jordan by John, and went up straightway out of the water, and the other great and wonderous truth that he suffered and died on the cross, was buried in Joseph's new tomb, and arose from that tomb, are symbolized by those two ordinances, which stand as two witnesses to the faith of all the spiritually minded sons and daughters of the Lord Almighty. To them those ordinances were given by the great Head of the church that his saints looking through them by faith might behold the wonderous works of our God in their redemption, and thus have their faith revived, their hopes strengthened, and their love to him and to all the blessed children of God made perfect, and in joy run the race set before them, ever looking to Jesus, the author and finisher of their faith. Their faith is the gift of God to them when they are made spiritually alive in Christ; for it is a fruit of the Spirit, and is often strengthened, and they made to rejoice greatly, beholding in symbol his broken body, his shed blood, his burial and resurrection, without all of which they would be without hope and without God in the world, and must go down forever under the awful curse of a violated law. Then how awfully solemn to the true believer are those two ordinances, and how often do the dear saints greatly fear that they have not beheld in them their true interest and meaning, and thus have practiced them unworthily, not discerning the Lord's body. In baptism the burial and resurrection of the body is symbolized, and in the supper that broken body and that shed blood for the remission of sin is symbolized. Then, dear saints, what an awfully solemn truth have you declared in obeying the command of our Lord in being baptized and partaking of that supper. May you be blessed abundantly with the faith which will enable you to rejoice in those great truths while traveling onward toward your future and eternal home, is the sincere prayer of this little one.

If these feeble thoughts should be published, sister Patterson and all God's dear people who read them will please accept them as a little token of my love for the precious truth of the gospel, and for them both individually and collectively, which I fondly hope will remain until the dear saints meet to part no more.

H. COX.

THE IMPOSSIBLE WORK.

NOTWITHSTANDING that the children of God Almighty's grace are sometimes permitted to drink from the wells of Elim, and partake of joys which seem to be almost a foretaste of heaven, yet it is a fact, a fact attested by the experience of each and every one of them, that they are children of sorrow. They occasionally get a draught from the sweet wells of Elim, but they are also compelled to drink of the bitter waters of Marah. If permitted to enjoy a foretaste of the joys of heaven, they also know what it is to have the very pains of hell get hold upon them.

Every child of grace is a burden-bearer in this life, and the only way to the crown is by the way of the cross. No doubt but that each one of God's little ones would if it could cast all its troubles behind its back, and pursue its journey along flowery paths of ease; yet, were it possible to do so, the child of grace would find that in casting away its sorrows it had also cast away its brightest evidences of a change from nature to grace. Our Lord has said that in the world ye shall have tribulation; and the apostle John, gazing with enraptured vision upon that great multitude which no man could number, clothed in white raiment, and with palms in their hands, learned in answer to his interrogatory that "these are they which came out of great tribulation;" and to be partakers of that tribulation decreed by our God is a glorious evidence that we shall also be partakers of that glory which shall be revealed.

But let us inquire how the christian's troubles arise, and from whence they come. In an unregenerate state a man has no spiritual troubles. By nature he is opposed to God, opposed to God's ways, and is continually of one mind. Questions come up before him for decision, and are decided without any consideration as to whether God Almighty is pleased or displeased, honored or dishonored, but solely in accord with his natural ideas of business, prudence, caution and self-interest; what the Lord may think about it does not enter into the calculation at all. The unregenerate man is also satisfied with himself. If his reason should perchance adjudge him a sinner, his heart sets the verdict aside, and justifies him by referring to the conduct of others who have in its estimation done worse. His own sins are not obnoxious to him; and his efforts to avoid them are only because of their effect on his social standing, their injury to his business, or to escape their legal penalties. In fact, about all the sins for which he professes abhorrence are those which he sees committed by some poor, hobbling child of grace, and to these he delights to call attention in order to divert attention from his own. The unregenerate man is of one mind—a carnal mind, and that is enmity against God.

But as soon as the life-giving Spirit of our God shines in the unregenerate sinner's heart, and opens his blinded eyes, what a wondrous change is wrought! The sinner sees, but sees not the sins of others, for his own sins seem to rise mountains high, and shut him off from God forever. So far now from criticising the imperfections of christians, the worst, vilest sinner he knows seems to be so much better than himself that he would gladly exchange places with him. His wretched, burdened heart acknowledges its guilt, and cries out in agony and anguish, "Lord, be merciful to me, a sinner." But the star of hope appears to the poor, terror-smitten sinner to be steadily setting, lower and lower, until brought to a full realization of the enormity of his sins, and his utter and entire helplessness. Then comes, he knows not how, a great peace to his troubled soul, and he feels that God is his friend. The burden rolls from his soul, the dark clouds that obscured his sky are broken, and through their rifts the glory of God as reflected in the face of Christ Jesus shines in his soul, and gives him a feast of joy and gladness. Happy experience! Wonderful change! The sinner now could not cry out in bitterness, "Lord, be merciful to me, a sinner," to save his life; but he can say, "Bless the Lord, O my soul; and all that is within me, bless his holy name." Why, sinner, what is the matter with you? O, he has done great things for me, whereof I am glad. The poor sinner can sing, as he never sang before,

"Amazing grace! how sweet the sound!
That saved a wretch like me."

In this experience there are two things for us to consider. First, what the sinner thought was done for him; second, what God actually did do for him. The sinner thought that God had actually cleansed him and made him clean, soul and body. He just knew that he would never sin any more, and would not want to commit sin; but his exultation was of short duration, for he soon discovered that he possessed the same carnal nature, with all its lusts and appetites, that he possessed before. Then he doubted his experience, doubted being a child of grace; and his hope, which shortly before seemed large enough were he called to die, began to shrink and shrivel and dwindle, till it became so small as to be scarcely of any consequence.

What our God actually did for him, however, was to give him a new nature. Not to remodel or rebuild or renovate or create anew his carnal nature—not that; not to touch his carnal nature, which he inherited from Adam, but to give him an entirely new nature—the nature of Christ. Not to take the old, carnal nature away, and put a new one in its place—not that; but to leave the old, carnal disposition just where it was, and give the sinner a new and another and an entirely different one. So here is one difference between an unregenerate sinner and a child of grace: the unregenerate sinner has only one nature—that which he inherited from Adam; while the child of grace has two—the one he inherited from Adam, and which was born of the flesh, and the other which is born of God. "And these are contrary the one to the other, so that ye cannot do the things that ye would."

Now then, the carnal nature is not a subject of God's law, never has been and never will be, for it cannot be.—Rom. viii. 7. It will always be "enmity against God." The new nature, on the contrary, is in perfect accord with God; it delights in the law of God, and cannot sin, because it is born of God. The new nature will always serve and honor God; the old nature will always hate and dishonor God. What Paul said of himself applies to each one of the family everywhere, namely, "So then with the mind I myself serve the law of God, but with the flesh the law of sin."

Now then, the impossible work which the children of grace try to accomplish is to make their carnal nature subject to God's law, and because of such failure they grieve and mourn and load themselves with bitter reproaches. Sometimes we go farther, and are so overcome by our own carnal nature that we will find fault with brethren for not always gaining the victory over theirs. The victory, brethren, which overcometh, is not subjecting our carnal nature to God's law; it is not in always keeping that nature in submission, but the victory that over-

cometh is "our faith," faith in God. I am a helpless sinner, but God is a mighty Savior; with the flesh I am serving the law of sin, yes, but with the mind I am serving the law of God; and of this faith we have naught to boast, for it is the gift of God.

I know that God's children are often in transgression, that their life is a continual warfare, and many times when assailed by temptation's power they go down in the dust of defeat; but, brethren, do not be discouraged. The mark of a brave soldier is, not that he never knew defeat, but that he is always ready to do battle notwithstanding his defeats. Do not be disheartened because the devil operating through your carnal nature sometimes obtains the victory. Honorable scars are no disgrace. Should a gray haired man appear in one of our assemblies to-day with one arm gone, a leg missing, an eye out, and his visage marred with many a rude and rugged scar, it would no sooner be learned that he is a veteran of the war and was thus maimed in defense of his country, than we all would delight to do him honor. His maimed and mutilated body would receive from us double honor, while his honorable scars, even though received in defeat, would glow with beauty and glory.

I believe that God's children in their warfare in this life are doing the best they can under the circumstances that surround them; and it may be, my brethren, that in the great hereafter, when the secrets of all hearts shall be revealed, and everything that is hid shall be manifested, some, who because of their defeats in trying to make their carnal natures subject to God's law were lightly esteemed here by brethren and churches, may have an abundant entrance ministered to them by our God; and while the mud-bespattered raiment of earth is being exchanged for the snow white garments of glory, the music of "Well done, good and faithful servants," may fall upon their ears and make sweetest melody in their souls.

Your brother in tribulation,

JOHN M. CALDWELL.

JASPER, Fla., April 9, 1895.

NORWALK, Ohio, Feb. 13, 1895.

EDITORS AND FRIENDS OF THE SIGNS OF THE TIMES:—While remitting for renewal of my subscription I desire to say a few words to express my gratitude to God and to the various writers in the SIGNS during the year past, since it first reached me, because of the pleasure and profit I have derived from its perusal, and in studying, in connection with God's word, the various truths and matters set forth by the editors and correspondents, though unable to entirely agree with some of the writers; because, as it seems to me, in some cases mere assumptions are built on as facts, to the unnecessary increase of divisions amongst the true children of God, and to their discomfort, if not loss. This, indeed, is a great source of trouble with us all, as it has been, and seems likely to be. O how fervently we need to pray, with the psalmist, "Open thou mine eyes;" "Give me a good understanding of thy precepts;" "Incline my ways unto thy testimonies." It is error, departure from God's precepts, that alone and entirely causes division, strife and evil contention amongst God's people. His truth is one, indivisible, non-conflicting; but error is illimitable in its divisibility. The truth can take but one course; but innumerable courses stretch out every way to error. God's little ones desire with an every increasing intensity and eagerness to see and know and walk in only the strait, narrow way of God's truth. They crave "the truth, the whole truth, and nothing but the truth." It is sweeter to their taste than honey. In it they take great delight. It is to them as rivers of water to a thirsty soul in a desert. But the very air is full of discord and noise of battle between contending hosts, all claiming to have and to be contending for the very truth of God, like Saul as he went to Damascus. Is it not like a very Babel of religious tongues and confusion? But the multitudes of them are not Baptists of any kind, much less the Predestinarian kind of Baptists. But the "strong meat" which has been served up in the SIGNS OF THE TIMES in the time named has been to me satisfying, stimulating and comforting to a good degree. Indeed the gospel would be no good news to me were the teaching of God's sovereignty, the eternal foreknowledge and predestination, according to his own good pleasure, of all things, and especially of every one of his elect individually and unconditionally to eternal life and to good works, according to his eternal purpose in Christ Jesus, be left out; for without that I could have no confidence that a single human being would be eternally saved. The rather I should feel certain that not a single one would be saved, if there was any condition whatever about it. But as the Scriptures and various writers in the SIGNS proclaim God's new covenant, my soul bursts out involuntarily, Glory to God! Salvation is free, without money and without price. It is not of works, but by grace, from beginning to end, first to last, in blotting out the crimson, scarlet past, and creating a clean heart, in giving both grace for the time of need and glory also in its proper time. It is meet to ascribe all and everlasting glory to the matchless grace of God, and none of it to any other thing or being, much less to ourselves; for there is no natural difference between men; all are lost; not one can save himself, much less any other lost one. It must be all of God or not at all. It is also as clearly set forth that but a portion, not all of mankind, are to be eternally saved. And fearful as it is that a very large part of them are to be, will be, lost, this God's word teaches. Thus the editors and other writers in the SIGNS teach, while an increasing number of professors of religion and religious journals are teaching Universalism, so fulfilling the words of God's Son, who said of a similar class of teachers and men, "Let them alone; they be blind leaders of the blind; and if the blind lead the blind, both shall fall into the ditch." "Let them alone." Thus the Lord declares it to be a delusion sent by him into the minds of both the leaders and the led; because they did not like to retain God in their knowledge, and because they were thus proving themselves to be not of his sheep; though "the Lord knoweth them that are his," independently of all fruits and proofs; for he knows thoroughly every tree, and so what fruit it will bring forth, because he has ordered or ordained that everything shall bring forth fruit after its kind, and every fountain send forth a stream like itself, of itself. It is as men only we are obliged to judge of the tree by its fruits; and every man is by nature, in his fallen nature, an "evil tree." Not one in his carnal state can possibly "bring forth good fruit." Only by being grafted by another and competent hand into a good root, stock, tree or vine can he bring forth good fruit. He cannot graft himself, any more than a tree or a vine can; neither can he any more change his fruit, than can a tree change its fruit, or an Ethiopian change his skin, or a leopard change its spots, or a Lazarus come forth from his grave of himself. But though none have power to make themselves or others, God has both the power and the will to make the "dry bones," even though so "very dry," to arise and bring forth fruit; and in every age he reserves to himself "seven thousand men [less or more, according to his will] who have not bowed the knee to Baal," but whose delight is to bow only to him and do his will; who "hunger and thirst after righteousness; whose righteous souls, like Lot's in Sodom, are vexed within them at the ungodly abominations of their wicked neighbors; but which reserved, chosen people are like their Redeemer and Lord, because they are so reserved and chosen; and to the degree that they are like him, are they treated by they world, the flesh and the devil; just in substance as he was treated by the powers of darkness and error; that is, with most bitter, most cruel and relentless opposition, hatred and persecution, intended to destroy or annihilate; and whom, indeed, none but the Almighty Arm, guided by infinite wisdom, with omniscient eye, inspired by infinite and eternal love, could save from such a mighty host of such mighty foes as combine their malign forces as one man against one and all the little ones who are such a "feeble folk," as all these true little ones not only feel themselves to be, but as they really are, both in numbers and in power. For the mighty host of foes without have a most mighty ally within, who would most surely betray every one of them to the enemy, if left to themselves; and just as far and as often as they are left "for a small moment" to themselves, like Moses at the rock, like David with Bathsheba, like Peter in his denial, and his subsequent dissimulation as to circumcision, and as the constant experience of God's people demonstrates, at once they fall by the way, and discover anew their entire dependence on God's grace, mercy and strength for salvation from self, as well as from foes without. How inexpressibly sweet and comforting and glorious then is the thought, the strong confidence that the love wherewith our Redeemer hath loved us is an eternal love; that he will never forsake those who were chosen in him from the foundation of the world, and were given to him in the everlasting covenant; and who, though so incomplete and even filthy, offensive by nature and in themselves, yet, glory to God, are perfectly complete in him, and their shame of nakedness covered and hidden by the perfect white robe of his righteousness; or, as set forth by another figure, cleansed away by the washing in the fountain opened to the house of David for sin and uncleanness; having their robes made white in the blood of the Lamb, unto whom they shall ascribe all the honor, glory, majesty, dominion and praise; not to the devices, the willing and running, nor anything of men or angels, but altogether and always to God and the Lamb.

But though my soul loves and never wearies of this glorious theme, yet necessity compels me to cease, lest others be wearied, or all that I say be rejected and cast into the basket. I intended and desired to speak of various other things; but I must not trespass farther now, except to express my great delight in reading the communications of Mrs. Rebecca Wells, a mother in Israel. Thank God for such a testimony, for such an experience; and may the guiding and sustaining grace of God be ever with all the Israel of God, is my prayer as a lover of and seeker for this truth.

THOMAS GREEN.

KANSAS, Ill., Jan. 25, 1895.

"THE Preacher" has said, "That which is crooked cannot be made straight; and that which is wanting cannot be numbered."—Eccl. i. 15. Reflecting on a discourse I recently heard preached by one claiming the affix to his name of "Reverend," which was preached from the sixth and seventh verses of the forty-fifth chapter of Isaiah's prophesies, I have felt a desire to relieve my mind by writing something on the wonderful ignorance that it seemed to me

(Continued on page 142.)

EDITORIAL.

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MATTHEW V. 23, 24.

"THEREFORE if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

Our dear brother, Elder James M. True, of Kansas, Ill., has written us a most kind and cordial letter of fellowship and encouragement, and in it expresses a desire that we should write editorially upon the above quoted Scripture. Brother True's request in the matter would of itself be sufficient to create in us a desire to comply. In addition to this, however, the text itself seems to us of deep importance; and for this reason also we desire to suggest a few things concerning it. We should have been still better pleased, however, if brother True had himself written upon this text.

In the two preceding verses our Savior enforces a solemn truth upon the minds of those who heard him. "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment."—Verse 21. The expression, "in danger of the judgment," here means "deserving of the judgment." This the Mosaic law had declared. He that sheds blood, his own blood shall be shed, is the declaration of the law. This law could go no farther than the actual commission of murder.

Now (verse 22) Jesus says that something more than this is also true. He declares to them that God judges the heart rather than the act. "Whosoever is angry with his brother without a cause shall be in danger [or is deserving] of the judgment." We believe that the Savior means here the judgment of that God who can see the secret anger, as well as the act of murder to which, if unrestrained, it will lead. "And whosoever shall say to his brother, Raca, shall be in danger [here again the meaning is deserving] of the council." That is, according to the judgment of God he is as deserving of condemnation as are those great criminals who were brought for judgment before the great council, or Sanhedrim of the Jews. The word "Raca" means vain, empty-headed fellow. The spirit that could apply such epithets to another is here condemned. "But whosoever shall say, Thou fool, shall be in danger of [worthy of] hell fire." The word "fool" is used here, we believe, as it is often in other places, to express the idea of vice or crime, as though one would call another by some evil name. In the sight of God such a spirit is worthy of hell fire. The word "hell" here is *Gehenna*, which signified in the first place the valley of Hinnom, where mothers had once compelled their children to pass through the fire to Molech; and which afterward was a place accursed in the eyes of every Jew, and which was used to burn the filth and offal of the city of Jerusalem. It became a figure in the thoughts of the Jews of the final doom of the ungodly. The substance of these two verses is, it seems to us, that not only is he who kills his fellowman guilty in the sight of God, but he that is angry without a cause, he that holds others in such light regard as to call them vain and empty, and he who is ready to heap accusations and charges upon others, are also guilty of wrong against their brother and of sin against God. Surely it needs no argument to prove that all these things are of the flesh, and entirely foreign to the spirit of the gospel of the Son of God.

Verse twenty-three begins with the word "therefore." This shows that what follows is a conclusion which the Savior is about to draw from the statements preceding. Since these things are so evil, and he who is guilty of them is so deserving of condemnation, the following course of conduct in any one who may have been guilty is necessary.

"If thou bring thy gift to the altar." This is Old Testament language with a New Testament meaning. Under the old covenant there was an altar, to which Jews brought their offerings and gifts of various kinds. Under that law those who brought their gifts must be ceremonially clean. All who heard these words of the Savior would understand the allusion. Now, christians also have an altar; and christians also have gifts to bring. Prayer, praise, singing, testimony, service of any and every kind, such as preaching, exhortation, visiting the sick, feeding the hungry, and all that may be in their way to do, are the gifts which they bring to the altar of God through Christ.

"And there rememberest that thy brother hath aught against thee." We desire to emphasize one consideration in connection with these words. The Savior does not mean to say, And there rememberest that thy brother is angry with thee, or has made a charge against thee, or thinks that thou hast treated him wrongly; but rememberest that he has real cause to be offended at thee, because thou hast been angry with him without a cause, or because thou hast spoken lightly of him, as of a vain, empty fellow, or hast called him by some calumnious name. The brother may never have known that the other has had any wrong feeling toward him, or has spoken injuriously of him; or if he has known of it, he may have freely forgiven and forgotten it all. That makes no difference to the offender who brings his gift to the altar. His sin is in the way of his gift. No one else may know it, but he knows it. Sin lies at his door, and must be met. If it has never found him before, it finds him at the altar of God, and, coming up before him, he cannot offer his gift with any comfort or sense of acceptance. The Savior here speaks for the benefit of the wrong-doer rather than the wrong-sufferer. He who has suffered the wrong, and forgiven it, may freely come to the altar with his gift. There is nothing in his way; but how much is in the way of the wrong-doer! Read the fifty-first Psalm, to see where the wrong-doer stands. Jesus pities him and counsels him. He who remembers, not that a brother feels wrong toward him, but that he has sinned against him, and remembers it, as David remembered it when Nathan came to him, can bring no gift to God's altar. We heard of a brother who had grievously sinned, and when charged with his sin denied it. While the brethren were in great perplexity considering the case, a brother said, "I would like to hear the accused brother pray." The Moderator said, "Brother, you will pray with us." He arose to his feet and said, "Brethren, I cannot pray; I am guilty." He was compelled to leave his gift before the altar.

"Leave there thy gift before the altar." We have already anticipated most that we would say with regard to this clause of the text. It is of but secondary importance to bring the gift to the altar. God does not need it. The command to bring the gift is simply because it is for the advantage of him who brings it; but there is something still more important than the gift. The brother himself and his welfare is most important of all. If he who brings the gift is not accepted, neither will his gift be. If sin lies at the door he will not be accepted; and if he has thus sinned against his brother, neither he nor his gift will be accepted. Therefore if he has sinned against his brother he must leave his gift. The Lord does not say he must carry it away, and never offer it, but that he must suspend the offering of it until his sin is removed.

"Go thy way; first be reconciled to thy brother." Jesus does not say, Reconcile thy brother to thee, but be reconciled to him. This seems to us an important distinction. When we go to the one whom we have wronged it shows at once that we are sorrowful and penitent. God must break our heart before we can go. He must cause us to remember that we have sinned. Then, out of this sense of our sin and our vileness, we shall come to esteem others, even to the brother with whom we have been causelessly angry, or whom we have counted lightly, as a vain fellow, or whom we have charged with sin, the greatest folly of all, as better than ourselves. Then we shall love him; and loving him, we shall desire to be reconciled to him. It does not matter whether he will forgive us or not, so far as the feeling of the heart goes, at such a moment as that. We must go to him. We must be reconciled to him. We must by confession of our wrong remove the barrier that shuts us out from the brother, and shuts us out from the altar of God. Perhaps the brother never has been unreconciled to us. Perhaps he has always loved us. Perhaps he has only pitied us, because we were being led by such an evil spirit. Perhaps he has prayed for us, that we might be saved from our sin and its consequences. All this may be true; but we have been wrong, and unreconciled to him, and we need reconciliation. Do not these words of Jesus, from this point of view, take on a deeper, richer meaning? How, when thus understood, they melt and break the heart! What love and pity are seen in them to the wrong-doer! Go and be reconciled to thy brother. The blessing is not so much in that he loves you, but that you love him. This is your evidence of life divine. By this you know that you love God, and that he loves you, when you love your brother and are reconciled to him. Now we can offer our gifts, but not before.

So Jesus said, "And then come and offer thy gift." Now the gift can be laid upon the altar. Now the disciple will gain the evidence that God accepts it; and this is the witness that he himself is accepted. The wrong-doer may indeed sing and pray and preach, and put on zeal in a thousand ways; but all these gifts are not really laid on the altar. The great high priest does not present them. There is no witness in the heart that God accepts them. How vain is the form when the spirit is absent! Of what use is the shell when it is empty?

These are very solemn words of the Master. We have but caught a few glimpses of his meaning. Some things have seemed to us unspeakable as we have been writing. May God seal his truth to the hearts of all his people.

C.

FEED MY SHEEP.

WHEN our Lord gave this charge to Peter, he first interrogated him in a most impressive manner, "Lovest thou me?" Not that we are to suppose for a moment that he was ignorant of the state of Peter's mind, the reality, or amount, or sincerity of his love; but rather to teach us that without a supreme love to him no man is competent to feed the flock of God. Peter's reply, "Thou knowest that I love thee," not only demonstrated the sincerity of his love, but establishes the position we have taken, that it was not for the purpose of being informed himself (for knowing all things, he knew that

Peter loved him), but that his church might know that none are called to preach the gospel in whose hearts the love of God has not been shed abroad. In the absence of supreme love to Jesus Christ, even if a man possess all other qualifications for preaching, by this established rule he must be rejected. "Though I speak with the tongues of men and angels, and have not charity [love], I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." Without this indispensable qualification men would enter the work from defective and unworthy motives, and in the work nothing short of that love can nerve them for the fiery trials to which they are to be exposed, or incline them to take the oversight of the flock in love, and not for filthy lucre's sake. Neither would those who are destitute of that governing principle while preaching to others, however soundly, reduce to practice themselves the principles of the gospel.

On the subject of Peter's knowledge of divine things, including of course that with which he was to feed the sheep and lambs, Christ had also examined him in a similar manner, and found him well instructed in all that he was required to preach. In counterdistinction to the creeds of men, Peter knew that Christ was the Son of the living God. This he had not learned of men, but it was a revelation to him from God. His faith in Christ could not therefore be superficial or speculative, for it had come from the right and only fountain of divine knowledge. "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Matt. xvi. 17.

By this examination and decision in regard to Peter's knowledge of Christ, the church of God should be admonished that this qualification is also an indispensable prerequisite to the work of the ministry. To preach without these is to make the gospel ministry, or to attempt to make it, a mere mechanical business, or at least a learned profession. Peter on examination then was found duly qualified in both these important prerequisites; all that he now lacked was the authority, commission or command.

Christians may possess not only a supreme love to Jesus, but also correct knowledge of the truth, by revelation, and yet lack a call of God to the work of the gospel ministry, and therefore be incompetent for the work. But in the words which we have placed at the head of this article the authority is duly expressed. The prerogative of Christ, as Head of his church, to judge of the qualifications and to send forth into his harvest whomsoever he will to labor, is fully recognized. No other authority is sufficient. No king or potentate, no church or ecclesiastical council, no pope or bishop, no mission board or mission society, has any such authority; and it is a presumptuous and daring usurpation, most insulting and treasonable in its nature, for any attempt to gtve either the qualifications or the command, but Christ alone. God's people are divinely warranted to "pray the Lord of the harvest to send forth laborers," but they have no authority to furnish them, nor to recognize, support, listen to, or in any wise countenance any whose qualifications and calling are not manifestly from the Lord. But we designed to notice more particularly the import of the words, "Feed my sheep." The members of the kingdom of our Lord are figuratively called sheep; and Jesus Christ is their Shepherd, whose own the sheep are. He therefore uses the possessive case, "my sheep," to distinguish his church and kingdom from all other flocks. It is not our purpose at this time to elucidate the legitimate grounds of his claim on them, but rather to show that the commission has a special and discriminating reference to the people of God, as the flock which is to be fed. It is not, as frequently represented, the work of Christ's ministers to modify the gospel testimony so as to make it palatable to dogs, wolves, or goats, nor to hold it as any part of their business to feed carnal or unregenerated men. The words of the command are not, multiply my sheep, convert sinners to God, evangelize the world, win souls, nor anything of that kind; but the work is to feed the flock of God, which he has bought with his own blood. The great and good Shepherd will himself gather them with his arm (Isa. xl. 11), and give unto them eternal life, and none shall pluck them out of his hand.—John. x. 28. It is important that the ministers of the gospel should understand their vocation, therefore the instructions given them by their Lord are clear and explicit. God has not only provided such food for his flock as shall nourish, invigorate and promote the growth and health of his sheep and lambs, but he has also provided them with appetites to relish the food which he has provided for them. The business of feeding does not require that experiments should be tried to see what the sheep will eat, or what kind of food they may be starved to, but the food is provided; and it is no more the work of the ministry to provide food or appetites, than to provide sheep and lambs to eat it, or than it is for the flock to provide pastors for themselves. God will give them pastors after his own heart, or according to his own counsel and wisdom, who shall feed them with knowledge and understanding.

In modern times, in which the inventions of men have become so numerous and so astounding in arts and sciences as to almost revolutionize the world, lightnings are tamed, and thunderbolts harnessed for the use of man, the thoughts of professed teachers of Israel are turned to the subject of improving the institutions of the gospel of our Lord; but God has admonished us that he will take vengeance on all such inventions. His ministers shall not be allowed to turn away their ears from the truth, nor turn them unto fables. That course of ministry which was instituted by our Lord and exemplified by his ministers in the primitive age of the church is to be continued until time shall be no longer. It becomes us then to go back to the apostolic age for instruction and example in regard to the great work of feeding the Lord's flock.

The flock of Christ is to live by faith upon the Son of God; they are to eat his flesh, and to drink his blood. He is the Bread of Life which came down from heaven. His flesh is meat indeed, and his blood is drink indeed, to all his flock. All who eat this food have everlasting life; no man hath life who does not eat his flesh and drink his blood. To give or feed Christ to dead sinners is not the work of the gospel minister, as we have demonstrated from the divine record. "It is the Spirit that quickeneth." It is God alone who has power to reveal his Son in the heirs of salvation and first make them partakers of the bread that came down from heaven; and when this work is wrought in them by that almighty power which brought from the dead the body of our Lord Jesus Christ, that new and heavenly life given them in regeneration requires evermore to be supplied with this living Bread. We learn then, that out of Christ there is no food for the saints to be fed upon. Hence Paul was determined to know nothing else among them. We do not understand that the ministers of Jesus have power to dispose of the body or blood of Christ, but in the preaching of Christ and him crucified, they shall so exhibit him to those who have passed from death unto life as to feed them, in the sense of the text with which we began this article. And we wish to impress upon our brethren, ministers and all others, that no preaching but the preaching of Jesus Christ and him crucified, that which was, and is, and always will be, to the Jews a stumbling-block, and to the Greeks foolishness, can be unto them that are called, of both Jews and Greeks, Christ the power of God, and the wisdom of God. This preaching is then, to all who are called of God, Christ; and Christ is to be preached, and the preaching of Christ is ordained of God to be the food of his living children. It is death unto them that are dead, but life to them that have life. It is food to the regenerated; but the natural man, or unregenerated, receiveth it not; it is foolishness to him.

The experience of the saints of God abundantly proves that the same manner of preaching Christ that fed the sheep and lambs of the flock of God in the apostles' days, continues to be approved of God for the feeding of his sheep and lambs at this day. No improvement or innovation upon what they established by precept or example can be allowed, without disorder and confusion.

When the apostles preached Christ and him crucified, and the resurrection and triumph that followed his crucifixion, on the day of Pentecost, there were present a multitude of hungry sheep and lambs, who gladly received the word; and as evidence that they were fed, comforted, strengthened and established, they were baptized, and added to the church, and continued steadfastly in the apostles' doctrine and fellowship, &c. Now for a pattern of gospel preaching ordained to feed the flock, let us examine this example. What kind of preaching shall we call it? Was it doctrinal, experimental, or practical? Beyond contradiction it was a preaching of Christ; Christ was the theme, the sum and substance of the whole discourse; and it was doctrinal, experimental and practical; it embraced all the elements of gospel preaching that should ever be required to the end of time. It was

1. Defensive preaching. These men are not drunken, as ye suppose. This is that which was spoken by the prophet Joel, of what God had purposed and promised, and of what he has now brought to pass. The work of God's Spirit in quickening dead sinners was then, as now, disputed, and attributed to some other cause; it was supposed to have resulted from something which these men had been doing, rather than from the outpouring of the Spirit according to what God had long before purposed and promised. The heresy of the people was repelled and the truth of God defended in the preaching on the day of Pentecost.

2. It was emphatically preaching Christ, "Jesus of Nazareth, a man approved of God among you, by miracles and wonders," &c.

3. It was doctrinal, and what is now regarded as the most offensive kind of doctrine by all classes of carnal religionists. Predestination, determinate counsel, foreknowledge, and wicked men acting contrary to their own designs, in perfect harmony with what God had before determined should be done; their wrath praising him, and the remainder of their wrath restrained. A kind of preaching this which wise men of our day think illy calculated to promote revivals of religion.

4. It was pointed, plain, honest preaching. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

5. It was resurrection preaching. "Whom God hath raised up, having

loosed the pains of death; because it was not possible that he should be holden" of it; and this doctrine of the resurrection and complete victory of Christ over sin, death and hell, he proves to be in fulfillment of what was promised concerning him in ages that were past.—See Acts ii. 25–28.

6. It was experimental preaching; for they preached what had been experimentally taught to the prophets, the psalmist, and to the apostles and primitive saints.

7. It was practical preaching; for they enjoined on all that gladly received the word to be baptized.

8. It was discriminating preaching; for it applied with unspeakable joy to those on whom God had poured out his Spirit, and produced in them the very results that had been long predicted, and made all others mad.

9. It was confirming preaching; for those who received it gladly, being divinely prepared of God thus to receive it, continued steadfastly in the apostles' doctrine, &c.

We might go on to analyze the preaching of the apostles on that day, and speak of their presenting and applying the promises of God, and of their restricting the application of them to "as many as the Lord our God shall call," but our limits admonish us to be brief. We now appeal to the household of our God, especially to his children of the present day, Is there any kind of preaching that can feed, and comfort, and build you up in the truth, like what we have found embraced in the preaching of the apostles of the Lamb? We are painfully aware that there are those who profess at this day to be sheep and lambs of Jesus, who greatly prefer to eat their own bread, and wear their own apparel; who are better suited with a system of duty religion; who say virtually, "Give us Barabbas." Give us a popular, flesh-pleasing kind of preaching, which will rob Christ of his crown, God of his glory, and all the saints of their comfort; and "away with Jesus; let him be crucified!"

Carnal reasoners often profess great concern for the cause. They tell us that this doctrine, although true, is unprofitable, is attended with direful consequences, especially if it be not mixed with something more palatable to the world. The objections to it are chiefly these,

1. "It will preach the church to sleep;" for we have seen the sheep and lambs, immediately after eating heartily of this kind of food, lay down in green pastures, just as though they had nothing to do but rest; while actual experiment has proved that those professors who never eat this kind of food, but live on a "do and live" system, instead of laying down in green pastures, are like the troubled sea, that cannot rest, but continually casteth up mire and dirt.

2. "If the saints be fed only on this hard doctrine, it will lead them to indulge in sin;" that they must be kept under the lash of vigilant taskmasters of the Egyptian school, or they will be idle, and resist the orders of the pious Pharaoh, and think it a hard thing to make brick without straw.

3. It will make them close fisted and illiberal, so that they will contribute nothing to the benevolent funds out of which to pay large money to those who are employed to bear false witness against Jesus, and to hire soldiers to guard his tomb, and other objects of benevolence which have become popular in this day of refinement.

4. It never fails to make them uncharitable towards professors of other denominations. We have never known it to fail, when they have drank of this old wine, they have repudiated our new wine, and even declared that the old was better.

5. This way of feeding the flock fixes the rack too high for some, and too low for others; and, finally, none can get fat on this old, flinty corn, but just as many as the Lord their Ged shall call; and a great many pious and respectable sheep whose grinders are worn out, and young cubs whose teeth are better adapted to devouring much flesh, than eating old corn, cannot remain with comfort among them; these get discouraged, and go off, and finally become bears and wolves, because the preaching of the cross in this old, rough way of preaching it, had no charms for them. Finally, it is urged, if you would have a large and respectable flock, if you would have peace with the aliens, be honored by the world, and spoken well of by all men, you must abandon this old, apostolic fashion of feeding the flock, and fix your rack on wires, so that it can be elevated or settled to accommodate all; and let the corn be such as all can eat without hurting their teeth.

But the experience of the church of God in all ages has proved that the provisions of God's house are perfectly suited to the spiritual state and circumstances of his children; and those strange children, who cannot eat the hard corn, who find the rack too high or too low, had better tarry at Jericho than to come into the sheepfold to revolutionize the order of arrangement which the great Shepherd and Bishop has established.

If we have any among us on whom the preaching of the gospel in its primitive fullness, plainness and faithfulness has a tendency to looseness of habits and licentiousness of practice, it is because they are not born of God, do not belong to the family, and such should be put away.

MIDDLETOWN, N. Y., Oct. 15, 1848.

(Continued from page 139.)

was exhibited by this "Reverend" gentleman while trying to tell the people listening at his words, how they could find the Lord and call upon his name. I am compelled to say in the very outset of my remarks that I am ignorant, weak and crooked by nature, and have come fully to the conclusion that the Preacher who penned the words at the head of this article knew better what my condition is than the gentleman I heard tell the people how to "find the Lord," and how to forsake their ways that are unrighteous. I trust it was shown me fifty-two years ago next month that my crooked nature could not be made straight by any deeds done by this crooked heart of mine. It was then for the first time shown me what the meaning of the language is where it is said by Job," "Thou inquirest after mine iniquity, and searchest after my sin." The one that has ever been shown their crooked nature, and the utter wanting of things to be numbered to their credit, is not expecting to find the Lord near them, in the way of striving with them to let him have their heart, and thinking that he may be found by their turning their own heart to him. No, like one of old, they all can say that God "will bring the blind by a way they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight." As Jacob was found in the wilderness, and the Lord alone did lead him, so is every one that is numbered and found to be "crooked." They must be taken in hand by him who has said, "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isaiah xlvi. 9, 10.

It is very seldom I ever go to hear the teachers of these self-made, so-called christians, speak; and when I do go I am almost sure to wish I had remained at home; yet sometimes I have felt a strengthening in the faith that I hope is given by God, and in that way feel that I may have been benefited.

While listening on the occasion above alluded to, I was made to feel a deep down sympathy for my neighbors that were there listening to this "blind leader." I was also made to call to mind the words of Paul, "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. I was enabled to draw comfort in thinking of these words, and similar expressions recorded in the Bible.

While there listening, the words also came in my mind as used by Solomon, the son of David, called in Ecclesiasties "the Preacher," and these were some of my reflections. Did the King know the interpretation of the words written by the hand on the wall on the night of his revelling? Nay, verily; but Daniel could tell him that he was "weighed in the balance, and found wanting." So it seemed to me that until the Lord made known "that which is wanting," a knowledge of him, one "cannot be numbered." Again, this passage came into my mind, "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." Paul said, when he came to the Corinthian brethren, that he "came not with excellency of speech or of wisdom, declaring unto you the testimony of God." We may well ask, What is the testimony of God? 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." This "divine" that I listened to said any man could forsake his wtcked ways and unrighteous thoughts, if he would, and that God was nigh them that night, and that all they had to do was to seek the Lord while he was nigh them; and he assured his hearers that he was nearer to them that night than he ever would be again; forgetting the wonderful and glorious truth of God's omnipresence.

But let us turn from this stagnant pool of self-righteous deeds and man-taught religion, to the great ocean of God's unbounded love and eternal salvation wrought by Jesus Christ, the only begotten Son of God, full of grace and truth. Isaiah could say, "Who is this that cometh from Edom, with dyed garments from Bozrah, this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone, and of the people there was none with me," &c. Here the poor "crooked" sinner can, by an eye of faith, view the glorious Lord in his mediatorial work, and can fully testify to the truth that he did the work alone, and cut it short in righteousness. The question has been brought forward by some in very recent years, that this one that is so beautifully set forth by the prophet as the glorious Head of the church, is only a substitute for his people. If this were so, why say, "In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them and carried them all the days of old?" Paul in the Hebrew letter says, "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." "For it became him, for whom are all things, and by whom are all

things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren." "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same," &c.—Heb. ii. Surely these passages do not look much like something had been substituted by God to come as a Savior, but looks much to my feeble mind like the language of "wisdom," where it is said, "I was set up from everlasting, from the beginning, or ever the world 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," &c. "Then I was by him as one brought up with him; and as I was daily his delight, rejoicing always before him; rejoicing in the habitable part of the earth; and my delights were with the sons of men."—Prov. viii. This all looks much like there is an eternal connection or relationship between Christ and his people, and that it is, and ever has been, and eternally will be, vital.

In concluding this, which may be my last written testimony, I desire to say, I am trusting alone for life and salvation in the sovereignty, omnipotence and omnipresence of God, and the full and complete work of Jesus Christ in atoning for my sins, and shedding abroad in my poor heart the sweet communion of the Holy Ghost. Hoping that I am not deceived in the evidence that has been given me that Jesus Christ is my elder Brother (and if so I shall as surely live throughout eternity with him as that he is now seated on his mediatorial throne), I desire with the poet to say,

"Wait, O my soul, thy Maker's will;
Tumultuous passions, all be still;
Nor let a murmuring thought arise;
His ways are just, his counsels wise.

"He in the thickest darkness dwells,
Performs his work, the cause conceals;
But though his methods are unknown,
Judgment and truth support his throne."

Tremblingly yours,

JAMES M. TRUE.

RECEIVED FOR CHURCH HISTORY.

We have now disposed of the last copy of the Church History of any style of binding.

A. J. Arnold 4, Mrs. Elizabeth Spitler 16, J. R. Spires 4, Mark Sesler 2, W. D. Gholston 4.—Total, $30.00.

MARRIAGES.

March 20th, 1895, by Elder A. B. Francis, at the Little Creek meeting-house, Sussex Co., Del., Mr. Wm. K. Truitt, of Worcester Co., Md., and Miss Gertrude W. Hearn, of Sussex Co., Del.

March 20th, 1895, by the same, at the residence of the bride, Mr. Joshua T. Hearn and Miss Annie Hearn, both of Sussex Co., Del.

OBITUARY NOTICES.

Mrs. Sophia Smith departed this life March 25th, 1895, at nine o'clock a. m., at the residence of her son, John Smith, Esq., near Salisbury, Md. I was present and saw her breathe her last, like a lamp going out, without a single emotion.

The subject of this notice was born Oct. 13th, 1813, and was baptized in fellowship with the Old School Baptist Church at Nassaongo, Wicomico Co., Md., in the year 1840. She was married to James E. Smith in 1846, and was left a widow with three little boys, the oldest about five years of age; but by the help of God she struggled through life's uneven ways, and raised her children well, much to her credit, now leaving them and their families to think of her hard trials and anxious cares for their welfare; but we hope their sorrows may be soothed with the thought that she has ended all the conflicts of sin and mortality, to rest sweetly in Jesus, whom she had professed about fifty-five years ago, and who was her rock and refuge in all the battles with the world, the flesh and the devil.

Death is making an inroad upon the little church at Nassaongo. Her sister in the flesh, and also in the Spirit, departed this life March 5th, 1895. While we sorrow, it is not without hope. We can but trust that the Lord will fill the broken ranks with precious, lively stones, to show forth his praise.

I was present, and by request tried to speak for the comfort of those present, using as a text, "I shall be satisfied, when I awake, with thy likeness;" after which all that remained was laid away in the cemetery in Salisbury, Md. Will the families please accept our sympathy?

T. M. POULSON.

Massey, Va.

"Remember how short my time is: wherefore hast thou made all men in vain? What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?"—Psalm lxxxix. 47, 48.

Our much esteemed friend, **Amor C. Jenkins,** was called away in the fifty-sixth year of his age. The deceased made no profession of religion; but judging from the interest he manifested in the little church at Rock Springs, both in lodging them and aiming to make them comfortable at his hospitable home, we are led to think that he felt an interest in the things of the kingdom, always seeing something he could do for the comfort of others. He was probably as well known among the Baptists of Delaware as many who are identified with the church. Having known him for thirty-five years, I can speak from my long-continued and uninterrupted friendship all these years. His loss is great to the family, the church and neighborhood. He leaves two brothers and one sister, who still reside at the old homestead, now much broken up, especially the sister, who watched over him by day and night, hoping for his recovery; but the Lord took him.

The time appointed for the funeral was the third day of April, 1895, and interment at Rock Springs. Elder Francis was present, and made some appropriate and comforting remarks to the bereaved; also some remarks were made by the writer, after which the mortal remains were gathered unto his people.

WM. GRAFTON.

Forest Hill, Md.

"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."

The expression of the psalmist of his confidence in the God of his salvation was the comfort of our dear friend, **Mrs. Juliet A. Moore,** widow of Thomas P. Moore, who departed this life Feb. 13th, 1895, at her residence in Hopewell, N. J.

She was a constant attendant upon the meetings of the First Baptist Church of Hopewell, but did not make a profession of her faith in Jesus. Her walk and conversation was that of a lover of the truth and a professed follower of Christ, always manifesting a deep interest in the welfare of the pastor and in the prosperity of the church. During the past four years she was unable to walk on account of an injury from a fall, but when her health permitted was carried from the carriage to her chair in the meeting-house, a touching scene of devotion and affection of sons and grandson for their highly favored mother and grandmother, who was blessed with a calm temper, a sweet and kindly disposition, and was beloved by all who knew her.

The funeral was attended in the meeting-house where she had so long enjoyed the ministration of the gospel from gifted ministers who had preceded her to their eternal rest. A large concourse of relatives and friends assembled to perform the last rites of sepulture for a dear mother and loved friend, sorrowing that they should see her sweet and lovely face no more among them.

Elder Bogardus, of New York, conducted the services, and spoke words of comfort to the bereaved family and friends. Her remains were laid in the adjoining cemetery beside loved companions in life, but now companions in death.

ELIJAH LEIGH.

Hopewell, N. J., March 25, 1895.

W. P. Watkins was born in Gwinnett Co., Ga., Nov. 25th, 1822, and died at his home in McGregor, Texas, Feb. 12th, 1895.

He was married Nov. 21st, 1844, to Nancy Hopkins, who with five sons and two daughters are left to mourn his absence. He with his companion united with the Concord Church of Primitive Baptists, in Rusk Co., Texas, in 1849. He first emigrated to Alabama, thence to Rusk Co., Texas, in 1846, and thence to Coryell Co., in the fall of 1873, where they cast their lot with the Salem Church soon afterward. From his earliest history as a Baptist he lived an exemplary life, his walk ever attesting that he had been with Jesus. The dear old brother was one of the pioneers of this portion of Texas, one among our best citizens, and a strong advocate of the doctrine of salvation by grace, as taught by our Savior and his apostles. He derived much comfort from the teachings of Elder Gilbert Beebe and sons through the Signs of the Times, having been a subscriber to that periodical for more than fifteen years. He had been in failing health for two or more years, during which time he could not attend his church meetings as regularly as he wished, for it was his habit while in health to always be at his post in the Master's cause. Brother Watkins will no more meet in the assemblies of the saints on earth, but has ceased from his labors here below, and his works do follow him.

On the day of his death he ate dinner, and, accompanied by his youngest son, J. B. Watkins, went to the barn, and while there he fell, and expired within a few minutes, never speaking again. He died of heart failure. May God in his infinite mercy and goodness comfort the bereaved but precious sister, although kindly and tenderly cared for by her affectionate children; yet the presence of him who had been her constant companion for more than fifty years will ever be wanting during the remainder of her stay on earth. Indeed, one of Salem's supports has fallen, and others are tottering. Who will be next? Dear sister, look upward. Brother Watkins has but just entered real life. The cold hand of death has unlocked for him the portals of eternal life; and although his body rests in its bed of earth, his soul reclines in the Savior's bosom.

O! heaven is closer than mortals think
When they look with trembling dread
At the misty future that stretches on
From the silent home of the dead.

Yet oft in the hours of holy thought
To the thirsting soul is given
That power to pierce through the mist of sense
To the beauteous scenes of heaven.

Then very near seem its pearly gates,
And sweetly its harpings fall,
Till the soul is restless to soar away,
And longs for the Savior's call.

I know when the silver cord is loosed,
When the vail is rent away,
Not long and dark shall the passage be
To the realms of endless day.

J. W. NORTON.

Oglesby, Texas, April 15, 1895.

ASSOCIATIONAL.

The Baltimore Old School Baptist Association is appointed to be held with the Ebenezer Church, in the city of Baltimore, on Wednesday, Thursday and Friday, May 22d, 23d and 24th, 1895.

We desire to extend a cordial invitation to our brethren and friends generally to meet with us at that time and join in the worship of God. We would further say that all who reach Baltimore on Tuesday before will call at the residence of Dr. John Thorne, No. 709 North Calvert St., where they will be entertained, or directed to places of entertainment. All who come to the city on Wednesday will come directly to our place of meeting, which is on Madison St., just east of Calvert St., about one square from Dr. Thorne's, where they will be welcomed and cared for. We trust that we may have a good gathering and a profitable meeting.

JOHN THORNE, Church Clerk.

The Delaware River Old School Baptist Association is appointed to be held with the First Hopewell Church, at Hopewell, Mercer Co., N. J., to begin on Wednesday after the last Sunday in May (29th, 30th and 31st), 1895, and continue three days.

The Warwick Old School Baptist Association is appointed to be held with the church at New Vernon, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June (5th, 6th and 7th), 1895, and continue three days.

The Chemung Old School Baptist Association is appointed to be held with the church at Caroline, Tompkins Co., N. Y., beginning on Wednesday before the third Sunday in June (12th, 13th and 14th), 1895, and continuing three days.

THREE DAYS MEETINGS.

A three days meeting will be held with the Frying Pan Old School Baptist Church, commencing at ten o'clock a. m. on Friday before the third Sunday in May, 1895.

Ministers, brethren and friends are cordially invited to attend. The train leaving Washington on Thursday at 4:35 p. m., and on Friday at 9:10 a. m., will be met at Herndon.

E. V. WHITE.

There will be a three days meeting held with the Sidling Hill Church of Old School or Primitive Baptists, situated in Fulton Co., Pa., to commence on Friday before the first Sunday in May, 1895, and continue over Sunday.

We extend a cordial invitation to all lovers of truth. Those coming by railroad will come to Hancock, Md., on Thursday, where they will be met by conveyance and taken to the place of meeting, a distance of twenty miles.

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, MAY 8, 1895. NO. 19.

POETRY.

CHRISTIAN EXPERIENCE.

WHILE wandering far away from home,
In sin's dark maze I rambled on,
Led in the way of sin and thrall,
Lost in the ruins of the fall.

I did not know my sinful state,
And Satan did me captivate;
Made me a willing captive, too,
By luring me his will to do.

My mind was filled with vanity,
And I with kindred company
Roamed down that broad, frequented road,
That leads to doleful death's abode.

I was indeed a Pharisee—
No higher standard could I see;
I thought my works, though not quite true,
Were nearer right than many do.

In slippery paths my feet did roam
Until I was to manhood grown;
And on destruction's brink I stood,
Averse to God and all that's good.

At length the Lord (O wondrous grace!)
Released my soul from sin's embrace;
Through loving-kindness I could see
My days had been prolonged to me.

The light of Jesus shining in
Revealed my heart a sink of sin;
I saw my misdeeds all were known
To him who sits on justice' throne.

My sins appeared like mountains high;
In deep distress my soul did cry
For mercy, if it could abound;
But justice echoed, "Cut him down!"

I felt my load of sin so great
I feared repentance was too late;
When to the law I trembling fled,
It poured its curses on my head.

All hope of heaven was lost to me;
I dreaded endless misery;
I felt the Lord was just and true,
And hell was righteously my due.

But on a time, clear in my view,
In eighteen hundred fifty-two,
It was in June, the twentieth day,
That all my anguish passed away.

Loaded with sin, engaged in prayer,
A light shined round about me there;
Jesus appeared to me from heaven,
And said, "Thy sins are all forgiven."

All nature in harmonious sound
Seemed hymning praises all around;
My soul in rapture did rejoice,
And anthems flowed from heart and voice.

I tried to tell to all around
What a dear Savior I had found;
How he had died on Calvary's tree,
And shed his blood to set me free.

I now thought all my troubles past,
That peace and joy would always last;
But Bible truth brought to my view
That I must fight my journey through.

The flesh, the world, and Satan, too,
Will mar our peace and mischief do;
That we may conquer on the field,
We're furnished armor, sword and shield.

Our weapons, not of carnal make,
All false, delusive holds will break;
Our Captain reigns in righteousness,
Through him we'll conquer by his grace.

But self-denial's from us due,
As we our journey here pursue,
Helping our neighbor by the way,
And faithfully Christ's law obey.

Dear fellow-pilgrims, old and young,
My journey here will soon be done;
My age is more than threescore years,
And I feel greatly in arrears.

My enemies have labored long,
And oft for me have been too strong;
But hope is anchored in the vail,
And faith and charity prevail.

My faith is stayed on Christ, my Friend,
To keep me safely to the end,
And take me his dear face to see,
All glorious in eternity.

WM. B. MARTIN.

CORRESPONDENCE.

BOURNEVILLE, Ohio, Jan. 6, 1895.

ELDER F. A. CHICK—DEAR BROTHER:—This beautiful Sunday morning finds me deeply impressed to again address you. I am aware that I am somewhat early in response, but if you will pardon me for this one time I shall try to not write so often in the future. When I last wrote you I was in trouble; my soul was filled with many sorrows, doubts and fears; I was tempest-tossed. But this morning at the dawn I awoke, and my whole soul was filled with love to God and to his dear children. I was so happy that I felt I would like to tell the whole world of my joy, of the dear Savior's love and many mercies to me, the least, very least of all. I do not believe I have, ever since the day I was buried beneath the yielding waves in obedience to God's command, been so very happy, felt such a perfect trust in God, as this morning. I just wish I could tell you what I feel in my heart. May God help me to pen down some of those things, in honor to his dear and ever to be adored name; for of myself I am nothing. As I have had some deep and sore troubles to endure for some time past, the cry of my heart has been, day and night, "O for a perfect trust in God!" And this morning I was made to truly feel that God had heard my prayer, for never in my life have I felt such a perfect trust in God as this morning; and every trouble I have ever had seemed to roll from my mind as fast as the dew vanisheth away beneath the rays of the sun; and I now feel to say, "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters; he restoreth my soul; he leadeth me in paths of righteousness for his name's sake. 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. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." Although all those words are so precious to me just now, yet the words, "I will fear no evil, for thou art with me," are doubly precious. When our trust in the Lord is perfect, our happiness is great; and this morning I felt my trust in the Lord was perfect; yes, I said, "I know in whom I trust; I know in whom I believe." Jesus is my Savior. "My Redeemer liveth." I had not a doubt or fear as to Jesus being my Savior, and I said, "I will fear no evil, for thou art with me." How sweet to feel the presence of the Lord, to feel that he has forgiven every sin we ever committed against him. And not only this, but we feel such a perfect trust in him that we feel he is able to bring us off more than conquerors, and present us before the Father, holy and blameless. Yes, we will fear no evil. Nothing shall be able to separate us from the love of God. "Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. viii. 35, 37, 38, 39. I have often read the above passages of Scripture, but never before could I embrace their fullness, the blessed assurance that we have in Jesus as our perfect trust, our perfect stay, as I can to-day. I see myself a great sinner, but Jesus is a great Savior, and his blood hath full atonement made. His blood availeth for me, even me. I cannot at this time doubt the truth of this assertion. Last night I was talking with a friend upon the subject of religion, and finally upon experience, and I began away back, at the time when I was a stranger to grace, but thought my works sufficient to save me; and as my mind ran along all the way in which I most humbly trust the Lord has led me, I seemed to revive from the morbid state I have of late dwelt in, and I just exclaimed to my friend, "I cannot tell you all the Lord has done for me. I have passed through many heart-rendering sorrows, dwelt in great darkness, been made at times to doubt and fear and tremble, and could not think that God loved a great sinner like me. I have felt alone, and an outcast, and the very offscouring of the earth. I felt all my friends had turned against me, and God did not know me. I wandered to the silent grove, to weep and lament, to beg of God for mercy; and at one time I thought I was losing my mind, and had to beg of God to allow me to keep my right mind. O! I cannot tell all; no, never; but I will sum it up in few words. I am a great sinner, and Jesus is a great Savior; and as my sorrows have been great, very great, so also have my joys in the Lord been beyond expression at times. During our conversation, or rather when I told my experience, I seemed to behold the awful depth to which I had sunk, ere a hope in Jesus was given me; and I saw so plainly it was the hand of God that raised me up, and placed my feet upon a rock, and established my goings. Yes, he hath ever since led me and kept me by his power. And is it any wonder that we cannot keep silent, but must declare his righteousness? To think that he, the only begotten of the Father, full of grace and truth, holy and sinless, whose home was in the heavens, that bright, fair city whose streets are paved with gold, and the gates set with pearls, where there is no night, no sorrow, sickness, pain or death, where all is love; that he should leave those courts of glory, and come to this world of sin and gloom, of sorrow and darkness, and dwell here among sinners! And O! what he suffered. They mocked him, and spat upon him; they placed a crown of thorns upon his lovely head; they nailed him to the cross, there to suffer and die, that we might live, and live forever! And why did he do all this? Because of the love he had for us. In his love and in his pity he hath redeemed us. Then, O then, let us show love one to another. If Jesus hath done so much for us, ought we not try to honor his dear and lovely name while we sojourn here? I am often sorely grieved because I am so sinful, so disobedient; but in times of trouble and deep distress I have gone to my God in prayer, and in due time he heard my prayers, and came to my relief, and

I was enabled to go on my way rejoicing. There is a blessing in trying to honor our Savior, in walking in his commands. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." That is applicable to us to-day, the same as when we were laboring to free us from our burden of sin, ere a hope was given us. Was it not Jesus who gave us rest at that time, by putting away our burden of sin, and giving us a hope in him? But many times since then we have become burdened. How weary we became from long laboring to be free from our burden. At length a voice said unto us, "Come unto me, and I will give you rest." And what a sweet rest it is—sweet as the holy Sabbath day after six days of hard toil (if you will allow me such a comparison). After we have found this rest spoken of in Matt. xi. 28, it seems to me he commands such characters as have found this given rest, rest in Jesus, free from all their sins, to be up and doing at once; for he has no sooner said, "I will give you rest," when following comes this command, "Take my yoke upon you." What for? I have already found rest, Jesus is my Savior, heaven is my home, what need I further? Why, we need to obey God's commands, and honor and serve him while we live; and in order to do this, as it is pleasing in his sight, we must walk in his footsteps. Where do they lead us? Through "Jordan's waves;" and it is only by going beneath the yielding waves that we can take his yoke upon us. As we arise from the liquid grave we again receive a rest that cannot be received in any other way. We truly realize that baptism is not the putting away of the filth of the flesh; because we felt before we were baptized that Jesus' blood had washed away all our sins, which was our first rest; and because he had done so much for us, we wished to honor and glorify his name in the world. We wanted to own him as our full and complete Savior, so we were baptized in obedience to his command. Believe, and be baptized, and you shall be saved. Yes, we received the answer of a good conscience toward God; and what a sweet rest we found!

"On the wings of his love
We were carried above
All sin and temptation and pain;
Nor could we believe
That we ever should grieve,
That we ever should suffer again."

After we have taken Christ's yoke upon us, have we then no more to do? The world says the Old School Baptists are a lazy, do-nothing class of people; that after they join the church and are baptized they then sit down upon the stool of do-nothing, and remain there with folded arms. While we may appear thus to the world, God is our Judge. They are such a busy people, ever trying to help the Lord save sinners, and save many entirely without the Lord knowing anything about it; for he hath said in Matt. vii. 22, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." So then, if we, Old Baptists, keep our arms folded, and sit upon the "stool of do-nothing," we will not be found among the many who will hear the awful sentence, "Depart from me, ye that work iniquity." The reason we keep our arms folded is because we believe the work is all done, the debt is paid, and there remaineth no more sacrifice for sin; for he hath forever perfected them that are sanctified.—Col. ii. 13, to close of chapter. "And you, being dead in sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross," &c. But, as I said, after we have taken Christ's yoke upon us, have we then no more to do? The very thought of having a yoke upon us shows us we are to work. Study to show thyself a workman approved, rightly dividing the word of truth. Yes, there are many things for us to do. First, forsake not the assembling of yourselves together, as the manner of some is. If we do not meet with God's children at their house of worship, we are living in disobedience, and God will not bless us in disobedience. We should not fail to meet with the brethren at each time of meeting, unless providentially hindered. We should not stay away from meeting to attend to worldly affairs; for if we love Jesus, let us try to prove it by our works. Another duty is to look after the needs of our ministering brethren, and the poor and needy of the flock, if any. I fear we sometimes grow careless in this matter. I have thought much about this of late, and may God help me to do my duty in this respect. When I see ministers who will forsake all, leave their families, often in sickness, and not well supplied with the necessaries of life, go sorrowing, yet rejoicing, because they are counted worthy to suffer for Jesus' sake, and preach the truth in its purity, not caring to please the flesh, but their one aim is to try to do their Master's will, it is then I feel the church should see that that minister and his family are not allowed to suffer for the necessaries of life; for if the church have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. May God impress the duties we owe him more deeply upon our minds, and in obeying we shall find rest, peace and joy. We then would be firmly bound together as one body, there would not be so many schisms, so much contention and strife, so much hatred, envy and jealousy, that so often mar the peace of Zion. We have no time to be idle. "Watch, and pray that ye enter not into temptation." O that God would help me to live as he has commanded, is my prayer. I want his will (not mine) to be done at all times; but in trying to do God's will I find it ever to be against the flesh. "The flesh lusteth against the Spirit, and the Spirit against the flesh," so that "when I would do good, evil is present with me." But "the Lord reigneth," not only in heaven and among the inhabitants of the earth, but in us, and by his strength we are enabled to subdue every foe. "By the grace of God I am what I am." Let us look to Jesus in every time of need, for he will not forsake us; and that is why I am so happy to-day, because I feel that Jesus has come to me in my hour of grief and trouble, when I wanted to do as he has commanded, and found I had no power of my own to do so; but Jesus came to me, and strengthened me, and then I could say, "I will fear no evil, for thou art with me." No, I will no longer fear because of the weakness of the flesh, for the Lord is my strength, my all. Last week these words came to me, "I will not leave you comfortless; I will come to you." I did not take any great comfort from the words at the time they were given me, but this morning I felt the Lord had come to me, and then what great beauty I saw in those words.

My dear brother, I cannot find words to tell you of my joy in Jesus; it is too great, too wonderful; but you know this dear Savior. From your precious letters I have gathered many morsels, and know you have at times dwelt very near him, and dwelt in the fullness of his love; and it does me good to write to God's children; for when my feelings of sorrow or joy are too great for utterance, they know whereof I speak, and can enter into the depth of grief or joy with me. Therefore we can weep with those who weep, and mourn with those who mourn, and rejoice with those who are happy in the Lord.

"Our faith, our hope, our joys, are one,
Our comforts and our cares."

I wish that we could at all times feel this oneness.

I will come to a close, hoping you will bear with me in my many imperfections; and if I have written anything untruthful, I hope the Lord will forgive me. I have greatly enjoyed writing to you, for the reason that you seem to take great pleasure in the things pertaining to our spiritual welfare; and you have shown much kindness toward this poor, sinful worm of the dust, for which I feel thankful to the Lord; and may he greatly bless you, is my earnest, heartfelt desire for you. Will you accept thanks for your kindness to me, and remember me in your prayers? I will not ask a reply to this, neither will I expect one, as I am aware your time is all taken up. It has given me much joy just to have the privilege of writing you this letter, knowing at the same time it is a very imperfect scroll, illy composed. There are times I cannot be still, and to-day has been one of those times.

Your sister in a most precious hope in the dear Redeemer,

MINNIE CHESTER.

SALVATION.

THIS subject, the most important of all subjects that ever occupied the mind of man, rests upon my mind to write such views as I have, and present them for the consideration of my brethren, trusting that I know by experience that all the views of man fall short of expounding the Scriptures, and are only worth the evidence they present according to Scripture testimony. The theme of salvation is one that has dwelt upon the mind of man from the days of Abel down to the present time; a subject in which life and death are set forth before the mind of man. To my mind there seems to be two kinds of salvation presented in the Scriptures; the first one a temporal or time salvation; the second one a spiritual or eternal salvation; the first one a natural or law salvation; the second a gospel or spiritual salvation. The apostle in his letter to the Ephesians (ii. 8, 9) says, "For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works lest any man should boast." I understand the apostle by the language here used to mean spiritual or eternal salvation, by which we are saved, by grace, through faith, which is to my mind a separate and distinct salvation from a natural or law salvation; for the apostle in the declaration of Scripture excludes self and the works of man. The apostle by his own experimental knowledge of these things knew the difference between law and gospel; for we hear him say in explicit language to the churches to whom he wrote, that by the deeds of the law no flesh could be justified in the sight of God; although in another place he says, "The law is spiritual; but I am carnal, sold under sin." The law of Moses, I understand, was spiritual in the sense that it was given by God unto the children of Israel as a moral code to govern that people; which law if fully obeyed would insure to them great earthly blessings and the favor of God as a nation upon the earth; which law, to my mind, is a moral code to-day, binding upon the children of men, for the government and rule of life while sojourning in the flesh. Remove that law and society would be destroyed, and there would be no curb upon the evil passions of man; therefore the law is good and wholesome, and a protection to the law-abiding throughout the world. But when we come to eternal salvation, the washing away of sin, the transgression committed by our fallen head, the law is weak, and cannot save the keeper thereof, because by the deeds of the law no flesh can

be justified in the sight of God. Justification can only be attained by paying the full penalty of transgression, which is the death of the transgressor. Therefore, unless a man dies to all hope of salvation by the deeds of the law, and is spiritually raised from the dead, he cannot stand justified before divine justice. We see that Jesus, who was without sin, and kept the law perfect in all its requirements, had to suffer the penalty of death before he could secure eternal salvation to the members of his body, the church; for he came into the world as the head of his body, not a substitute, as some would have him; taking upon him their flesh and blood, thereby becoming as one of them; bone of their bones, and flesh of their flesh, subject to the temptations of the flesh. Therefore, to redeem them, he must suffer the full penalty of the law of transgression, which was death, before he could be justified in the sight of God. Thus we see that justification can only come by paying the full penalty of transgression, which, when paid, divine justice is satisfied, and the transgressor stands before God justified in spirit, the law having no farther claim upon him. In this condition his only hope is grace, which I understand to be divine favor, or the mercy of God; as the apostle has said, "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." The subject of grace realizes his own condition when he becomes dead to the law, and his only hope of salvation is in the mercy of God. In this state of death Jesus is revealed unto him as the way of salvation, the only name given under heaven or amongst men whereby he can be saved. He sees Jesus the head of his body, suffering the penalty of transgression on the tree of the cross, bearing the sins of all the members of his body. Divine justice demands perfect obedience to the law of transgression, and as the head of the body he yields up life, an atonement for their sins, and cries, "It is finished," and gives up the ghost. The frowning heavens witness the scene, the rocks are rent, and the graves of them that slept are opened. Death has no further claim upon them. Hear the prophet Isaiah (xxvi. 19) saying, "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 her dead." The fulfillment of this prophecy, I understand, took place at the resurrection of Jesus. Justification in its full sense before God the Father was seen in the resurrected body of Jesus. All the penalty of transgression had been fully paid, and eternal salvation secured to every member of his body; for the apostle says, "And without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. iii. 16. This mystery of salvation by grace, I understand, is only known by the revelation of God; for without revelation we know nothing about salvation by grace, through faith; because the apostle says that faith is the gift of God. Then, if a gift, it is by revelation; for we are told, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them." We talk about a time salvation; and I agree that there is a time salvation that men can teach and preach to the children of men; and if they are satisfied with it, I should not complain. God has appointed all the ways of man, and even chosen their delusions. Why then should I complain if they teach good morals, which is about all they can do? Why not commend them for it, for the good of society? Paul said (Phil. i. 15), "Some indeed preach Christ even of envy and strife, and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love, knowing that I am set for the defense of the gospel. What then? Notwithstanding every way, whether in pretence or in truth, Christ is preached, and I therein do rejoice, and will rejoice."

Now, coming back to the crucifixion of Christ, I wish to talk a little about that scene; for it seems to me there is shadowed forth in the atonement he made for his people upon the tree of the cross, the full payment of that transgression committed by Adam, the federal head, in the garden of Eden. When God placed Adam in the garden of Eden, he gave him commandment that of all the trees of the garden he could freely eat, except of the tree of the knowledge of good and evil, with the penalty that "In the day thou eatest thereof, thou shalt surely die." The apostle in speaking of this transgression says that Eve was beguiled by the serpent when she took the fruit and did eat; but Adam knew what he was doing when he received the fruit from her hand; therefore Adam knowingly sinned against the law of God, by which transgression he entailed upon himself and all his posterity the penalty of death, for which there was no forgiveness, and, I may say, committed the unpardonable sin; the truth of this penalty resting upon all his seed, from the day he transgressed in the garden of Eden down to the present time. No one will dare deny that all the offspring of Adam are the subjects of death. We talk about the unpardonable sin from which there is no forgiveness. We have it right before us in the transgression of our federal head in the garden of Eden. No man or woman can say they are exempt from that penalty. We read that Enoch and Elijah were translated, and of Elijah going up in a chariot of fire. What mortal flesh could live in that element, unless it were by the special command of God, as the three Hebrews in the fiery furnace? But they afterward had to pay the penalty of death. So I judge that all that was mortal of Elijah was consumed in the chariot of fire. When God appeared unto Moses, he appeared in a burning bush of fire on the mount, and told him that no man could meet him face to face and live. So I suppose Enoch passed through the death of his mortal body in the translation. Thus I conclude that all the seed of Adam must pass through the throes of death, even as did Jesus, the Son of God, who was born of a woman, begotten of the Holy Ghost, and made under the law. Hear him when he sweat great drops of blood in his agony before his crucifixion, saying, "Father, if it be possible, let this cup pass from me. Nevertheless not my will, but thine be done." Did God repent? No; repentance was hid from his eyes. There was no forgiveness. Divine justice must be satisfied, and the decree of God fulfilled to the letter of the word.

The subject I intended to dwell more particularly upon when I commenced my letter was salvation by grace, through faith, as recorded in Eph. ii. 8, 9; for it seems to me there are treasured up in these two heavenly gifts untold blessings to the poor sinners of Adam's race, so great that not all the gold of Ophir or the cattle of a thousand hills can purchase these gifts. So great, it seems to me, is the value of these heavenly gifts, that I am lost in wonder and admiration when I contemplate their worth, and that God through his abounding mercy to the chief of sinners has bestowed these gifts upon the favored sons and daughters of Adam, as vessels of mercy, of his own will and choice. The question so often arises with me, Am I included in that number which was chosen in Christ Jesus before the foundation of the world? Such a thought is lost in unspeakable joy, and language that natural wisdom cannot understand, nor the carnal mind comprehend; for when I look within, I find nothing but sin, the lusts of the flesh, and worldly desires, an appetite longing for the things of time. No wonder the apostle Paul said, "By the grace of God I am what I am." That favored apostle, who once was a persecutor of the saints, thinking he was doing God service, is now a penitent sinner, preaching salvation by grace, through faith; for he says, "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." Certainly Paul's testimony is the experience of every conscious sinner, who has seen the folly of his own works as a way of salvation, and the inquiry arises within his own heart, Do I know anything about this salvation by grace, through faith, and what evidence do I have to rest my salvation upon? Grace I understand to be divine favor, unmerited by the one on whom it is bestowed; for if it were by merit it would not be grace, but reward. The question now arises with me, Have I been the recipient of this grace, which I understand to be the divine favor of God? I will answer, So far as any merit on my part, I know I have none to offer, and if I am saved at all it must be by grace. There are some few things the poor sinner knows; the most prominent one is, that by nature he is the offspring of a fallen head, and a subject of death, and unless saved by grace he must be eternally lost. He can testify to this truth. The old patriarch Job said he knew his Redeemer lived, and in the latter day would stand upon the earth. I understand Job spake by faith. I say I know if I am saved it must be by grace, through the blood and righteousness of Jesus Christ; for there is no other name given under heaven amongst men whereby we can be saved. This I speak by experience; for I find within me, that is, in my flesh, dwells no good thing; therefore if I am saved it must be by grace. The apostle speaks of being saved by hope; and hope that is seen is not hope; for what a man seeth why doth he yet hope for? That is about my experience. My evidence is that I hope I am a subject of salvation, and upon this hope I have been resting these many years, between doubts and fears, trusting I am a subject of grace.

Now I want to talk a little about faith; for we are told that by faith the ancient worthies did many wonderful things; that Abel by faith offered a more excellent sacrifice than Cain; that by faith Enoch walked with God; that by faith Noah built an ark, to the saving of his house; and Abraham by faith left the land of his father's house, and went into a strange country, to seek a habitation; that by faith he obeyed God in offering his son Isaac; that by faith he received the promise that in his seed all the families of the earth should be blessed; and his faith was counted to him for righteousness. Also, many other things, too numerous to mention. Isaac and Jacob, Moses and Joshua, David and the prophets, and many others, all died in the faith.

The apostle in defining the word faith says, it is "the substance of things hoped for, the evidence of things not seen." We, poor sinners, understand what is the substance of things hoped for. It is Jesus, our Savior. He is the substance of all things. By him all things in heaven and earth were made, and by him all things consist. The apostle also says that faith is the gift of God. Then, if faith is the gift of God, no man has faith unless God gives it unto him. Jesus said unto his disciples, that if they had faith as a

(Continued on page 151.)

EDITORIAL.

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ANSWERS TO CORRESPONDENTS.

WE have many requests from brethren and sisters for answers through the SIGNS to questions proposed, and for views upon various portions of the word. We hope that those who have thus written to us will not feel worried should there be some delay in responding to these requests. Concerning some of them, at least, we feel wholly incompetent to say anything that would be of profit. Concerning some texts we do not feel that we have any light. We have tried to respond to some such requests by private letters, because there were so many that to write upon them editorially would delay our response too long. Such as we feel that we can write about we will answer as soon as possible. Meanwhile we hope that brethren will be patient with our delay, and also with our shortcomings when we do respond. An editor does not know everything, nor understand all mysteries; at least we know of one who does not. There are several requests before us now to which we wish to give brief answers.

Sister Sarah Runkle, of Illinois, wishes our views upon impressions to write for publication. Should we suppress these feelings, or write to ease the conscience?

We believe that the Lord often speaks to his people through what are called impressions; that is, he impresses by his Spirit some duty upon the minds of believers. This is also true of the comforts and consolations of his word. Whenever any duty or any comfort or any reproof or any admonition from the Lord rests with weight upon the mind, that is an impression—an impression from the Lord.

But there are also impressions made upon the mind by the evil one, or by the temptations of the world, or by some fleshly passion, such as pride, anger, vainglory, jealousy, &c. Therefore we may say concerning impressions, as the beloved apostle John said concerning the spirits (1 John iv. 1), Try the impressions, whether they be of God; and this trying of the spirits or of the impressions must be by the word of God. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

We feel sure that if any one is impressed to speak or write concerning the worthy name of Jesus of Nazareth, and to exalt him above all besides, this is from the Lord; and this impression must not be stifled. To do so is at our peril. Every spirit that confesseth that Jesus Christ is come in the flesh is of God. To refuse to bear this testimony is to grieve the holy Spirit of God. We believe that every child of God will feel like speaking to the honor of his King, even though his tongue or pen be halting. Out of the mouth of (such) babes and sucklings God hath perfected praise.

We believe that we have had for nearly thirty-five years an abiding impression to testify of the power and grace of Jesus by tongue or pen, as the way has seemed to be opened before us. We have not thought it right to wait for a special impression to be given us before attempting at any time to speak or to write; but we have tried to follow the abiding impression of our mind. We have at times had special impressions of mind which we believed were of God; but we have not believed it right to refuse to speak or write when we had not such an impression.

In direct response to our sister's question we would say, by no means suppress the impression or the desire to write in exaltation of the name of the Lord. It is a good thing always to speak of his goodness and talk of his power. It is good for those who thus speak, as well as for those who hear. We trust that our sister will be often impressed to write of the things which she has seen and felt and learned in her pilgrimage.

A CORRESPONDENT from Modesto, Illinois, whose initials are "D. F. A.," asks the following question: "Of what were the dry bones mentioned in Ezekiel xxxvii. a type? Was the prophesying essential to their resurrection?"

We are expressly told in the eleventh verse of this chapter that these dry bones are the whole house of Israel; and farther on in verse eleven we read, "Behold, they [the house of Israel] say, Our bones are dried, and our hope is lost: we are cut off for our parts." That is, it is our portion to be cut off. We will quote the next three verses as a still more full explanation of this most wonderful vision: "Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

This surely decides at once as to whom the dry bones in the vision were emblematical of. It was the time of the seventy years' captivity of Israel in Babylon. Their national life was lost. Their bones were very dry. Babylon was to them as a grave. They were cut off. Their hope was wholly perished. The bones were not only dry, but very dry.

Could these dry bones live again? Could Israel come forth out of her grave once more? Could she be restored from her captivity, and her national life be renewed? By this vision the Lord declares that this miracle can take place. Israel can live once more. In the sight of the people all hope was lost. Even Ezekiel must say, in answer to the question, "Can these bones live?" only this, "Thou knowest."

If they shall live again it must be of God. "Not by might, nor by power, but by my Spirit, saith the Lord." God says, "I will open your graves." "I will cause you to come up out of your graves." "I will bring you to the land of Israel." "I will put my Spirit in you, and ye shall live." "Then shall ye know that I am the Lord." When they were restored to their land again, according to these words of the Lord, they were prepared to say, "The Lord hath done great things for us, whereof we are glad."

Who are these dry bones? Not Gentiles, who nationally were not the people of God, but the whole house of Israel who were in captivity among the Gentiles. Therefore the work wrought among them was not a bestowing of national life and existence, but a reviving of what was before possessed. Jehovah did not say to the prophet, Can these Gentile nations become my people? but, Can Israel be revived again? Can Israel's dry bones live, and stand upon their feet again?

Of what was all this a type? It was an emblem of Israel in their seventy years' bondage at that time. It is a type, together with the whole narrative, of the spiritual people of God in all ages, but especially in this gospel age, when they have gone into captivity for any cause, and are in a state of drought and mourning. This is not a type of that work by which sinners dead in sin are made alive to God, but of that work by which believers are lifted up out of that low estate into which they so often fall by reason of weakness and transgression.

How often have we ourselves said of the church in her times of desolation and death, Can these dry bones live? How often all of us have said, at the view of our own coldness and deadness, Can these dry bones live? How often have we realized that God only knew; and when we have been once more revived, and have come out of our graves, and stand once more upon our feet, how sure we have been that this was the work of God, and how marvelous it has been in our eyes!

"Was the prophesying essential to their resurrection?" We would say in response to this question of our correspondent that it has pleased God often to visit and revive his people through the ministry of his servants. He did so in old time by prophets and apostles. It pleases him to do so still through the ministry of his servants as they preach his word. This he does continually; but he has never once quickened a dead sinner into life by preaching or prophesying. In the vision it was to the dry bones of Israel that Ezekiel was to prophesy, not to dead sinners of the Gentiles. So preaching to-day subserves a thousand purposes of grace and mercy and blessing to the dry bones in Israel, but it never has quickened a dead sinner.

When men know and can say, "Our bones are dried, and our hope is lost," they are not dead in sin. Such as these gospel preaching revives. Ezekiel was to prophesy to these complaining bones.—Verses 11, 12. Preaching is for the complaining ones to-day. God can comfort his people without preaching, and he can also revive them by it. When, and only when, he chooses to comfort them by preaching, is preaching essential. God is not dependent upon it.

SISTER S. A. Ellis, of Dye, Texas, wishes our views upon Zephaniah iii. 12; especially she desires to know who is meant by the pronoun "thee" in the text. This Scripture reads as follows, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord."

In this chapter woes are denounced upon Jerusalem and her inhabitants. She is denominated a filthy and polluted and oppressing city, who obeyed not the voice of Jehovah, nor received correction, nor trusted in the Lord. From the first to the seventh verses of this chapter the Lord sets forth the iniquities of Jerusalem. He had bestowed upon Jerusalem care that he had not given to other nations (verses 6, 7), and yet they soon corrupted all their doings. In verse eight the Lord, against whom they had sinned, announces the judgments which should come upon this city.

In the next five verses he sets forth the objects of this chastisement. It is not to destroy, but to correct them. Out of this sinful city, and through the discipline of these judgments, the Lord declares that he will turn to the people a pure language, that they may call upon the name of the Lord, and serve him with one consent, and bring offerings to God, even those who had been dispersed because of their sin. The effect of these judgments (verse 11) will be to sift out those who rejoice in their pride, and are haughty, and who transgress. Then they shall be ashamed no more, because the cause of shame will be removed.

This sifting will leave a remnant (verse 13) who will not do iniquity, nor speak lies, nor use deceit; and

this remnant shall feed and lie down, and none shall make them afraid. This is the general theme of the chapter.

Now, to refer directly to the question proposed by sister Ellis, we would say that the "thee" spoken of in the text was the literal Jerusalem that then was. In this city, which was so prone to wander from the right way of the Lord, and which was so often haughty and arrogant, there should be a few still who should trust in the name of the Lord; and they should be, not the rich, the arrogant, the boastful, the self-righteous, but a poor and afflicted people, whose one peculiar mark should be that they should trust in the name of the Lord.

The chief fault of Jerusalem had always been that they had trusted and boasted in themselves. It was so in the days of the Savior. This had been their undoing. As they did not trust God, so they did not serve him. As they trusted in themselves, they served themselves. But there should be a remnant of the afflicted and poor who should trust in the name of the Lord; and these should serve him. This we understand to be the direct meaning of the text to which our sister refers.

But we desire to also say that in all ages, among the great mass who have professed religion, it has been true that a few poor and afflicted ones have been the true servants of God. The great advantages which God gave Jerusalem as a city and Israel as a nation did not turn the hearts of the people to the Lord. It still remains true that every multiplied form of religion may abound, and the heart still remain arrogant and boastful. None truly trust in the name of the Lord but the poor and afflicted people. No amount of teaching, though it be the teaching of the Scriptures themselves, yea, more, though it be the very duty of humility itself, will ever make the heart of a man humble, but rather puff it up with religious pride and arrogance. It has always been true that "knowledge puffeth up, but charity edifieth." In the heart of the poor and afflicted ones the Lord sheds abroad this charity. Love, perfect love, is the twin sister of humility and the destruction of pride; and only they who love God trust in him.

C.

SPECIAL NOTICE.

DEAR BRETHREN AND FRIENDS:—Unpleasant as it is to us, we are compelled to make a special appeal for assistance to enable us to continue the publication of the SIGNS. Never have we received as small a per cent. due us on subscriptions as we have this year. We have on our list thousands of dollars due us, but owing to hard times it is withheld from us, until we are now that close pressed for money to continue the publication of the paper that we have either to borrow the money or, failing in that, to cease the publication. It is very humiliating to be compelled to publish this notice; but we are writing to our brethren and friends, and we feel positive that could they but know our real stress they would send us the amounts due us, even though it might cause some inconvenience to do so. We are not actuated in making this appeal by a desire to add to an accumulated surplus, but to enable us to meet our business obligations now overdue.

B.

ON TESTAMENTS.

BROTHER Trott, in responding to the request of "A humble brother," who desired his views on Matt. xxiv. 27, has found occasion to dissent from the views of some of his brethren on Heb. ix. 16–28, in which the inspired writer has illustrated the necessity of the shedding of blood in order to the remission of sins, by the necessity of the death of a testator, to bring in force his will or testament. Having ourself held such views of this subject, perhaps, as brother Trott objects to, we feel inclined to review the subject. And first, lest any should regard a discussion of this subject in the light of contention for mastery, or as indicative of any unfriendly feelings between the parties to the discussion, we wish to say we fully appreciate the motives of brother Trott, and so far from a disposition to strive for mastery, to elevate himself above his brethren, or exalt himself at their expense, we believe he would as readily yield any view that he may entertain, if convinced that it is unwarranted by the standard of divine truth, as he would have us to do so, if condemned by the same standard. A careful examination of the subject may however find us not so far apart in our views as he has supposed. So far as he may allude to our views of the subject, brother Trott has stated our position correctly in these words, viz:

"That the 27th verse, 'And as it is appointed unto men once to die, but after this the judgment,' has reference to a will or testament; that the appointment once to die has reference to the laws and customs of men, which require that the testator should be first dead before his heirs can claim the execution of his will; and the after judgment to be the decision of the judge of probates, as to the validity of the will."

This we admit to be substantially the position taken by us, and which we still think is fully warranted by the connection. But we wish to give a fair and candid hearing, and reply to the objections of our brother. We claim for ourself no infallibility, and no brother's opinion against us can do more to shake our confidence in our own than that of brother Trott. His objections to our position are,

First. It belittles this portion of Scripture.

Second. It is viewed as degrading, that the eternal God should have appointed his Son unto death, or offered him MERELY in conformity to the laws and customs of men concerning testaments, that the testator must first die before his will is of force, &c.

Third. It sets aside the whole doctrine of the cross, as held by Old School Baptists, &c.

These are serious objections, and coming from a brother who is greatly our senior in years, and far in advance of us in his general understanding of the Scriptures, demand of us due consideration.

The first objection will be fully sustained if the other two are established; for we freely admit that no erroneous comment on the Scriptures can fail to derogate from the excellency of the Scriptures. As they contain the truth of God, it is impossible to improve them by any view which they do not warrant, nor to exalt them by any embellishment of human invention or providence. It is not necessary to discuss the first objection, as it must stand or fall with those which follow it.

The second objection will be more than half demolished by striking out the word "merely," which we have placed in capitals, that it may be distinguished as the author of the confusion, or of the apparent difficulty between us. It is no where said in the position charged upon us, and admitted as correct, that "God had appointed his Son to die *merely* in conformity to the laws; nor indeed did we design to embrace the idea that God had any reference at all to the laws or customs of men in the appointment of his Son to die. But our position assumes that, in the illustration of the subject of testaments, the apostle has referred to the manner in which wills or testaments of men are made, and also to what is required to give them force after they have been made. We will now review the subject as presented in Heb. ix. 15–28.

"And for this cause he is the Mediator of the new testament." For what cause? The cause is stated in the 14th verse, to "purge your conscience from dead works, to serve the living God," he having, as stated above, by his own blood entered into the holy place, having obtained eternal redemption for us; or as farther explained in what follows, "that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. Here then we have the cause of his being the Mediator of the new testament, or the executor of the last will. Had he come to execute the first testament, we could only have received what was legally provided for us in that will—condemnation, wrath and hopeless bondage, or the just recompense due to the transgressions which were under the first testament; but he is the Mediator of the *new* testament. "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."—viii. 13. As Mediator, he by means of death legally delivered us from the old testament; and as the making a *last* will necessarily annuls all prior wills, so the redemption of the transgressions which were under the first testament opened the way for that testament in which the heirs of salvation receive the promise of eternal inheritance. The necessity of Christ's death to open the way for the promise, and the claim of the heirs being based on that promise of eternal inheritance, which is the sum of the new testament, shows very clearly the importance of the sacrificial death of Christ for redemption; and as a still stronger illustration of this, reference is made to the nature of wills as generally understood among men. Not that God has been swayed or governed in the formation of his purpose by the custom or laws of men, but rather that God, who worketh all things after the counsel of his own will, has provided among the incidents of human usages many things by which he is pleased to illustrate eternal things to us. Did not the inspired writer, in confirmation and illustration of these views, say, "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 force at all while the testator liveth?" Did Paul, or whoever wrote this epistle, belittle the subject or degrade the purpose of God in giving his Son, by bringing forward, for illustration or confirmation of the doctrine, the will or testaments of men, and their utter want of force while the testator was living? If not, then how can we involve such consequences by making the same use of the same figure? Paul did not say that Christ died *merely* to conform to the laws or customs of men; neither did we. Such an idea would change the whole force of the subject. But because Christ's death was not *merely* to conform to such law and custom, by no means forbids the anology of the figure. It is true of all testaments and wills. "Whereupon, neither the first testament was dedicated without blood." The necessity of the death of Christ to establish the claim of the heirs of promise to their inheritance provided in the new or last will and testament, even of eternal inheritance, is farther confirmed by referring to the dedication of the first testament by the shedding of the blood of calves and goats, and saying, "This is the blood of the testament which God has enjoined unto you. And almost all things are by the law purged with blood; and without the shedding of blood is no remission." But brother Trott concludes that the apostle has dropped his allusion to wills, and now has the doctrine of redemption as a distinct subject in

hand. He will pardon us for differing with him in that conclusion. His allusion to testaments is inseparably connected with his presentation of redemption, purification, remission of sins, and eternal inheritance. To leave any of these out would equally belittle or disparage the subject. To show the necessity of the death of Christ to redeem his people from the transgression under the first testament, and to apply to them the promise of eternal inheritance provided in the new testament, and to give them as heirs a right to claim their inheritance, and that the first testament might truly prefigure the new one, it was dedicated by blood, and by the shedding of blood; and by its application, as the blood of that testament, that testament was enjoined unto them by God himself; and the necessity of the death of Christ is thus fully set forth in the patterns of the things in the heavens. But although the patterns could, according to the provisions of the old will or testament, be dedicated with the blood of calves and goats, yet the heavenly things themselves, of which these were only the figures or types, must be dedicated with better blood, or better things than those used in the patterns. "For Christ is not entered into the holy places made with hands [where the priests under the first testament carried the blood of the victim slain by them], which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Here observe in the pattern, first the death of the victim, then the blood is carried into the holy places by the priests of Israel, there to appear presenting blood before God within the veil; so Christ was once offered, as we shall have occasion to notice. The Jewish priests were required to repeat their service every year; but not so with Christ, "for then must he have suffered often 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. 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." We will not dispute the views taken of this passage by brethren Trott, Marshall and others, that as the general sentence of death is passed on all men, and that sentence requires of each living man that he shall once die; and that that appointment is fully executed by man's dying once; and that after the once dying there is to be an execution of the righteous judgment of God on every individual, either to justification or condemnation; and that *so* Christ died; that is, he was by the law that he came under required to die but once, and that the judgment of justification would follow and be manifested by his resurrection; or of condemnation, if he did not arise, as Paul said to the Corinthians, "If Christ be not risen, ye are yet in your sins." And that Christ having thus been once offered, and having arisen from the dead, the judgment is settled unalterably and forever, that all for whom he died are legally, finally and forever justified in him who was delivered up for their offenses, and raised again for their justification; and that it is on this ground that they who look for him have the blessed assurance guaranteed that they shall not be disappointed; he shall appear unto them, without sin unto salvation. Now, we have no objection to all this; we believe it all, we rejoice in it all, we glory in it all. We do not see that it conflicts with our position as agreed upon in this article. This is, according to our view of the subject, but an extension of the view we took of the passage. Only with this difference, brother Trott objects to any reference being made in the 27th verse to the subject of wills or testaments, mentioned in the 15th, 16th and 17th verses of the chapter; while we as confidently hold that the figure of the testament, as used by the apostle, is extended throughout the chapter. This difference of construction, however, does not lead to a different issue as to the doctrine of the subject, or we fail to discover wherein.

Our position assumes that "Where a testament is, there must also of necessity be the death of the testator; otherwise the testament is of no strength at all, while the testator liveth." Nothing short of the death of Christ could redeem us from the transgressions which were under the old testament, or annul that testament, or remove the legal impediments which the old will imposed to our being recognized as the heirs of the promise of eternal inheritance. Instead of our receiving that inheritance independently of Christ's death, he himself was held responsible to the law, and the law continued in full force until he as our testator died; its eye was not dim nor its natural force abated. It therefore behooved Christ to suffer, and to die, and then to enter into his glory. Hence, as in establishing the validity of the will of a testator, as well as in the general sentence of mortality which is passed on all men (the first of which only is mentioned in any part of the connection of the subject), there is an appointment once to die; for otherwise the testament is void; "but after this [the death of the testator] the judgment. So Christ was once offered to bear the sins of many," even all the transgressions which were under the old testament; and the judgment must follow. The validity of the last will and testament is established; the obstacles and impediments of the old testament are cancelled, annulled and removed; the will is proved. The executor or Mediator has by and with his own blood appeared in the presence of God for us; the will itself is presented by the Executor, "Father, I WILL that all that thou hast given me be with me where I am, that they may behold my glory," &c. The will is approved, the heavens receive the Executor of it, until the restitution or fulfillment of all things; the Holy Spirit is sent down, the legitimate heirs of glory are by the Holy Spirit testified in due time, and the promise of eternal inheritance is given to and received by them. Nothing in the old will, not all the flame or smoke of Sinai that Moses saw, or Israel feared, can alienate them; their eternal inheritance is incorruptible, undefiled, and cannot fade away; it is reserved in heaven for them, who are kept by the power of God, through faith unto salvation, and ready to be revealed in the last time; and as this eternal inheritance is in Christ, and is Christ, to them who look for him shall he appear the second time, without sin unto salvation. The challenge is given, "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 [making valid to us legally the will, and annulling all legal impediments], yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." The testament is proved, approved and confirmed, and the Mediator of it ever liveth to make intercession for the heirs of salvation. Who shall disinherit them? Who shall separate them from the love of Christ? We cannot perceive wherein this application of the figure belittles the Scripture or degrades the purpose of God in the gift of his Son. Neither can we discover wherein it conflicts with the doctrine advanced on the subject by brother Trott. We do see the want of harmony in our views in tracing the figures, but in summing up the testimony we come to the same conclusion. Brother Trott makes a distinction between the covenant and the testament, in the argument, and has the apostle dwelling on them in this connection alternately, dropping one and taking up the other, but keeping them distinct. We have not made that distinction in our remarks on the subject, nor can we tell what he means by the old testament, if he does not mean the old covenant; we regard them as identical; and so also have we understood the new testament and the new covenant to mean the gospel; but, be that as it may, if the apostle dropped the subject of the covenant on which he had been treating in the preceding chapter, and took up the testament as a distinct subject, and then dropped the subject of the testament, and resumed that of the covenant, we find him again dropping the covenant, and resuming the subject of the will, in the 7th, 8th, 9th and 10th verses of the next chapter; announcing Christ as the Executor of the will, as annulling the first, that he might establish the second. "By the which WILL we are sanctified through the offering of the body of Jesus Christ once," to be repeated no more.

If we have met and obviated the second objection of brother Trott, the first and third will cease to exist.

As to the final resurrection of the dead at the last day, and the execution of the righteous judgment of God, the reception of all the heirs of glory, soul and body, into life eternal, and the everlasting perdition of the ungodly, there is no controversy between us that we are aware of. We do not regard men as probationers in this life, nor do we believe that the decision of God as to who are his children, and who are not, who shall be saved, and who shall be damned, is suspended until after the resurrection of the bodies of the human family at the last day; but we believe "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." We have no faith in the notion that the saints which are now in glory, nor that the enemies of God who, with the inhabitants of Sodom, are now suffering the vengeance of eternal fire, will meet at the resurrection in a promiscuous assembly to pass an examination in order to a decision as to which place they belong; neither do we understand this to be the view of brother Trott, nor any other consistent and enlightened Old School Baptist.

We wish to be open to conviction if we err, and we hope ever to appreciate the kindness of brethren who may labor to shew us wherein they think we err; and we hope brother Trott, if he still thinks us wrong, will not be deterred from a full investigation of this, or of any other subject, through fear of giving offense, or of wounding our feelings, or mortifying our pride. Truth is precious; it is worth searching for; let us buy it, and sell it not.

MIDDLETOWN, N. Y., Nov. 1, 1848.

CRUDEN'S CONCORDANCE.

TO MOST of our readers the above mentioned book is too well known to need any introduction or a description by us. While many of the Bibles have a Concordance appended, they are generally so condensed or abridged as to be of little or no use. Cruden's Complete Concordance, however, enables one to readily turn to any passage of Scripture of which they can call to mind two or three words, and in our opinion is the most complete and convenient as a reference book of any published. In addition, it contains many other aids in studying the Bible, as may be seen by reference to advertisement on last page. Remember, both the books there mentioned are CRUDEN'S COMPLETE.

(Continued from page 147.)

grain of mustard seed, they could say to yon mountain, Be thou removed into the midst of the sea, and it would be done. He also said unto them, "O ye of little faith." Therefore it seems the apostles had little faith, not so large as a mustard seed. Then, how small is the poor sinner's faith. I know by experience that my faith, if I have any, is very small indeed. I believe that if it is the will of God that I should be a subject of grace, I will be saved through faith; for faith is the gift of God. But what evidence do I have that it is his will? The apostle says, that faith is the evidence of things not seen. Then where shall I go to find evidence? We are told, "We know that we have passed from death unto life, because we love the brethren." That was about all the evidence I had when I came before the church to tell of the Savior's love. But O how my faith has been shaken since that time! I truly did love the brethren, and I love them now. But what have I witnessed since that time? I have seen Satan, as a roaring lion going about, seeking whom he may devour. I have witnessed brethren who profess to love one another with all their heart in the fellowship of the gospel, rent asunder, and the love they once professed turned into hatred, saying evil things about them, seeming to delight in enmity one towards another. Thus you see my evidence of passing from death unto life hangs on little faith. The apostle says that faith is the evidence of things not seen. Now, I have told you what I have seen, which makes me fear and tremble while I journey through life; and if it were not for the evidence not seen, I would about come to the conclusion that my profession as a believer in Jesus was only an imagination of the mind; but I find within my soul a desire to love holiness for holiness' sake; and though all men may forsake me, yet I trust the God in whom I have believed will keep me unto the end; for my faith in his atoning blood is not shaken, though earth be removed, and the mountains be cast into the midst of the sea. I believe and know that if it has pleased God to reveal Jesus unto me as my Savior and Redeemer, all the powers of hell and the assaults of men and devils cannot deprive me of my inheritance amongst the saints. This little faith, though it be evidence not seen, has kept me thus far, and I hope it will keep me until the end, when I hope mortality will be swallowed up of life, and I shall see Jesus as he is, and be satisfied.

Dear brethren editors of the SIGNS, I send you these thoughts for inspection, and if you think proper you can correct and publish the same. I have had quite poor health this winter. I have been suffering considerable from the effects of a severe cold, but feel now somewhat improved in health. May God direct all things after the counsel of his own will, and comfort the afflicted.

Affectionately yours,

JOSEPH BRODERS.

ALEXANDRIA, Va.

REMEMBER!

To write plainly your Post-office, County and State in every letter you write, and write very plainly your name, so that no one can mistake a letter in your name. It is astonishing how often the name of the writer and of the post-office are so obscure that they cannot be made out by the one addressed.

When you ask a minister for his photograph that probably from one hundred to five hundred others have made the same request of him within the year, do not let him be at the expense of complying with your request. None of his friends would feel warranted in asking him to give them half a dollar. He wants to oblige you, but very likely is not able to do so without injustice to himself and his family. When you make such a request do not hand him less than a best photograph will cost.

When you require the services of a minister of the gospel upon any extra occasion, take care that he does not have to bear the extra expenses required to serve you himself. Do not wait for him to mention it to you. Others whose services you require are expected to send you their bills; but he will give you no hint, although he may have to work hard and carefully to pay the money he has borrowed on your account.

H.

MARRIAGES.

APRIL 24th, 1895, by Elder Silas H. Durand, at the house of the bride's sister, Mrs. S. Algernon Weart, near Stoutsburgh, N. J., Mr. B. K. Burke, of Philadelphia, Pa., and Miss Kate Fisher, of Stoutsburgh, N. J.

OBITUARY NOTICES.

GILBERT BEEBE'S SON—DEAR BROTHER:—Inclosed I forward you a clipping from the Girard *Gazette* concerning the death of dear old brother **S. R. Boggess.** He had read the SIGNS OF THE TIMES for more than forty years, and had acted as agent for that paper many years. He served the Concord Association as Clerk for seventeen years, and served the Otter Creek Church as Clerk from 1861 until March, 1895, the time of his death. The church has lost one of her most faithful members. He died as he lived, believing that salvation is alone of the Lord. This, he had always claimed, is what is taught both in christian experience and in the Bible. His experience, as written out by himself, was published in the SIGNS of August 15th, 1887. Thus has passed from earth one who, we have the evidence, loved the Lord and his dear people, the Old Baptists:

"Died—On Monday, March 18th, 1895, Samuel R. Boggess, at the residence of Jefferson Stone, in North Otter Township.

"The deceased was one of the oldest citizens in the county. He was born in Prince Edward Co., Va., March 31st, 1805, and at the time of his death was 89 years, 11 months and 18 days old. When a child eleven years old he with his parents moved to Christian Co., Ky., where he grew to manhood. He was united in marriage to Miss Mary R. Bradley, in Kentucky, Oct. 18th, 1832, by Elder John Bobbit. In the fall of 1833, with his wife, he moved to Morgan Co., Ill. In the fall of 1834 he moved to Macoupin Co., and in May, 1853, moved to Girard, when the town was first laid out by his brother, Barnabas Boggess, and was the first innkeeper of the town (now city) of Girard. His beloved wife was called home by death March 23d, 1881. Since that time he has made his home at the residence of Jefferson Stone, in North Otter, where his death occurred. On August 29th, 1850, he with his wife united with the Predestinarian Baptist Church known as the Head of Apple Creek Church, and were baptized by Elder John Record. He remained a bright light and a leader in the denomination until May, 1861, when he united by letter with the Head of Otter Creek Church, at Girard. During the years connected with the two churches he held the position of Clerk, and had often represented his church in foreign church meetings as messenger. In early days he furnished his house to hold meetings; and it was not until a few years ago that their church-house was built in the city of Girard, of which he was one of the principal builders. While a citizen of Girard, and in his younger days, he filled several positions of public trust for a number of years, among them Police Magistrate. He was a true christian from early manhood. His life was that of a christian man. Not having any children of his own, he was a father to the orphan, assisting his wife in the rearing of eight children from infancy. He was a grand, noble man, and resigned to the will of his Master. He was a deep thinker and a well-read man, beloved by all who knew him. The good Master had permitted him to remain in this sinful world many years, and he longed for the day when he would pass over the river and meet the loved ones gone before.

"The funeral services were held on Tuesday, March 19th, 1895, at the residence of Jefferson Stone, by Elder B. F. Querry, of Raymond, assisted by Elder Conley; after which the remains were laid to rest in the Girard cemetery, beside his wife, there to await the resurrection promised all true christians."

ALSO,

DIED—**C. A. Jackson,** at the house of E. Hall, Macoupin Co., Ill., Jan. 6th, 1895, after an illness of about three months.

Brother Jackson was born somewhere in the state of Virginia, but was raised in the state of Kentucky, where he received a hope when about twelve years old. He at that time joined the New School Baptists, and remained with them for many years; but being fully satisfied that the New School Baptists did not preach the gospel, and being fully convinced that the Old School Baptists did preach the gospel, he left his former church relations and joined the Otter Creek Church of Primitive Baptists, about the year 1872, where he remained a faithful and beloved member until his death. At the time of his death he was almost eighty years old.

His funeral was preached at the house of brother E. Hall, by Elders B. F. Querry and S. R. Williams. We then followed him to the Girard cemetery, where he was laid to rest to await the summons of his Master. The church has lost a faithful and beloved member. Brother Jackson left no family, his children having died in early life. His blood relations are scattered throughout the southern states.

E. HALL.

GIRARD, Ill., April 20, 1895.

B. L. BEEBE—DEAR BROTHER:—Please publish the death of sister **Sarah Russell,** at the home of her daughter, Mrs. Eliza Welch, in St. Clair Co., Mo., of paralysis, April 10th, 1895, aged 77 years, 10 months and 20 days.

Sister Russell was the daughter of Elder Nathaniel Case, and was born in Wayne Co., Ind. She was married to William Carter on Dec. 28th, 1836, by whom she had two daughters, Mrs. A. B. Foutck, of Verdon, Neb., and Mrs. Nancy Stuart, of Rising Sun, Iowa. Jan. 16th, 1841, she was married to George Kesler, by whom she had two daughters, Mrs. Eliza Welch, above named, and Mrs. Sarah J. Smith, of Neosho, Newton Co., Mo.

Sister Russell joined the Old School Baptist Church in Wayne Co., Ind., in her youth, and lived a consistent member until death opened the gate to eternal joys. She came to Nebraska in the fall of 1866, and united by letter with the Little Flock Church, in Richardson Co., June 30th, 1877, of which church she remained a member to the end. Her four daughters and their families survive to mourn their loss, as well as the church and numerous friends. I have no record of her marriage to Mr. Russell. May the good Lord sustain her family in this bereavement.

She was laid away in the cemetery near Verdon, Neb., after funeral services at the house of brother and sister A. B. Foutck by her pastor.

J. H. RING.

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ASSOCIATIONAL.

THE Baltimore Old School Baptist Association is appointed to be held with the Ebenezer Church, in the city of Baltimore, on Wednesday, Thursday and Friday, May 22d, 23d and 24th, 1895.

We desire to extend a cordial invitation to our brethren and friends generally to meet with us at that time and join in the worship of God. We would further say that all who reach Baltimore on Tuesday before will call at the residence of Dr. John Thorne, No. 709 North Calvert St., where they will be entertained, or directed to places of entertainment. All who come to the city on Wednesday will come directly to our place of meeting, which is on Madison St., just east of Calvert St., about one square from Dr. Thorne's, where they will be welcomed and cared for. We trust that we may have a good gathering and a profitable meeting.

JOHN THORNE, Church Clerk.

THE Delaware River Old School Baptist Association is appointed to be held with the First Hopewell Church, at Hopewell, Mercer Co., N. J., to begin on Wednesday after the last Sunday in May (29th, 30th and 31st), 1895, and continue three days.

We extend a cordial invitation to brethren and friends to meet with us, and join in songs of praise and thanksgiving to the Giver of all good. Hopewell is on the direct line of the Philadelphia & Reading R. R. Frequent trains run daily between New York and Philadelphia. Brethren and friends who will favor us with their presence will be received on the arrival of trains and conveyed to places of entertainment.

ELIJAH LEIGH, Church Clerk.

THE Warwick Old School Baptist Association is appointed to be held with the church at New Vernon, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June (5th, 6th and 7th), 1895, and continue three days.

THE Chemung Old School Baptist Association is appointed to be held with the church at Caroline, Tompkins Co., N. Y., beginning on Wednesday before the third Sunday in June (12th, 13th and 14th), 1895, and continuing three days.

THREE DAYS MEETINGS.

A THREE days meeting will be held with the Frying Pan Old School Baptist Church, commencing at ten o'clock a. m. on Friday before the third Sunday in May, 1895.

Ministers, brethren and friends are cordially invited to attend. The train leaving Washington on Thursday at 4:35 p. m., and on Friday at 9:10 a. m., will be met at Herndon.

E. V. WHITE.

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

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To whom all letters should be addressed, and money orders made payable.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, MAY 15, 1895. NO. 20.

D L Blackwell 1June95

CORRESPONDENCE.

GHENT, Ky., April 2, 1895.

DEAR BROTHER CHICK:—I have read with deep interest your editorial in the SIGNS of the 27th of March, on the two witnesses; and while I am not in the slightest degree inclined to criticise unfavorably what you have written upon that profoundly interesting subject, yet I hope you will pardon me for offering to you some of my thoughts and meditations, which have been called up by reading that editorial. When I read it my thoughts were turned to the first three verses in the fourth chapter of the prophecies of Zechariah, which are in these words, "And the angel which talked with me came again, and waked me as a man is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." It occurs to me that these two olive trees represent the two witnesses, of which I may, if it is the Lord's will, hereafter speak.

Sometimes it perhaps is the case with you, when you enter the pulpit, that you are asleep on the bed of carnality, and in that condition are asleep and blind to the theme to which your thoughts are turning; but by the power of the Spirit you hear these words, "What seest thou?" Then, quick as thought, the answer is given you, "I have looked, and behold a candlestick all of gold." Then you see Jesus, made a little lower than the angels for the suffering of death. You see him in his humanity, as John saw him, "Behold the Lamb of God which taketh away the sin of the world." You see him in that body which was prepared him. Then you are awake, and behold the beauties and glories that shine forth in his character, and proclaim to the dear saints what a dear Savior you and they have found. The prophet presents him in his humanity by the figure, "A candlestick all of gold." It will be remembered that gold is the only metal found in its pristine state perfectly pure. So our glorious Lord in his humanity was holy, harmless, undefiled. When he was offered to make atonement for sin the offering was perfect and in strict accord with the demands of the holy law of God, as prefigured by the lamb offered under the law in the morning and evening sacrifice. Those lambs were without spot. So was this great offering without spot or defilement from sin. That was emblemized by the purity of the gold of which that candlestick was made. When light shines on gold it reflects the purest light that ever met the human eye. So with the dear saints when they are awake on beds of carnality and are enabled by grace divine to behold their dear Redeemer as he trod the green plains of earth without the pollutions of a sin-defiled world, their visions are not marred, but they gaze with heavenly delight upon one who to them is the chiefest among ten thousand and altogether lovely. Then how beautiful and forcible the figure, "A candlestick all of gold." But it will be remembered that a candlestick does not give light or reflect light in the absence of a light which shines upon it. But the prophet said, "I have looked, and behold a candlestick all of gold, with a bowl on the top of it, and his seven lamps thereon, and seven pipes to the seven lamps which are on the top thereof." Evidently the seven pipes and seven lamps are for the purpose of giving light to all in the household. But none are in that household but those to whom spiritual and eternal life is given. When that life is given, and they are awakened from the stupor of carnality, they have the light of the knowledge of the glory of God in the face of Jesus Christ. It is in his face that light shone, and that light gave them joy and rejoicing; because in that light they behold Jesus as both God and man. Behold him by the figure of the candlestick all of gold in his humanity; and by the bowl on the top thereof, with his seven pipes and seven lamps, in his divinity. In him dwelleth all the fullness of the Godhead bodily. In the Scriptures number seven is treated as a perfect number. The prophet does not depart from that rule when in that great and wonderful figure he presents the seven pipes and seven lamps, which evidently presents all the great and wonderful attributes of our God, all of which are manifested to the saints in his glorious redemption and final glorification of his chosen people. The prophet uses the words, "And his seven lamps thereon." The personal pronoun his is used, which is declarative that the seven lamps prefigure that which peculiarly belongs to his great and wonderful character. He is the true light. The prophet Isaiah says, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." That light shines in and upon all the redeemed, and reflects the light of the Sun of righteousness, which arose with healing in his wings. Hence our Lord said, "Ye are the light of the world. A city that is set on a hill cannot be hid." It is light that makes manifest; and the light that emanates from those seven lamps is made manifest by the Holy Spirit in the great work of regeneration, and is sweetly enjoyed by the dear saints when in the exercise of precious and living faith. It is then they anxiously search the Old Testament Scriptures which present to them the offerings made under the law, which typified the great offering made on Calvary, by which the chosen people of God were redeemed from the curse of the law and made a peculiar [illegible]. And with equal anxiety [illegible] and the great truths recorded by the prophets, which declare the advent to earth of him who was both God and man; who as such was figured by the golden candlestick with a bowl on the top thereof. Those two taken together are a witness, in which they have great confidence. But when they turn to the New Testament and learn from its sacred pages that he came in strict accord with those prophecies, and shed his blood, as prefigured by the shedding of blood under that typical dispensation, they have another witness. The testimony of these two witnesses fills them with rapture, increases their faith, strengthens their hope, and perfects them in love to God and all the household of faith. These two witnesses are evidently typified by the two olive trees, one upon the right side of the bowl, and the other upon the left side thereof. The olive tree is an emblem of peace; and our Lord said, "Peace I leave with you; my peace I give unto you." When he suffered on Calvary he secured perpetual peace for all his redeemed; and when they in faith accept the testimony of these two witnesses they have peace and joy in the Holy Ghost.

But the prophet, in the twelfth verse of that chapter says, "And I answered again and said unto him, What be these two olive branches, which through the golden pipes empty the golden oil out of themselves?" Here the prophet changes the number from seven to two, thus evidently representing the golden candlestick, which was one, and the bowl upon the top thereof was the other. These two olive branches emptied the golden oil out of themselves. That golden oil would have been of little value if it had not been emptied out, for it prefigured the saving grace of our glorious Lord, manifested in all the children of promise by the Holy Spirit. When that grace is manifested in them they have eyes to see, ears to hear, and hearts to understand. They then, by the light given them by the seven lamps, are enabled to look upon him in whom dwells all the fullness of the Godhead bodily; that fullness that filleth all in all. When they behold all his divine perfections united and blended in perfect harmony in the work which was before him when he came to earth, their joy is perfect; for they see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor. What more, dear follower of Jesus, can you or ought you to desire than to be enabled by precious faith to behold him who is your life, your righteousness, your wisdom, your sanctification, your redemption, your resurrection and your eternal glory? Then, when thus beholding him, your heart is filled to overflowing with love to God and love to all his saints, and you cry out, "If any man glory, let him glory in the Lord." Then those two witnesses, the Old and New Testaments, are declaring to you the wonderful works of God, in which his power (omnipotence) and wisdom (omniscience) are made manifest to your astonished vision in the works of creation. Read the first testimony of this witness, recorded for your learning, in the first chapter of Genesis. No other witness that ever testified on earth ever imparted so much wisdom as is found in that chapter. The apostle declares, "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 the psalmist says, "The heavens declare the glory of God, and the firmament sheweth his handiwork." It is thus these two witnesses, the Old and the New Testaments, come to us declaring the power and wisdom of our God made manifest in the works of creation. But it is in grace that these two wit-

nesses bear to the saints the testimony that fills them with joy and rejoicing. The olive tree on the right side of the bowl, representing the Old Testament Scriptures, speaks to the saints in no mistakable way on the subject of their redemption. That witness says by the prophet Isaiah, "But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." And the psalmist declares the accomplishment of that great work, when he in prophetic vision says, "Thou hast forgiven the iniquity of thy people; thou hast covered all their sins."

The witness prefigured by the olive tree on the left side of the bowl comes to us and declares the fulfillment of the prophecies and the things prefigured by the law. It declares our Lord's birth, his ministry, the wisdom with which all his teaching abounds, his wonderful miracles, his suffering and death, his burial and resurrection, and his triumphant ascension to that great white throne where he ever liveth to make intercession for us. And still more, that witness declares his second coming in this language, "And while they looked steadfastly towards heaven, as he went up, behold, two men stood by them, in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." That witness has left on record the ordinances to be observed in the house of the Lord, and they bear testimony to the faith of all the saints the glorious work of the Lord, which lies at the foundation of all their hopes of a blessed immortality beyond these scenes of sorrow through which they are journeying, toward their future and eternal home. They have, while they are thus journeying, these two witnesses, about whose testimony none have a right to doubt. The spiritually minded sons and daughters of the Lord Most High read with great delight the testimony which has been given, and which is recorded for their learning. That golden oil could never be found in the wide expanse of created or uncreated worlds; no where but in Jesus; for in him dwells all the fullness of the Godhead bodily. It sheds the light of divine grace into the hearts and spiritual minds of the dear saints in all lands and climes while in their earthly pilgrimage. Ah, dear brother, when you have stood before the children of God, proclaiming to them the unsearchable riches of Christ, that light has shone in your inmost being, and in rapture you have pointed to that unchanging light which lighteth every man that cometh into the spiritual world. These two witnesses are then given to you, and from their sacred testimony you are enabled to proclaim the unfading glories that shine forth in your and their Redeemer. It is then that you feed the church of God, which he hath purchased with his own blood. But alas! how often are the dear saints made to mourn when they hear poor, polluted mortals attempting to pervert the testimony of these two witnesses. The angel said to John, "And I will give power unto my two witnesses, and they shall prophesy [teach] a thousand, two hundred and three score days, clothed in sackcloth. These are the two olive trees and the two candlesticks standing before the God of the earth." They prophesied in sackcloth, which means in Scripture a cloth or garment worn in mourning, distress or mortification. It is written, "Mordecai rent his clothes and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and bitter cry."—Esther iv. 1. Those two witnesses were to prophesy a thousand, two hundred and three score days in sackcloth, in garments of mourning. When poor, sin-polluted man perverts the teachings of those two witnesses, the Old and New Testaments, and teaches for doctrine the commandments of men, all who behold with joy and by the eye of faith the glorious light of Zion, are made to mourn. I repeat that the number seven is a perfect number in Scripture; and evidently the one thousand, two hundred and three score days represent a perfect period of time; evidently that period of which the angel spoke, "And sware by him that liveth forever and ever, that there shall be time no longer."—Rev. x. 6. Then, dear saints, you in sorrow may know the great and glorious truth of the gospel will be perverted by man upon the earth till that period of time will have fully come, when time will be no longer. Then, O how earnestly should all the dear saints seek to know the truth as it is in Jesus, and not be led about by every wind of doctrine.

But I omitted saying that one thousand, two hundred and three score days, or twelve hundred and sixty days, in which the two witnesses would prophesy in sackcloth, if divided by seven would give one hundred and eighty, without a remainder. Therefore it presents a perfect period of time; but as to that period being determined by our mode of calculating time, I have very great doubts; but as to its reaching to the end of time I have no doubt; for while unregenerate men remain on the earth they will be claiming that they have the power to help the God of the vast universe to do his work in the regeneration of poor, helpless sinners, who are dead in trespasses and sins. Because of their ignorance and wickedness, the two witnesses are prophesying in sackcloth. When you hear men proclaiming that they in their ministry are instrumental in the salvation of sinners from the awful curse of the law, and thus making themselves equal with God, you are made to mourn, because you see that the testimony of those two witnesses is shrouded in sackcloth. In their testimony it is declared, "I am God, and beside me there is no Savior."

You will please pardon me for having extended this letter to so great a length. My only apology is, to me the subject on which I have so feebly written is deeply and profoundly interesting. This may be the last time I will worry you with my poor, feeble thoughts, as I daily realize that I am approaching closely the end of my appointed time on earth. Dispose of this as you may deem best, and pray for me, that my departure may be in peace and joy; and believe me affectionately yours,

H. COX.

MANORKILL, N. Y., Feb. 13, 1895.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN IN CHRIST:—The following letter from sister Morse was sent to me for the church of Gilboa, of which she is a member. It came to me in much sweetness, as I had been in a terrible state of mind the fore part of the day. I found the proverb true, "A word fitly spoken is like apples of gold in pictures of silver." And it was more cheering as coming from a mother in Israel, whose ornament is the hidden man of the heart, and she has often washed the saints' feet spiritually.

Yours in hope,

D. S. ELLIOTT.

BIG INDIAN, N. Y., Jan. 10, 1895.

DEAR BROTHER DAVID S. ELLIOTT:—I am in recept of your most welcome letter, and in trying to reply I do not know of anything more appropriate at this time than to tell you all, as a church, some of what I trust are the Lord's dealings with me. The first recollection I have of being a sinner was at the age of seventeen years. At that time my father died, and my mother's health being poor she seemed to lean on me for support. I felt to be such a sinner that I thought, How can I be any comfort or support to her? I thought it might make my case better by being obedient to her. Being poor, we had to go at something to keep the family together. Soon after the reformation commenced in the Lexington Old School Baptist Association, I thought I must do something to better my condition, in order to be saved. I will pass over many things that might be tedious to you, and would make a long letter. My mother was exercised in mind over the loss of my father, and wished me to read to her from the Bible, which was a great pleasure to me, for I did wish to read it on my own account; but in reading it for her I thought she would not think I cared to do so, except for her sake. If I read or felt sad, I thought people would think it was on account of the grief for my father; so I made a cloak of that to hide my real grief. I think it was three years I lived in this way. I gave up all for lost, and thought I would not live long. I felt I could not be saved by my own works. I gave up going into young company, and did not wish to be seen anywhere but at meeting. Sometimes the trouble would leave my mind and I would not feel concerned about myself; but it would always come back with more force to my mind that I must be lost. Many of my young associates united with the Old School Baptists at that time. Three of Elder James Mead's daughters were to be baptized in one day. I felt that I must leave my work, and go home. I felt so sad that I could not work, but I did not like to tell what the trouble was. I spent three very sad and lonely days. A short time afterward eight were baptized in one day. In some way my burden left me, and I was feeling very happy. The day my mind was set at liberty, it seemed like night until in the afternoon. I gave up work, for I could do no more. This passage came to my mind, "The promise is to you; and to make it steadfast God has confirmed it by an oath, by two immutable things, in which it is impossible for God to lie." The joy I felt at that time it is impossible to tell. I think this was in the fore part of the week. I could hardly wait until church meeting day. I wished to be with the church.

"There my best friends, my kindred, dwell,
There God my Savior reigns."

I was baptized on the following Sunday, and my brother and my four sisters united with the church soon after. My cup seemed full and running over. I am now in my eighty-sixth year. I have seen many dark hours. I can say now, Come, welcome death, I am ready and willing to go. I have been a member of the Old School Baptist Church for sixty-five years. The Lord has kept me thus far, and I trust he will keep me to the end. A few more days of sorrow here and I shall be here no more. "Whether many or few, all my days are due." To the church at Gilboa, I bid you adieu. I wish you to remember me, and not cross off my name. There is scarcely a night but I think of you. I do not expect to see any of you again, unless you call here to see me. My health would not admit of it. So, dear friends, farewell. When any of you wish to see me, sit down and write to me. It would be like a visit to me. I have omitted many things in my experience. Many passages of Scripture time after time come to my mind to assure me of the goodness of the Lord to me.

From your sister, I trust, in the Lord,

MRS. ALBA C. MORSE.

WHITE HOUSE, N. J., March 5, 1895.

EDITORS SIGNS OF THE TIMES:—I take your valuable paper, and it contains good news to poor me. I believe that 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. There are none who understand the Scriptures except those who have been taught of God, and been brought to see how sinful sin is, and themselves as lost and depraved creatures before God. I believe God drove this man out of the garden of Eden, and placed there cherubim, and a flaming sword which turned every way, to keep the way of the tree of life. I believe that the whole family of Adam became utterly depraved through his fall; for we are the sons of Adam. I believe that God foreknew all things before time was spoken into existence; for he declared the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure," in heaven, and among all the inhabitants of the earth; and none can stay his almighty hand. I believe he has a people that he chose in Christ before the foundation of the world, that they should be holy and without blame before him in love; that he formed them for himself, and that they shall show forth his praise. I believe that the whole family of man became dead in sin. I believe that God will quicken whom he will; for he declares that he will have compassion on whom he will have compassion, and whom he will he hardeneth. "Hath not the potter power over the clay [that is what the sons of Adam are composed of], of the same lump to make one vessel to honor and another unto dishonor?" What if he is willing to make his power known upon the vessels of wrath fitted to destruction? I believe the heart of man is deceitful above all things, and desperately wicked. Who can know it? I believe God will "bring the blind by a way they knew not; I will lead them in paths 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." "Be of good courage." "Fear thou not; for I am with thee. Be not dismayed; for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." God is in the midst of his people, he will help them, and that right early. I believe he will give his people one heart, and put a new spirit within them. He will take away the stony heart out of their flesh, and will give them a heart of flesh, that they may walk in his statutes, and keep his ordinances, and do them. "They shall be my people, and I will be their God." "Blessed are the pure in heart, for they shall see God." This old sinner is in fear that these promises are not for him. They are only for the redeemed of the Lord. He knows all that fear and love him, and have no confidence in the flesh. But he tells me to be still, and know that he is God, and beside him there is no Savior. I have no where else to go but unto him that loved us, and gave himself for us. If I am one of his, then am I saved; but if not, I am lost, and that eternally. I believe that man in his best estate is nothing but vanity. O vain man that I am! who shall deliver me from this body of death? There is none righteous, no, not one; there is none that understandeth; there is none that seeketh after God; they go astray as soon as they are born, speaking lies. Their poison is like the poison of a serpent. It is written of them, that the thoughts of their heart are evil, and that continually; they cannot do good; they cannot cease from sin; they cannot repent. Man is not only a depraved and helpless creature, as a fallen sinner, but he is also a condemned criminal, having sinned and come short of the glory of God. Thus the polluted sinner goes laden with guilt and heavy woes down to the regions of the dead, with endless curses on his head, dead in sin, enmity against God, in love with sin, raging and blaspheming. Here we will leave the dead sinner, in this miserable state and condition. Now, it is evident that man must be born again or he cannot see the kingdom of God. "It is the Spirit that quickeneth, the flesh profiteth nothing." This truth is scoffed at by the Arminian tribes, but it will stand the test of time, for God has spoken it. There is not one jot or tittle of his word that will fail till all is fulfilled. We find the Arminian's absurdities concerning the agency of the creature in regeneration put to silence by the word of God; for "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." This is a hard doctrine; who can hear it? I live in a barren land; there is no gospel preaching here. The "do and live" people turn the word of God upside down, and read it to suit themselves. They preach that it is of him that willeth, and of him that runneth; that God will not show mercy unless men run right into their idol worship, which is the worst kind of infidelity. If the Bible is true, they will go down like a millstone, to rise no more forever. "We have not so learned Christ." "Let God be true, and every man a liar." They worship, they know not what. They put on the form of godliness, but deny the power thereof. I am a member of the visible church, but am not worthy to be numbered among them; for

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

But,

"Why, mourning soul, why flow these tears?
Why thus indulge these doubts and fears?
Look to the Savior on the tree,
Who bore the load of guilt for thee.
There's none can mourn while dead in sin;
Thine are the marks of life within."

Dear brethren editors, do with this as you think best, but do not crowd out better matter, and all will be right with this sinner saved by grace, if saved at all.

In love to all the brethren in the Lord,

OLIVER KUGLER.

WILLIAMSTON, N. C., May 1, 1895.

ELDER F. A. CHICK—MY DEAR BROTHER IN CHRIST:—I take my pen in hand to just drop you a few lines in expression of the pleasure I had in perusing your last editorial, in answer to the six questions proposed to you. I was glad to hear it read, and to read it myself. I trust it may have its influence for good. We are living in trying times. The enemy of truth is on the alert, and the cold, surging waves are to be seen and felt round about Zion; yet, blessed be the name of the Lord, he is in the midst of her, and she cannot be moved. The waves and billows cannot destroy her. She is to be a qu[illegible] habitation, wherein dwelleth rig[illegible]teousness. God will help her, and that right early. It is a great thi[illegible]g to trust in the living Lord; an[illegible] in nothing else is safety to be fo[illegible]d. He is the Rock of ages. I a[illegible] a worm, but on this Rock do [illegible]e to rest. To it do I desire to [illegible], and nowhere else.

[illegible]y dear brother, you are called to occupy a responsible station as a minister of Christ and an editor. May great grace and wisdom be given you. May you be made wise as a serpent and harmless as a dove. May you hurt neither the wine nor the oil, but be enabled to pour oil on the troubled waters. We know that the Lord has promised good concerning Zion; and he will restore her waste places, and cause her sons and daughters to rejoice. Her watchmen shall see eye to eye, and speak the same things, all in glorious harmony crying aloud, speaking the one message of salvation.

When God's dear people are found sitting at the feet of Jesus, learning of him, then love and unity are sure to abound. When the love of Christ is realized, then peace and good will are felt. Then striving about words to no profit will cease. Then each one will desire to be taught of Jesus; and like little children, they will leave all with the divine Teacher, and not seek to look into things too deep for them. Deep, deep are the mysteries of God. They cannot be fathomed by men nor angels; and no spiritual knowledge can be attained to only by revelation through the power of the Holy Spirit.

When the dear people of God are united in the truth and in love, the love of Jesus flowing from heart to heart; I say, when this is experienced in the household of faith the exclamation will go forth, "Behold how these love one another." Then to the world and antichrist they are terrible as an army with banners. May that blessed day again come. May the dear Lord make you, my dear brother, a peacemaker in harmony with the cause of truth. May you not fear the reproaches of men, but ever cling to the cross of Jesus, and his banner will be over you, to shield you from all harm; and when your work is done you will have a full discharge, and be received to dwell with your dear Master forever, and be like him, and that will be enough.

My dear brother, many trials and afflictions await us all. I dwell upon the borders of the eternal land. I feel weary. My spirit does thirst and pant for that which this world cannot give. I trust it is Jesus for whom I pant and sigh. I thirst for that refreshing which can alone come from him. His precious love can invigorate our cold hearts. His love shed abroad in our hearts enables us to endure trials and temptations, and to press forward. Pray for me, I am so weak and helpless.

As ever, your sister,

M. M. HASSELL.

REMARKS.—How good and excellent are such letters as the above! How cheering, like good news to all the pilgrims to that better country! We do feel glad that such a one as our aged sister Hassell can approve what we have written. It must be of the Lord. To him be all the glory. How unworthy we are, and yet how needy of such prayer for us as the above letter contains. The language of the heart is better than the language of the head. This dear aged sister has spoken from the heart. May her desire and prayer be fulfilled. May great grace be hers in all her remaining years. O that the great Peacemaker might be with us all, as he has ever been with this dear sister. If righteousness shall prevail, then the work of righteousness shall be peace and quietness and assurance forever.—C.

WOODBURN, Va., April 2, 1895.

DEAR ELDER BEEBE:—I hope you will not be too busy to read a few lines from me; not that I can, nor would if I could, talk to you upon any special portion of Scripture, for I know that God has revealed to you that which he has not to me. I only want to talk to you as we used to talk when we met; and I hope, if it is God's will, that we may again during our mortal lives. You know that last Saturday and Sunday was a time when Elder White gives his especial attention to our little flock at Hughesville; and while we had some sad things to mar our pleasure, I feel to say that God liberally blessed us. As I sat feasting on the good things which I heard I could but marvel and say, What manner of man is this that speaketh? Sure-

(Continued on page 157.)

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1895.

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1 CORINTHIANS XIV. 34.

"LET your women keep silence in the churches."

Sister Rebecca Harris, of Hudsonville, Miss., has requested some thoughts upon the above Scripture. Perhaps in attempting a brief reply to this request it will be best to quote the words in connection with the text, and also from other places in the New Testament which seem to bear upon this subject.

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church."—1 Cor. xiv. 34, 35. No doubt the law referred to above is that given in Genesis iii. 16, where the Lord declared that the husband should rule over the wife. But every woman praying or prophesying with her head uncovered dishonoreth her head.—1 Cor. xi. 6. "Judge in yourselves: is it comely that a woman pray unto God uncovered?"—1 Cor. xi. 13. "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."—1 Tim. ii. 11, 12. Aquilla and his wife Priscilla expounded to Apollos the way of God more perfectly.—Acts xviii. 26.

These are all the New Testament Scriptures that we have been able to find bearing directly upon the subject named above. Perhaps the last quotation, relating to Aquilla and Priscilla, does not bear especially upon this subject of public speaking or teaching, for they seem to have expounded the word of God privately to Apollos. At least it shows this, that women were, sometimes at least, capable of imparting instruction as well as men; and still farther, it shows that women had a place of usefulness in the church as well as men.

The Scriptures to which we have referred above would on the face of them perhaps seem somewhat contradictory; but when closely examined we are sure this seeming contradiction will disappear. The Scripture recorded in 1 Corinthians xiv. 34, 35, and that recorded in 1 Timothy ii. 11, 12, present in substance the same thoughts; and these two portions of Scripture taken together would seem to contradict what is implied in the language recorded in 1 Corinthians xi. 6, 13, and also that recorded in Acts xviii. 26; but really there is no contradiction. With the exception of the language in Acts xviii. 26, all the above references and quotations are the language of the same apostle Paul. Even though they had been written by different apostles, still the Holy Ghost could not have contradicted himself by giving to the church at Corinth and to Timothy contradictory instructions.

The language in 1 Corinthians xi. 6, 13, certainly does imply that women did in some way and sometimes speak in the churches; and Paul does not condemn that certain way of speaking, whatever it was, but recognizes it, and tacitly approves of it by giving directions as to the deportment of women when they pray or prophesy in the church. This he said to the same church and in the same letter in which farther on he says, "Let your women keep silence in the churches." We would suggest, then, that whatever the text suggested by our sister may mean, it does not forbid the kind of praying and speaking regulated by Paul in the eleventh chapter. We would still farther suggest that if the Scripture to which our sister refers, 1 Corinthians xiv. 34, 35, and 1 Timothy ii. 11, 12, means that under no circumstances are women entitled to speak in the meetings of church, then our practice in receiving members is all wrong; for all churches require a narration publicly of christian experience from the women as well as from the men. It may be asked if this kind of speaking in the church is lawful once in a woman, why may it not be lawful any number of times? Experience and growth in the truth do not stop when one has become a member. Why should not new exercises and new revelations of truth be spoken of in the church as well as at the time of their reception to membership? It seems to us that this kind of speaking and praying by women is in these Scriptures approved by the apostle; only he says let the head be covered, that is, let these things be done modestly, in subjection, and not as though designing to usurp authority. If this be not the apostle's meaning, and women are not to be heard from at all, would not they be cut off from writing for our papers also? What are our papers but a sort of big conference room? Wherein is the real difference between speaking by the tongue or by the pen?

It seems to us that the key to the apostle's meaning in saying, "Let your women keep silence in the churches," as in 1 Corinthians xiv. 34, 35, and in 1 Timothy ii. 11, 12, is found in the words, "They are commanded to be under obedience;" and in the language in Timothy they are not "to usurp authority over the man." They may pray or prophesy, but it must not be as one claiming superior authority or a right to rule. It seems to us that the church is like a family. The children, even the smallest, have a right to speak in any family conversation upon any theme; but the children nevertheless must speak in their place of subjection to their parents, and not with authority. Is not this at least something like what the apostle teaches in the Scriptures which we have been considering? The meaning is that all things must be done decently and in order. If the woman speaks or prays it must be in the place of subjection, and not the place of authority or of bearing rule. In this relation we understand the apostle to mean that it is her right to pray or prophesy in the churches.

As to why the woman's head must be covered at such times, we have understood the apostle to simply refer to what appeared seemly among men. Christians have no right to so disregard the ordinary customs of life as to shock those among whom they dwell. To do so would be to needlessly wound the cause that they love. It is not now seemly for men to speak with the head covered, nor for woman to speak with her head uncovered. That God may be glorified and his cause exalted should be our aim at all times and in all that we do.

C.

INVITATIONS.

A BROTHER desires of us an explanation of what we have said on a former occasion in regard to "gospel invitations." He says he does not know how to understand us, in saying that we have searched in vain to find what men call invitations in the gospel, addressed to either saints or sinners. He refers us to our Lord's words, "Come unto me, all ye that labor and are heavy laden," &c., with a number of others of similar import, which he has always regarded as invitations, addressed to the living children of God.

In reply we assure our brother that we also regard these Scriptures as addressed exclusively to the children of God, and applicable to no other characters, but we do not understand them as invitations.

1st. Because they are no where in Scripture called invitations.

2d. Because all invitations are addressed to the will of the person or persons invited, and they are at perfect liberty to accept or not, just as they choose, without giving any just reason of offense to him from whom the invitation comes. For example, in the text referred to, Jesus calls the weary and heavy laden to come to him and find rest. Jesus is the King of Zion; and where the word of a king is, there is authority; but there is no authority expressed nor implied in a mere invitation. When Jesus says, "Come," there is authority expressed, and the weary and heavy laden are commanded, not invited. If they come not, they disobey; whereas it would not be disobedience to decline an invitation. If our brother should say to his child, or to his servants, "Come to me," he would call, and they would not be at liberty to disobey; but if he should say to his neighbor, "I would be happy to receive a visit from you," both would understand this last address to be a mere invitation, left wholly to the volition of the neighbor, to do as he pleases about accepting.

The question is, Does the King of saints address his subjects in any case, leaving them at perfect liberty to do as they please in regard to what he tells them to do? If he does, we again confess our ignorance as to where such invitations are to be found. When he said to Lazarus, "Come forth," did he call him, or only invite him? The difference is, there is power and authority expressed in calling, but there is none in an invitation. Now, we appeal to our brother, was there any more power or authority expressed or implied in the words, "Come forth!" as addressed to the dead Lazarus, than in the words, "Come unto me," addressed to quickened, weary and heavy laden souls? If the latter was an invitation, then the promises connected with it were yea and nay, or conditional promises. As though he had said, I leave it to you to do as you please; if you choose to come, I will give you rest; and I farther invite you to take my yoke, and learn of me, &c.; and if you will do as I invite you to do, I will, in consideration thereof, give you rest; but if you will not accept of my invitation, why then my promises are nay promises; that is, you shall not find rest to your souls, and I will give you no rest. We will be apt to find yea and nay promises as often as we find invitations in the gospel; but we can find neither.

MIDDLETOWN, N. Y., Nov. 1, 1848.

REVELATION XVI. 13.

"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."

Had brother Morris required of us a clear, full and satisfactory explanation of this text, we should have declined the undertaking, and confessed our consciousness of incompetency; but as he has only requested our views, such as they are we will not withhold them. Brethren who have clearer light on the subject may feel disposed to favor us with a more lucid exposition. What we shall write is only designed as an expression of our view, or as some reflections on a subject which we do not clearly understand.

To us it has seemed that the dragon in this text is the same that is described in chapter xii., which stood before the woman, to destroy the child as soon as it should be born, and whose tail drew the third

part of the stars and cast them to the earth; which also, with his angels, fought with Michael and his angels, but did not prevail, but was cast out of heaven, and his angels with him; and which, when he saw that he was cast into the earth, persecuted the woman, and cast water out of his mouth, as a flood, after the woman, that he might cause her to be carried away; and failing in this enterprise, was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. This dragon was red, which is generally understood to denote his cruelty in persecuting and slaying the saints of God. It is generally understood that this great red dragon signified the Pagan antichrist, or the great church and state embodiment of power to persecute the church of God, embracing the religion of the Pagans, enforced by the imperial power of the Roman government. The beast is understood to mean the papal antichrist, the number of whose heads and horns and crowns corresponds with those of the dragon, and unto which the dragon gave his seat, which was Rome, and his power and great authority, which embraced all the power of the Roman empire. The false prophet mentioned in our text is by general consent understood to mean Mahomet. In these three prominent characters we have presented the most formidable organizations of secular and ecclesiastical power that have ever been arrayed against the church of our Lord Jesus Christ, and these may represent all minor organizations as growing out of them, that the saints have already or may hereafter have to encounter.

The next things to be considered are the three unclean spirits like frogs, which in the next verse we are informed are the spirits of devils; but coming out of the mouth of these three grand embodiments of religious opposition to the cause of Christ, they must be the spirits of religious devils. The number three corresponds with the number of mouths out of which they came; not, however, to signify that the dragon, the beast and the prophet each produced one unclean spirit like a frog, and in the aggregate the number three; for the same three spirits came out of the mouth of each of these embodiments of antichristian church and state establishments. The same unclean spirits which came from the mouth of the dragon came also from the mouth of his successor, the beast, and out of the mouth of the beast, and out of the mouth of the false prophet. As these three unclean spirits were to go forth unto the kings of the earth, it is very natural to suppose that they were missionary spirits; and as they were to act in concert in their work it is equally clear that they belong to the union of effort class of missionists. And as a prominent part of their business was to work miracles, we are compelled to infer that they were deceitful, deceiving and lying spirits; and as their business was with the kings of the earth, or constituted governments of the nations, it is evident enough that the grand object of their negotiations was to effect a permanent connection of church and state amalgamation in every nation under heaven, so far as it could be brought about by their signs and lying wonders. And as they were to gather all the kings of the earth and of the whole world to the battle of that great day of God Almighty, it is not difficult to perceive that the whole consolidated power of earth and hell in *politico eccliastic* union is to be marshalled against the cause of truth and holiness, and a final demonstration made of what this abominable confederacy, led on by the unclean spirits of wonder-working devils, can effect. The peculiar description of these spirits must not be overlooked.

First. They are unclean spirits; by which we cannot infer that there are clean or pure spirits of devils; but in the description of those which our Lord cast out, in the days of his incarnation, some were said to be dumb devils, and others unclean devils, and one kind we recollect went out only by fasting or being starved out. The spirits in our text described cannot be dumb, or they would not answer for missionaries to the kings of the earth; and they are not the kind to be starved out, as, like the frogs, they can live in the water or in the air, on the grass or in the mud. But as their mission is to corrupt the governments of the earth through the kings or other agents of human governments, they are distinguished as unclean spirits.

Second. They are spirits, and, as we have hinted, missionary spirits. Devils are called spirits also; but these are spirits of devils, from which we not only infer that they emanated from hell, but that they embody all the peculiar enmity, malice, fraud, hypocrisy, deceit, power and falsehood of devils, and that they fitly represent all the powers of darkness.

Third. They were like frogs. It is probable that brother Morris particularly desired our views on this particular point.

The frog is certainly not the most beautiful or perfect specimen of the animal creation, nor in loquacity or locomotion do they excel; but still the frog possesses traits peculiar to its kind, and on account of which it was undoubtedly used as a figure in this case. If we are correct in supposing that these were missionary spirits, we may learn something of the suitableness of our figure by demonstrations which were made in Egypt about 3,340 years ago, when God sent them as a plague into that land, and when the magicians also produced them by their enchantments. Observe, first, they were sent as a plague to scourge a guilty land. Second, they could be produced and operated on by the enchantment of the magicians. Third, they manifested as little diffidence in obtruding upon the premises of Pharaoh and his servants, into his palace, house, kneeding trough and oven, as our modern missionists do in penetrating our Congress Halls, State Legislatures, private cabinets, executive chambers, and all other places where loaves and fishes may be found.

As an amphibious animal, capable of living in either of the two elements, water or air, the frog may well illustrate those unclean spirits which are equally adapted to the ecclesiastical or secular departments, easily leaping from one to the other as occasion may serve. But the frog, whether regarded as a creature of the land or of the water, as beast or fish, is unclean to Israel; as beast, they neither divide the hoof nor chew the cud; and as fish they have neither fins nor scales, so there is no way they can be regarded as clean; hence the three unclean spirits are in this respect like frogs; it is sin for the Lord's Israel to eat of them.

Frogs are very fond of lying about our springs of water, and often when we approach to drink they will leap in[illegible]ance to the bottom and so stir u[illegible] mud from the bottom as to con[illegible]l themselves from sight by the dirt with which they roil the water; in this respect they are not unlike those filthy shepherds who were charged with fouling the waters with their feet, so as to prevent the Lord's flock from drinking. In how many places where in time past the sheep and lambs of our Lord's flock have fed in green pastures by the still waters, has the modern missionary spirit leaped in and so stirred up mire and dirt that the flock has been deprived of its wonted privileges.

But the frogs are peculiar in another respect which we will name; the incessant, unintelligible jargon with which they rend the air with their croaking and noise. However intelligible their senseless notes may be to themselves, the sounds to intelligent ears are susceptible of as many constructions as the language of the workmen engaged in building the tower of Babel. This is equally true of the mission spirit of devils to whom we have applied the figure; their preaching some have construed to be grace, others works, but most who hear them are compelled to understand that they want money, power and dominion over the consciences of men.

MIDDLETOWN, N. Y., Dec. 1, 1848.

(Continued from page 155.)

ly this is not the intrepid "Col. White" whom you once knew, now so tender, so trusting, so devoted to his God, so willing to leave all things in his hands, realizing his wisdom and power, hoping, trusting in his love, so firm in the faith. I said in my heart, "Glory to God for his goodness!" for I realized that I was in the presence of one of the shepherds, as of old. "Peter, lovest thou me?" "Feed my sheep." Truly our little flock was fed on sweet, soul-comforting promises. God in his mercy and in his own due time summoned from the elect here Elders Leachman and Furr, and the spirit of the poor, sorrowing ones felt lost and undone, wondering who would comfort them and be with them in the many trials that they felt sure would come; and their souls mourned in darkness. God in his goodness raised up brother White, and put him over his people, and filled his mouth with words which he well knew would comfort his people. Thanks to his holy name.

Elder Beebe, inclosed you will find a letter from a dear old brother whom I had never heard of; yet he wrote this letter to me. It did me so much good that I had it read before the church last Saturday at Hughesville. Elder White expressed a wish that it be printed in the SIGNS. Please do with it as you feel directed to do. Should you publish it, and the dear brother comes to know it, I hope he will not think hard of me. I only hope that some others of our flock may be benefited by it as I have.

Now, my dear brother, I am drawing near the end of my letter, and feel to say that it would do me much good to meet you and hear you contend for the truth, that blessed truth which buildeth a hope upon a foundation that is solid as a rock. May God be with you and your household through all life's journey, making you to feel that you can rest upon him in all things, is the hope of your humble brother,

J. L. BALL.

DUNKIRK, Ind., March 12, 1895.

MR. J. L. BALL:—Well, will you allow me to call you brother Ball? The Lord leads his people in ways that they have not known, yea, he leads them about, and instructs them, and keeps them as the apple of his eye; and this is the testimony that he deals with them as with sons. If he allows us to go on in crooked paths it is sure that we are not taught of God; for his children are all taught of the Lord, and great is the peace of his children; for it shall be so, saith the Lord. I do feel incompetent to speak or write on this so much controverted subject; yet it is so much the more necessary to cry aloud, and spare not, and cause the house of Israel to know her sins, and Jacob his transgressions. As you have seen in your experience, even among the so-called Baptists many are very zealous in teaching what

God has not spoken; and they have a host on their side, and have the praise of men for their reward; but every true disciple of Christ has his name cast out as evil to-day, for they dare not swear by the sin of Samaria, saying, "Thy god, O Dan, liveth," and "The manner of Beersheba liveth." But when the Lord scatters his children among their enemies, for their good, how they hate their own garments that are spotted with the flesh; yea, they abhor themselves, and repent even in dust and ashes before God. Like Lot of old, God bids them to flee for their lives, yea, to the mountains; for the Lord hath said, "Come out of her [Babylon, or place of confusion], my people, that ye be not partakers of her sins, and that ye receive not of her plagues." It is a consolation to the child of God to know that God rules in the armies of heaven and among the inhabitants of the earth, and none can stay his hand. He also setteth up over them whomsoever he will, even the basest of men. This we can see to-day in our own land. Yea, in our own house a man's enemies shall be those of his own house. Five shall be divided, two against three; the father against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the daughter-in-law against the mother-in-law; and the mother-in-law against the daughter-in-law. Yet I could say, I could have no greater joy than to know that my children are walking in the truth. But the coming of the Lord is even at our doors. Read the twenty-fourth chapter of Matthew, commencing at the twenty-seventh verse. It is said that the sun and moon were darkened on May 20th, 1780. Well do I remember the falling of the stars in November, 1833. And surely the spiritual heavens have been shaken all these years. "And then," Christ the Lord said, "shall appear the sign of the Son of man in heaven." Please read. "For this generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." And to this also agreeth many other portions of holy writ, which should convince us of its truth to-day, since antichrist has set her throne on high, compelling the honor of all the world for their Sunday worship, and would deceive the very elect, if it were possible. So let us wait on the Lord, for he will do all his pleasure, in this dark and cloudy day. Feeling to be one of the least of all the flock, and looking to God for light, I close.

S. MOORE.

SAPP, Mo., March 29, 1895.

ELDERS JENKINS AND CHICK—DEAR BRETHREN:—There are so many great truths recorded in the Scriptures that I see a beauty and glory in, but am unable to get them properly collected in my mind to give expression to them, that I put them on the list of things inexpressible and full of glory. Such has been the case with me for a number of years on the subject of the "two witnesses." I was a reader of the "Messenger of Peace" for several years, and many brethren from time to time were speculating with their best endeavors to locate the (my) two witnesses numerically. I looked and read with deep interest and prayerful heart for some light from some of God's humble servants; but none was forthcoming, and I was left in darkness and ignorance upon that subject, until I would turn my eyes away whenever I would see an article headed "two witnesses," as some other man's vague speculation. At length I thought I had the root of the subject symbolically, and saw great beauty in it, but never was able to collect my thoughts and get the subject in bodily shape. When the SIGNS came into my room this evening I laid it aside, and thought my wife might read it at her leisure. At a late hour I picked it up and opened to the editorial, and saw the same old, monotinous subject, "The two witnesses." I came to nearly laying it down, but something impressed me to read it. What could it have been? I, with trembling fear to venture to say. I read those humble suggestions, written in fearfulness, and was reminded of Paul's going first among the Corinthians in fear and trembling. I had not read far until all my mind-travail of the past began to collect. The g[illegible]of the Lord's presence lighted [illegible]y soul. I could see the perfect[illegible] of God's work in the two witnesses, the perfections of Diety in the midst of the golden candlesticks, seven in all, which also denote perfection; and these witnesses standing as "the two olive trees," representing beauty, perfection and sweetness, opened up to me a subject upon which I will not speak further; that these witnesses of God have power given them to testify of him in word and deed, sowing the seed in the morning, and not withholding their hand in the evening; for we know not which will prosper, this or that, or whether both alike. If we strictly testify of God, and observe the rule given us by him, we will have no time for idolatry in any form. Every moment taken up or spent in any idol system should rather be spent in doing what God requires, which would be testifying of God.

Yours in tribulation,

IRA TURNER.

BRUNSWICK, Maine, March 31, 1895.

EDITORS OF THE SIGNS—DEAR BRETHREN:—It has been in my mind for some time to write to the household of faith and express my satisfaction with what I find in the columns of the SIGNS. Its pages are full of the truth in its purity, and I am fed and strengthened as I read each communication. The editorials republished have been full of fat things. It seems to me that the churches here in Maine are built upon the foundation of the apostles and prophets, and the same truth is declared boldly and with rejoicing. All the power, wisdom and glory belong to our God. "He is the Rock, his work is perfect." When my mind has been led to contemplate the work of redemption, how perfect it is, there has been a song to rise up in my heart like this, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Jesus is the head over all things to the church, which is his body, the fullness of him that filleth all in all. It is not recorded in the Scriptures that Jesus made a way possible whereby we could be saved if we would accept of offers of mercy; but it is plainly declared that Jesus finished the work the Father gave him to do. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." There is a people chosen in Christ before the foundation of the world, redeemed by the precious blood of Jesus, saved in the Lord with an everlasting salvation, holy and without blame before God in love. No power can reach them to harm them. "Because I live, ye shall live also." Those who have had Jesus revealed unto them cannot find any earthly music so sweet and joyful as the song of praise to God when it fills the heart. We forget our vileness and imperfections while we sing of Jesus and salvation by grace.

"Let Zion in her songs record
The honors of her dying Lord,
Triumphant over sin.
How sweet the song there's none can say,
But he whose sins are washed away,
Who feels the same within."

The precious blood of Jesus cleanses us from all sin. If I had to perform one good deed or think one good thought without sin mixed in it all, in order to be saved, I should know I was without hope; I would be lost forever. But I have not so learned Christ. Jesus has died, yea rather, is risen again. These words of Jesus come with sweetness to me, "Let not your heart be troubled; ye believe in God, believe also in me." I sensibly realize at times that I am a sinner, and unless I have been made to believe in Jesus Christ, which is the work of the Lord, I cannot be numbered with the redeemed. Faith, which is the gift of God, the substance of things hoped for, the evidence of things not seen, springs up in my heart, so the Comforter takes of the things of Jesus, and shows them unto me, and I sing,

"We claim no merit of our own,
But, self-condemed before thy throne,
Our hopes on Jesus place.
In heart, in lip, in life, depraved,
Our theme shall be, A sinner saved,
And praise redeeming grace.

"Prepared of old, at God's right hand,
Bright, everlasting mansions stand,
For all the blood-bought race.
And till we reach those seats of bliss
We'll sing no other song but this,
A sinner saved by grace."

Surely I am a sinner saved by grace, if saved at all. It is now more than twenty-three years since I was made to speak and write of salvation by grace, and the theme is always new. I hope it will be my theme as long as I dwell in this body.

"My remnant of days would I spend to his praise,
Who hath died my poor soul to redeem;
Whether many or few, all my days are his due,
May they all be devoted to him."

I hope the Lord will bless your labors, brethren editors, so the SIGNS OF THE TIMES will continue to be the family paper, filled with the dealings of the Lord with his people. "And he brought forth his people with joy, and his chosen with gladness." May we be made to speak often one to another of the wonderful works of the Lord, how he has led us about and instructed us, placed the everlasting arms underneath us, and will be our Guide even unto death.

If this is not worthy a place in the SIGNS, cast it aside, for you know I shall be satisfied with your judgment.

Your unworthy sister in hope of eternal life,

ATTIE A. CURTIS.

WARWICK, N. Y., May 7, 1895.

ELDER BENTON JENKINS—DEAR BROTHER:—Sister Mary Parker has been suffering very intensely for several days, until last evening, when she became easier, and slept well last night. She was still comparatively easy this morning when I saw her. Her mind seemed clear, though she was very weak. It is wonderful how much suffering she has endured, and I can form no idea of how much more she can bear. She is sustained by an unfaltering assurance of faith, and only under excruciating agony does she groan for deliverance.

It might be well to state the substance of this in the next SIGNS, as she cannot answer the many private letters of inquiry which come from all parts of the country. She is not now able to write at all; and the care of her occupies so much of sister Rounsavell's time that she cannot write for sister Mary.

With unabated love and fellowship I am as ever, in the hope of life in Christ Jesus, your brother and fellow-servant,

WM. L. BEEBE.

NOTICES.

EDITORS SIGNS OF THE TIMES:—Please publish the following notice.

The churches composing the Chemung Old School Baptist Association have unanimously decided to disband as an Association. There will not be any meeting, as expected, in June. The churches are in full fellowship, and expect to hold a number of yearly meetings in the bounds of the fourteen churches belonging to the Association. Appointments for yearly meetings will be arranged, I expect.

D. M. VAIL.

WAVERLY, Pa., May 8, 1895.

OBITUARY NOTICES.

IT is with a sad and sorrowful heart that I undertake to write a few lines concerning the lifa and death of my beloved father, **Elder Elijah S. Casey.**

The subject of this notice was born Dec. 20th, 1823, and died March 26th, 1895, aged 71 years, 3 months and 6 days. He was the son of Elder Jesse Casey, was born in Tennessee, and came with his parents to Arkansas when a small boy. He received a good hope through grace in his seventeenth year, and was baptized by his father in the fellowship of the Primitive Baptist Church at Mulberry, Jackson Co. In his eighteenth year he was married to Nancy Wilkins. The fruits of this union were eight sons and three daughters, only three sons and one daughter now living. Father moved to Marion County in 1853, and was one of the constituent members of Enon Church in 1854. He was ordained to the gospel ministry in 1859, and was a faithful minister, not counting his own life dear to himself, but undergoing many trials and hardships and deprivations, glorying in tribulation, and rejoicing that he was counted worthy to suffer for the cause of his Master; always patient, never murmuring, but content to trust all to the care of Jesus. Father had the care of from one to three churches during most of his ministerial life. He was an experimental preacher, able in church order, a great peacemaker, and in all the trials and divisions among the Baptists he stood firm, contending for the faith once delivered to the saints, believing in salvation by grace, and having no confidence in the flesh. He solemnized the rite of matrimony for many persons, and administered the ordinance of baptism many times. He was always humble, feeling his unworthiness to engage in such a solemn work. Father's membership was in Enon Church from its constitution until 1893, with the exception of three or four years, when he had his membership with Macedonia Church, in Boone Co., Ark. He moved to Texas in 1893, and joined the Walnut Creek Church by letter. His last sickness was only from Friday night until Tuesday evening. His disease was kidney trouble and paralysis of the bowels. He suffered untold agony, but never complained nor murmured. He said that he suffered greatly, but it was all right; that our dear Savior suffered more than this for him, and for all his children. He took mother by the hand and said, "Many long years we have lived together, and many joys and sorrows we have tasted for each other. Often I have left you, and often you have seen me return; but now I must leave you never to return. But you can surely come to me, where parting will be no more." He exhorted his children and grandchildren who were present to be kind one to another, and to live morally. He spoke of his two children, referring to myself and brother Jesse N. Casey, and said he was sorry for such sad news to come to us; for he loved us as children, and we loved him as a parent. But there was a love existing between us superior to that of parents and children. When the doctors gave him medicine to ease his suffering and misery he said he was afraid that he would be restored, and have to suffer as he had for several years; but he said, "The Lord's will be done, and not mine." He died in the full triumph of living faith, leaving his aged companion, four children and many other relatives, together with the church, to mourn. But we mourn not as those who have no hope, for we believe that we will meet him in a better world than this; not as parents and children, but in a higher relationship, there to join in singing praise to God and the Lamb forever and ever.

May God in his mercy comfort all the bereaved relatives, and especially our dear old mother, is the prayer of your unworthy brother in hope of a better resurrection,

WM. J. CASEY.

LEAD HILL, Ark., April 21, 1895.

DIED—March 15th, 1895, at his home in Bevis, Hamilton Co., Ohio, brother **Jesse B. Bevis,** aged 75 years.

Brother Bevis was born April 7th, 1819. On Oct. 27th, 1842, he was married to Nancy Williamson. They had nine children, five sons and four daughters, all of whom, except one daughter who died in 1861, remain to comfort their mother. He also leaves fourteen grandchildren, two great-grandchildren, three sisters and two brothers.

In August, 1871, he and sister Bevis were received and baptized in the fellowship of the Mill Creek Baptist Church, by Elder J. A. Johnson, who then served the church as pastor; and never has a church been blessed with a more faithful member than brother Bevis proved himself to be in the twenty-four years which have followed, during most of which time he has served as both Deacon and Clerk. He was a man of sound judgment and clear understanding, and very firm in what he considered was right; yet his kindly disposition made him careful not to wound the feelings of others. Nothing pleased him better than to meet with his brethren, and to entertain them in his home; and many will remember and can testify to the hearty welcome and open hospitality he so freely bestowed. His enjoyment of the church meetings was very manifest. It was enough to revive one's drooping faith to just watch the look of happiness on his face when he joined in singing his favorite hymns. I do not think the hymns, "Children of the heavenly King" and "On Jordan's stormy banks I stand," will ever sound quite the same to us without "Uncle Jesse," as every one so familiarly called him, to join in the singing.

Nine days before his death he was taken with "La Grippe." He seemed to partially recover from that, but heart trouble set in, and it soon became evident that his time on earth was short. At first he had a great desire to recover, for he was of a cheerful disposition and enjoyed life; but as his illness increased he seemed willing to depart, saying many times it was all right, and that he was ready to go if his time had come, and the Lord thought him worthy to take him home. He suffered greatly, yet in the midst of it all remembered those about him with kindly messages and parting advice. Everything which love could suggest was done for him by wife and children, who fain would have kept him with them a little longer; but on the afternoon of March 15th he quietly passed away.

The funeral services were held in the meeting-house near his place, and the large attendance of neighbors and friends gave evidence of the high esteem in which he was held in the community where he had lived all his life as a true citizen and kind neighbor. Elder Eubanks preached the funeral sermon, speaking words of comfort to the sorrowing family; after which kind hands laid the body in its last quiet resting place in the adjoining cemetery.

It is not given to many men to be missed as he will be. His dear companion, with whom he had lived so happily for more than fifty-two years, will be very lonely now, even though surrounded by the children who will tenderly care for her. His children will miss the counsel of a loving father, and we in the little church will long mourn the loss of his familiar face; yet we would say in truth,

"Weep not that his toils are over,
Weep not that his race is run;
God grant we may rest as calmly
When our work, like his, is done."

HANNAH E. DANKS.

DIED—April 22d, 1895, of pneumonia, in the city of Brooklyn, N. Y., at the residence of her son-in-law, Mr. J. W. Rosencrans, my dear mother, **Mrs. Prudence M. Coleman,** in the 84th year of her age.

She was born July 9th, 1811, and was the daughter of Josiah and Elizabeth Cole, of near Coleville, Sussex Co., N. J. She was united in marriage to my father, the late Joshua Y. Coleman, on Christmas Day, 1831, who died Nov. 18th, 1869, since which time she has resided with her children, five in number, two sons and three daughters. To know her was to love her, for by her unaffected kindness and gentle, winning manners she won the hearts of all with whom she was associated; and the patience and christian resignation with which she bore her last sickness is the best commentary on her sincere and genuine piety. She never united with the visible church, but her hope in the merits of her Redeemer was her joy and her song, as she said to the writer a day or two before she died, "I am waiting patiently the hour when I shall be released from this mortal body, and can go to my Savior to sing glory, glory, glory; where

"'We've no less days
To sing God's praise
Than when we first begun.'"

She retained her consciousness and talked until death gently closed the eyelids, like one falling asleep.

Her funeral occurred on the 24th, at the residence of her son-in-law, D. F. Winfield, in Port Jervis, N. Y., and was conducted by Elder Wm. L. Beebe, who preached a very comforting sermon from the following passage, selected by the deceased, "Many are the afflictions of the righteous; but the Lord delivereth him out of them all."—Psalm xxxiv. 19. Then all that was mortal of the loved mother was laid to rest by the side of her co anion in Laurel Grove Cemetery. the Lord comfort our sorrowing s. Her daughter,

HATTIE A. WINFIELD.

PORT JERVIS, N. Y., May 4, 1895.

Elder S. P. Smith died April 10th, 1895, at his residence, Halifax, Kansas, aged 60 years and 10 days.

He was born in Kentucky, and lived there until 1864. He moved from there to Stevenson, Alabama, and lived there fourteen years. He moved from there to Halifax, Kansas, joined the Regular Primitive Baptist Church in the year 1856, and was baptized by Elder Harinton. He was licensed and ordained on June 5th, 1871, and was a faithful believer in Christ and his holy works. He was a constant reader of his favorite paper, the SIGNS OF THE TIMES. He was an able minister of the New Testament, blessed with a good memory, and was never at a loss for testimony in support of the gospel and its defense. He earnestly contended for the faith once delivered to the saints, and was truly instant in season and out of season; for wherever communities and neighborhoods opened a door for preaching, whether in private houses, school-houses or church-houses, he always responded. He was in bed seven days, and said to his wife that he would never get up. His last words were that he was done with troubles, and was going where there was peace. He was married in the year 1858. There were born unto them fourteen children, three daughters and eleven sons, of whom five sons survive him. He also leaves a loving wife, two grandchildren, one brother, two sisters, many other relatives, churches and friends to mourn their loss; but we feel that our loss is his eternal gain. The Lord giveth, and he taketh away.

The funeral was on Saturday, the 13th, and was largely attended by brethren, friends and neighbors, by whom he was very highly respected as a neighbor and a good man. He was a very upright, honorable citizen, a faithful, kind husband, and a loving and indulgent father. His funeral was preached at the house by brother I. King, Elders J. Davenport and E. Ridley, whose text was Galatians v. 1; after which his remains were laid in their resting place to await the glorious morn when the trump of God shall awake the sleeping dead, when we hope to meet our brother where there will be no more parting nor shedding of tears. "So shall we ever be with the Lord."

E. H. BRADLEY.

ASSOCIATIONAL.

THE Baltimore Old School Baptist Association is appointed to be held with the Ebenezer Church, in the city of Baltimore, on Wednesday, Thursday and Friday, May 22d, 23d and 24th, 1895.

We desire to extend a cordial invitation to our brethren and friends generally to meet with us at that time and join in the worship of God. We would further say that all who reach Baltimore on Tuesday before will call at the residence of Dr. John Thorne, No. 709 North Calvert St., where they will be entertained, or directed to places of entertainment. All who come to the city on Wednesday will come directly to our place of meeting, which is on Madison St., just east of Calvert St., about one square from Dr. Thorne's, where they will be welcomed and cared for. We trust that we may have a good gathering and a profitable meeting.

JOHN THORNE, Church Clerk.

THE Delaware River Old School Baptist Association is appointed to be held with the First Hopewell Church, at Hopewell, Mercer Co., N. J., to begin on Wednesday after the last Sunday in May (29th, 30th and 31st), 1895, and continue three days.

We extend a cordial invitation to brethren and friends to meet with us, and join in songs of praise and thanksgiving to the Giver of all good. Hopewell is on the direct line of the Philadelphia & Reading R. R. Frequent trains run daily between New York and Philadelphia. Brethren and friends who will favor us with their presence will be received on the arrival of trains and conveyed to places of entertainment.

ELIJAH LEIGH, Church Clerk.

THE Warwick Old School Baptist Association is appointed to be held with the church at New Vernon, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June (5th, 6th and 7th), 1895, and continue three days.

A cordial invitation is extended to our brethren and friends. Those coming by way of the New York, Lake Erie & Western R. R. from the east will be met at Howell's on the arrival of the Orange County Express, which leaves Chambers St., New York, at 4:30 p. m., on Tuesday, June 4th. Those coming from the west on the same road will take the train leaving Port Jervis at 4:00 p. m., on Tuesday, and stop at Howell's. Those coming on Wednesday morning by the same road will be met at Howell's on the arrival of the Milk Train from the east, at 8:07 a. m., and from the west on the arrival of the Mountain Express, at 8:15 a. m.

Those coming from the north on the Ontario & Western R. R. will be met at Winterton on the arrival of the Milk Train, about 6:00 p. m., on Tuesday.

S. B. BEYEA, Church Clerk.

YEARLY MEETINGS.

THE Old School Baptist Church of Middleburgh, Schoharie Co., N. Y., has appointed her yearly meeting to be held on the first Saturday and Sunday in June (1st and 2d), 1895.

Any desiring to come on the train to Middleburgh, or on the stage to Rensselaerville, will be met on Friday afternoon and cared for. We extend a cordial invitation to our ministers, brethren and friends.

A. COOK, Clerk.

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(ESTABLISHED 1832.)

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, MAY 22, 1895. NO. 21.

POETRY.

NOTHING TO PAY.

Luke vii. 42.

WHEN a stranger to grace in sin's paths I trod,
Grew deeply in debt to the almighty God,
It was seldom I thought of a reckoning day,
How then I should do who had nothing to pay.

But through reigning grace I was brought to a stand:
"Pay what thou owest!" was the law's loud demand.
My sins and transgressions upon my heart lay,
A poor, wretched bankrupt, with nothing to pay.

My eyes the Lord opened, and made my heart feel
My needs they were great, and my poverty real;
I righteousness needed my soul to array,
But how could I buy it, with nothing to pay?

I fell at his feet, and my guilt there confessed;
My soul yearned for pardon, I longed to be blessed.
O that my vileness were all washed away!
I'm a poor, helpless sinner, with nothing to pay.

In prison I languished, and never could see
How my debts I could pay and my soul be set free;
But Jesus, my Surety, at length came that way,
And showed pity to me, who had nothing to pay.

Hungry and thirsty, and fainting for food,
I wandered in deserts, and cried unto God;
He heard me, he fed me, he gave me that day
The sweet Bread of life—there was nothing to pay.

Jehovah, the Spirit, revealed to my sight
The obedience of Jesus, so spotless and white.
O let me be found thus arrayed, Lord, I pray!
O clothe me, have pity! I've nothing to pay.

He regarded the cry of a destitute one,
In his beauty he decked me, outshining the sun;
With his righteousness robed all my fears fled away,
Filled with praises was I, who had nothing to pay.

He showed me that he had procured my discharge
Through his sufferings and death, and set me at large.
Who then shall condemn me? who aught 'gainst me lay?
For Christ died for one who had nothing to pay.

It was Jesus who paid my debts on the tree;
He saved me from sin, from the curse set me free.
As my Surety on him mine iniquities lay,
And me he redeemed, who had nothing to pay.

The Savior's the storehouse of all that is good,
In him is salvation, our health, wealth and food;
The rich and the full he sends empty away,
But welcomes the poor, who have nothing to pay.

To grace I'm a debtor, this freely I own,
For I nothing could do my sins to atone.
What streams of rich mercy have flowed to this day
Unto a poor sinner, with nothing to pay.

Thus far he hath helped me, my needs all supplied;
For all my life's journey he'll surely provide.
I'm so helpless and poor, he's all my soul's stay;
How kind he's to me, who had nothing to pay.

And when I am brought to the portals of heaven,
Through Jesus' rich blood shall an entrance be given;
The portals of bliss will be open that day
To a sinner redeemed—there is nothing to pay.

I sing now the sweet song, then louder I'll sing
The rich, reigning grace of Jehovah our King;
I'll join the melodious, triumphal lay
Sung by those brought to glory, who had nothing to pay.

FRED. W. KEENE.

NORTH BERWICK, Maine.

CORRESPONDENCE.

CONFERENCE OF BRETHREN.

I KNOW of no uninspired man whose writings are not the proper subject of critical examination. It ought not to be regarded as a personal indignity to any one to have his publicly expressed sentiments carefully reviewed, for there has never been a man since the apostles whose name was sufficient authority for the truth of his declarations upon spiritual subjects. We ought to deal candidly with an author, recognizing his real meaning, if we can get at it; never distorting it, never taking advantage of an unfortunate expression to construe it to his disadvantage; never "making him an offender for a word;" never using personally offensive language, or applying personally offensive epithets. A firm contention for what one believes to be true ought to command our respect, instead of causing us to regard him as wishing to usurp authority, as a pope, and lord it over God's heritage.

I wish whatever I write or speak publicly to be carefully examined by brethren. I take it as a kindness. It is their duty also to "prove all things" before accepting or rejecting. If what I write cannot bear that searching it ought not to be received. I do not know what comfort or gratification there could be in having one agree to what I present if it has not been commended to his heart and conscience. If it has he cannot well throw it aside. I do not think a servant of God will ever need to defend himself; but I shall endeavor always to defend anything I write against any criticism I deem unsound, so far as I think any additional word is needed to show more clearly and unanswerably to the child of God the truth of my position. And where brethren in faithfulness point out errors in what I write or speak, as has been done, and as, undoubtedly, might oftener be done, I hope I shall candidly acknowledge the error, and the kindness of the faithful brother; and that I shall profit by the criticism, and not take offense, even though it be made in an unkind and unbrotherly manner, as will sometimes appear to be the case.

I do not think there should be such fear and hesitancy, as we often feel, about expressing contrary views to those of [illegible] We might not to hesitate to show why we regard some sentiment of his erronious, or some public course of his wrong, lest we offend him, or hurt the feelings of brethren. Our fellowship and love must be of a very weak nature if they cannot bear faithful dealing. Paul did not hesitate to speak to Peter before all the brethren concerned in the matter, faithfully showing him his error in sentiment and conduct. He used plain language, but no irony or harshness; and I venture to say that neither of them was angry with the other. And if Paul had been mistaken in his charge, or had made it in an improper or imperious manner, I have no doubt he would have been shown it by his brother apostle, and would have acknowledged it.

It is to be presumed that every one writes with a sincere and earnest desire for the spiritual good of the brethren, and that his motives are kind, even when he charges his brethren with gross and dangerous errors. But that is no proof of the correctness of his position, nor is it any reason why his charges should be received unchallenged. And it is positively wrong for me to claim that I am suffering wrongfully when brethren in faithfulness and love examine my position, and question the correctness of my conclusions, and to contend that I am taking ill treatment patiently, as the Savior did, when I refuse to notice the brethren's reasons for holding as truth what I denounce as error. If it is right for me to state plainly what I believe to be erronious in my brother's publicly expressed views, it is certainly just as much his right to set forth his reasons in defense of them. The truth is more important than the reputation of any man. Indeed we should not have the man especially in view, but his utterances. We should not write either to praise or to blame any one, but to open the truth, so far as it is given to us, for the comfort of the Lord's people, and for his own declarative glory. In this sense we should "know no man after the flesh." I have no right to prevent examination of my views by claiming that it is a personal injury to myself when they are rejected. No one has a right to throw himself or his motives into the scale at all, nor any assertion as to the belief of any man, or of any majority of men. No such considerations can have the least possible weight in commending the sentiments we express to any man's conscience in the sight of God. I do not want to be hampered by the insistence on the part of my dearest brother that I must consider his sentiments more favorably because they are his; nor, above all things, do I want anything I say to be considered more favorably because *I* have said it. There it is. Examine it. Is it according to the oracles of God? Does it agree with the teaching of the Spirit in your experience? That is all you have to consider. I am sure of my desire that no personal consideration of myself should influence any one in the consideration of the sentiments I have expressed. Look alone to the Lord, for no one else can tell you what to believe. That which is given you by the heavenly Teacher will come into your soul with power, and will be edifying and nourishing. It will be strengthening to the inner man, and it will lead your soul to the praise of God, and not to wonder at the ability of the earthen vessel. And to that which you have thus tasted and handled of the word of life will be confirmed in your soul by the answering testimony of the Lord's people, by the breathings of their inner, spiritual life, as you hear them speak what they have felt, or read what they have written out of the fullness of their hearts. I would feel, I think, that I had been the cause of real injury to that one of the Lord's little ones who had been influenced by personal considera-

tions of myself to adopt a sentiment that had not been commended to his heart and conscience in this sweet way, as living bread. I have been much inclined to accept unquestionably as truth what was presented by those I esteemed as the Lord's servants, especially those of great age, and experience, and reputation, whom I loved and served in the first years of my ministry, such as Elders Gilbert Beebe, C. B. Hassell, J. F. Johnson, Gabriel Conklin, Samuel Trott, and many others in whose company it was my privilege to be a great deal in those years, who have long since gone home to glory. But as my mind was much exercised in spiritual things at that time, it occasionally occurred that some sentiment or view of some text which I had thus received, was clearly shown to me to be erronious, as the power of divine life in my own experience led me into the true meaning of that portion of the word. At such times I was filled with wonder, and hesitated to believe anything could have been shown to me that such men had not yet seen. I always embraced the first opportunity to speak with them alone on such subject; and the greatest wonder of all was to see in such mighty and unyielding soldiers of the cross, such deep and clear sighted ministers of the gospel, a frank, glad, and humble acknowledgement of the view that was thus brought to their notice. I have never seen more wonderful instances of true humility than in those men I have named; and how gently and lovingly they listened to the younger ministers, whom they encouraged to speak freely of their exercises upon scriptural things. I thought it no wonder that we should hear from them new and wonderful things out of God's word every day; but that they should hear new things from us, and especially that they should acknowledge to ever receive correction of an error through us, seemed a great wonder to me. But they knew more fully than we how "the Spirit divideth to every man severally as he will."

I have sometimes seen so clearly, as I thought, an error in a brother's views or course, and have been so apprehensive of injury to the cause on account of it, that I have felt impressed to write or speak to him privately on the subject. Not with the desire to draw him into a controversy, but that he may consider my reasons for objecting to his view, and may show me wherein they are wrong, or acknowledge their correctness, and so the correspondence be for our mutual benefit, and for the good of the cause.

Sometimes I am impressed that it is my duty to present such objections publicly to a brother's publically expressed views, for the consideration of the brethren. Again there are occasions when I fear the hurt to the tender feelings of some by an appearance of warfare between brethren, or when I have reason to believe that any question concerning the absolute correctness of the brother's views will not be well received, nor the reason be considered, that I have discussed the principles involved in a general way, being particular in my allusions only sufficiently to call attention of those whose minds have been engaged upon the subject to the differences, and to the reasons for differing.

An open, fair and brotherly correspondence upon scriptural subjects is much more to my mind. Where there is an allusion to some one not named, the conjecture of the reader will often rest upon one not intended by the writer; and sometimes where one alludes to a class of writers, one will take all that is said as meant for himself. However, the main thing is that the various sentiments shall be considered and proved, and that which is good held fast. So far as we are influenced by the name, character or reputation of the one expressing the sentiment in our consideration of it, or rather, in our acceptance of it, we are upon unsafe ground. The wisest and most truly spiritual of the men of God since the apostolic age have differed on some important points of doctrine and order, and concerning the meaning of certain portions of the Scriptures. Therefore some of them must have erred. Who shall have the right, then, to dictate a position upon such controverted points, and say, "This you must accept, because such and such wise and good men held it." That is no part of the reason why it should be accepted by the saints. Yet what those good men have said of their exercise of mind upon such points may be just what we feel to be the truth, and so may commend it to our hearts in the sight of God. Not that they held it, but why they held it, is what makes them confirming witnesses to our souls.

The Scriptures must be appealed to always and every time as the rule of our faith and practice, as the only test of the truth of any man's assertions and views. To refer to the chapter and verse without quoting the Scripture is no proof, as I said not long since in the SIGNS. The Savior and the apostles often quoted the language of the Scripture without referring particularly to the place where it might be found, but they never made a reference without repeating the words. Many good writers have had the habit of following some declaration with a list of references, and I am not finding fault with them. But I feel now, as I have always felt, that it is not argument. The Scriptures are always good, and I have interested myself sometimes in looking up such texts as have been referred to. But when in an important discussion a list of references is given the subject was left where it was. The very point at issue may turn upon the interpretation of the very first text referred to. The reference to it assumes that it has a meaning which I cannot see in it at all, as I think could be easily shown. There is a liability in this kind of writing that the reader will abate some necessary care in examining the Scriptures referred to, taking it for granted that they do prove what the writer has thus declared they do. Lately I noticed a certain text thus referred to which I did not think had any application to the subject in proof of which the references were made. Afterward I noticed in the same periodical a very clear exposition of that text by another brother, in which it was unanswerably shown that it does not at all apply to the subject for which the first brother had referred to it as proof. Yet the last brother made no allusion to the use of the text in the former article, and may not have thought of it when writing.

In expressing these views, which I have held for many years, I knew that I could not be understood by any thoughtful and candid mind as expressing any lack of regard for the Scriptures as the only proof of any assertion concerning doctrine or order, but rather as magnifying them.

An argument by any one who is entitled to a hearing by the Lord's people should be considered by those interested in the investigation of the subject. If the argument is so clearly wrong as to be of no weight it ought not to be difficult to show it. I have been astonished, at times, to see one engaged in the consideration of important scriptural subjects, coldly and dogmatically dispose of the honestly entertained and carefully and thoughtfully expressed views of brethren as, "Fine spun theories," "airy nothings," "brilliant discoveries," "New and dangerous innovations," without even a word of explanation to those brethren who had expressed them, and those who had been comforted by them, as to wherein they differed from the divine rule.

May the Lord make his servants tender in their feelings and words toward those who differ with them, careful in their words of reproof, where such are needed, meek in their instructions to them that oppose themselves, self-forgetful in their ministration of the word, perfectly fair and candid in stating what they understand to be the erronious views of others, gentle and loving in all their intercourse with the household of faith, and with all men, as much as in them lies; and may they forbear one another, and be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven them.

SILAS H. DURAND.

SOUTHAMPTON, Pa., May 7, 1895.

STATE ROAD, Del., May, 1895.

DEAR BRETHREN:—I will try to collect and arrange some reflections that have occupied my mind more or less of late, hoping to find some consolation for myself in the effort, even if I should fail to interest or profit others.

The apostle, in writing to the Corinthians, in the thirteenth chapter of his first letter, speaks of the imperfection of all the gifts that we possess or are capable of possessing here in this time state. Our knowledge, much as we think we know, shall all vanish away. It will ultimately appear that we had no perfect knowledge of anything. The gifts of tongues and prophesying shall cease and pass away; because all these gifts are limited, and our knowledge is restricted, we only seeing in part and only knowing in part. After speaking of the disadvantages we labor under by knowing only in part and prophesying only in part, he goes on in the tenth verse to say, "But when that which is perfect is come, then that which is in part shall be done away." All those things appearing to us so wrong and imperfect are only partially seen. They are all perfect, and will ultimately so appear to us. Then no event would trouble us, or call for the exercise of faith. The events under the control of Providence are and have always been right, and no imperfection about them; but the sight and knowledge of that perfection has not yet come to us. He compares our ignorance and short-sightedness to that of children, whose knowledge is limited, and their capacities not yet matured. When he was a child he spake as a child, he understood as a child; but he became a man. "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." What is here called a glass, in other places is represented as a vail, which shuts out from view pretty much whatever is within or beyond the vail. I presume that clear glass, through which objects could be distinctly seen, was unknown at the time when these things were written. The suggestion certainly is that all is dark beyond, and we are and must remain ignorant of the perfection of those things that now are so trying and afflictive to us. We see only a part, and that is why so many things trouble us, and appear so wrong, and cause so much weeping and distress. We can hardly say that we have seen anything perfect, and we can hardly be said to know how anything that was perfect would appear. We have all our lives been in contact with imperfect things; and if we cannot say with the psalmist that we had seen an end of all perfection, it would nevertheless be true of us, and more than that we have seen no perfection at all. That which is perfect has not come.

"Here the dark vails of flesh and sense
My captive soul surround;
Mysterious deeps of providence
My wondering thoughts confound.

"When I behold thy awful hand
My earthly hopes destroy,
In deep astonishment I stand,
And ask the reason why."

While we encounter so much disorder and distress in the world, the apostle's declaration appears to be that we have seen and known but a part, and that there is another part, unseen by us, fitting to what we do see, that renders it perfect. I do not understand him that there will be a change in the divine government, and that all imperfect and distressing events will be superseded by events that will not distress any more; but the divine government has been right all the time, only we saw only a part. The perfection that characterizes every event will appear and come to our view when perfect knowledge comes. When the perfection of everything comes to our sight and knowledge will be when we see as we are seen and know as we are known. It will be then, when we see things as they are, and know them as they are, that the knowledge of their perfection will come. How much there must be that is yet unseen and unknown to us! How much of wisdom, of power, of love and of compassion is yet hidden within and beyond that vail! There is a time when weeping will cease, and there shall be no more pain. Not that there will from thenceforward be no more cause for weeping and pain, but to see and know that there never had been cause for either. If every dispensation and event of providence is right and perfect, and we see it and know it to be so, why should we mourn and weep? There was much weeping at the grave of Lazarus, and it is said also that Jesus wept, but with the rest it was because they only saw in part and knew in part; but when they had seen the power and glory of God made manifest in him there was rejoicing instead of weeping. The weeping of Jesus was certainly not the result of distress because of the death of him who shonld be raised from the dead. He speaks of that perfection as coming. It has been hidden. It was a long way off, and entirely out of our sight; but it will come into view, and then will the glorious and eternal perfection of all events, both in providence and grace, appear. We cannot doubt the perfection of that knowledge which our Creator has of us. He sees and knows us with a perfect comprehension, though we have but limited knowledge of ourselves. A more forcible expression could not have been used than what the apostle has here called into requisition to show the perfection of that vision by which we shall ultimately see and know the perfection of everything from out the Creator's hand.

It must have afforded the apostle strong consolation when he could look at things that were not seen, and his faith could penetrate within the vail and see all things working to one end, for the glory of God and the ultimate glorification of his people. How much there must be yet to reveal! How much of sorrow and sighing will flee away when the perfection of all things shall be made fully to appear! Verily he is a God that hideth himself, and keeps his gracious designs hidden; but nevertheless he is a just God and the Savior. Our hope is said to enter into those unrevealed things within the vail. We find a conception and knowledge of things that we are not in possession of in the hungerings and longings of our own hearts, as we do not and cannot desire things and long for them of which we have no conception. We are said to hope for that which we see not; but certainly some knowledge of those things inspires the hope. We learn of things, their value and preciousness, more in being deprived of them, and suffering on account of being thus deprived, than we do in the possession and full enjoyment of them. The law and the legal dispensation, and its long and faithful administration, made nothing perfect, but left everything as imperfect as it was before the bringing in of a better hope did; that is, I presume, the bringing to view the warrant and grounds of a hope that everything would yet be made perfect, and made so to appear. It doth not yet appear what we shall be, but we do know that Christ will yet appear to those that love his appearing; and to those that look and long and wait for him he will appear to fully, finally, and forever satisfy their longings, and leaving nothing to be desired or hoped for any more forever. The vail has at times seemed more dark and dense than at other times, but in the passing away of those darker shadows we sometimes get some glimpses of those things within and beyond. Either the vail has become thinned and the glass less darkly, or else our vision has been strengthened by the long-continued hiding of the light from us. "At evening time it shall be light."

E. RITTENHOUSE.

THE RAINBOW.

THE rainbow is a token to men of God's covenant that the world shall not again be destroyed by a flood. The flood from which Noah and his family were saved in the ark was a type of the flood of religious superstition and idolatry in the "Dark Ages" that destroyed the earth. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels [ministers] with a great sound of a trumpet [the gospel], and they shall gather together his elect from the four winds, from one end of heaven to the other."—Matt. xxiv. 29–31.

What a beautiful description of the coming of Christ in the time of the reformation. After the long, dark night, in which the sun failed to shine, and the light of the law (the moon) had been put out, when the powers of heaven had been shaken, and the stars had fallen, the Son of man comes in the power of his kingdom, sending forth his ministers to gather his chosen ones into the fold. That there may be no mistake as to what was signified by the flood in the days of Noah, the Master (in verses 37–39) continues, "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." From this flood his chosen few were saved in the ark in which he had placed them. "And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in."

To assure his trembling creatures that such a horrible destruction should never again be visited upon them God placed his bow in the cloud, and informed them that it was a token or sign unto them that the waters should never destroy the earth again. Now, the rainbow depends upon a certain law of nature, and always indicates a rent in the cloud. Whenever, then, we see a rainbow we know that the cloud is broken, and that the sun is shining through. We may feel assured, so long as our eyes rest upon the beautiful bow, that the power which rends the clouds still exists, and is at work, and still resists and prevents a recurrence of the flood. We know that the inexorable law of nature's God still exists, and we feel safe. Since the destruction of the great power of antichrist, which the Master destroyed with the brightness of his coming, the chosen of God have never had more cause to look upon the beautiful bow with profound admiration than now. While all the hosts of antichrist are marshaling their forces and straining every point to effect a general union and cooperation, we look upon the bow as the token of the immutable counsel of the Most High which thwarts and restrains their madness. While they lament and mourn over the rent, divided and discordant condition of so-called christianity, it is one of the most delightful things which the children of the Most High have to contemplate. In it alone consists their security from the prison, the rack, the dungeon and the stake. An effort is being made to unite. Three unclean spirits must go forth and gather Gog and Magog together. The number of these is as the sand of the sea; and when gathered together they will encompass the camp of the saints. Their object is war, of course; but our King will send fire (divisions) among them and consume them. They may lament the divided state of so-called christianity, since the confusion of tongues among them prevents the building of the city and the tower that should reach to heaven; but the people of God may rejoice that their enemies are divided. To them the rainbow is the most beautiful thing in nature.

With love to all who love the truth,

C. W. ANDERSON.

DUTTON, Ark., April 6, 1895.

DELMAR, Del., Feb. 4, 1895.

DEAR BRETHREN IN CHRIST:—I have been so filled to-day with the glory and beauty that is contained in a passage of Scripture to be found in the gospel according to John iii. 8, that I feel I must write of my joy and comfort, and I hope the Spirit of Jesus is guiding my thoughts.

"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." There is not only embodied in this passage of Scripture the truth and power of God, but the glorious gospel as it is in Jesus. The wind bloweth where it listeth, and we as worms of the earth have no power over it. We can see, hear and feel its effects. The wind is controlled only by the Creator and Preserver of all things, both spiritual and temporal. When the wind ceases to blow, we have no evidence that it will ever blow again; only this fact, we know it has blown in the past; and as we feel our need of it, we hope it may blow again, to our need and comfort. But strive as we may, it does not make it blow. But at a time when we least think of it, it blows, and we are refreshed thereby; and as we are refreshed, and feel ourselves blessed by the effects of the wind, it ceases to blow. It was only for a season, and we are again left in hope.

"So is every one that is born of the Spirit." We have no power over the Spirit. It comes to us as God directs. It comes to the poor sinner when he least expects it, and when his last hope is gone, and he is filled with comfort, and his grief is turned to joy, and to the praise of Jesus; and in his joy he says, O! that I could be filled with such a blessing always. He reads with understanding, and sings songs of praise to his God, the glory of his soul. But alas! poor child of God, these comforts and joys are not at our command. It has pleased God in his all-wise providence that it should not be so. And when we cannot feel the existence of the Spirit in our hearts, then we are made to hope for a return of such a glorious blessing, which is only in Jesus, our Savior. For it is written that our life is hid with Christ in God; and he reveals himself to us as he will. And what a comfort there is in the hope of another reve-

(Continued on page 166.)

EDITORIAL.

MIDDLETOWN, N. Y., MAY 22, 1895.

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WHAT DO THE SCRIPTURES SAY CONCERNING SATAN?

Two correspondents have recently written to us proposing some queries in relation to this matter. One is brother T. Bridges, of Attica, Iowa, who asks concerning John viii. 44, and says, "When was the beginning of the devil there spoken of?" The expression of the text is, "He was a murderer from the beginning." The other request is from sister Eva Ashley, of Noank, Conn. This sister desires our views upon Satan's origin. Is he a fallen angel, who before his fall was equal to Michael the Archangel? Were the cherubim over the ark symbolic of the position held by Michael and Satan before Satan was cast out? She says that she heard this idea advanced lately, and that Ezekiel xxviii. 11–19 was quoted to prove it. Our sister further says that for her part it undermines the whole foundation to consider that any of the holy inhabitants of God's abode could lose their holiness, or that God's purpose could be thwarted, as it must have been if Satan were once an archangel.

We desire first of all to respond with a hearty "Amen" to this last sentence written by our sister. God's purposes cannot be thwarted; and any conception of Satan that involves the idea of any disappointment upon the part of Jehovah must of necessity be false.

In the endeavor to reply to some of these questions we do not desire to speculate, nor to discuss long-mooted questions which finite minds can never solve. Neither do we desire to say anything but what is clearly said in the Scriptures of eternal truth; neither can we in the space at our disposal call attention to all that is there said. We do regard what the Scriptures teach concerning the devil or Satan as being for our learning, and that it is a legitimate subject for our thought, else the Scriptures would have been silent upon the subject; and we have a right, and it is our duty, to inquire as to what they do say. In reply to our correspondents we can only say what the Scriptures say. Men have formed many theories concerning this matter from the earliest times to the present time. John Milton, in his poem "Paradise Lost," presented the theory that Satan was once an angel in heaven, but that he had fallen through pride and ambition. We know of no higher authority for this theory than John Milton himself; and we will say that his testimony concerning the matter is just as good and reliable as that of any other man, seeing that neither he nor any other man knows anything about it. With this or any other theory advocated by men we desire to have nothing to do, farther than to turn aside from them, to rest alone upon what the Scriptures teach.

We will turn at once to the questions which have been proposed; and in response we desire to speak carefully. We do not wish to present extreme views, nor to use rash statements in anything that we may say, but to speak carefully and soberly, and above all to say no more than the Scriptures warrant.

The first request relates to John viii. 44, and the special reference is to the expression, "He was a murderer from the beginning." When was this beginning? It seems to us that the meaning of this language is just this, that the devil never was anything but a murderer. The first manifestation that he ever made of himself was that of a liar and murderer both; and Satan was a liar and murderer before he had either lied or murdered. What any being is, that he does. A man must be a thief in order to act the thief. Satan must be a murderer in order to do murder. We do not understand the expression, "from the beginning," to refer to the beginning of time, or the beginning of the world; but, as we said before, it means that he always was a murderer. He "abode not in the truth [said the Savior], because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Surely if language can mean anything definite, this means that the devil in his very being is essentially false and vile. Because of this evil nature of his he does all evil things. His works did not make him to be evil, but his works are the results of his being evil. The text seems to us to say that evil has always been inherent in his very nature. This text has no bearing at all either for or against the question of the devil's origin, or whether he is an eternal being. Whatever other Scriptures may say about this matter, this text at least does not bear upon it. It only says that he always has been a liar and murderer. He never was anything else.

Sister Ashley desires to have something said about Satan's origin. To this we are compelled to give the reply that we do not know. We know that he is. We know that he is the great enemy of God and man, of happiness and holiness, and that he has power to tempt and hurt men, and that he is under the restraining power of God. All these things the Scriptures declare concerning him, and therefore we are sure of these things; but to us the Scriptures seem absolutely silent upon the question of his origin. No one can know any more than the word of God has declared upon this subject. The Scriptures tell us of his existence, his character and his work. This is all we need to know. What good would it do us to know of his origin? Because it could be of no use to us, therefore are the Scriptures silent. Concerning this subject the child is as wise as the man of gray hairs; the simple are as wise as the learned. If any one knows more about Satan's origin than this, we will listen while they speak.

Is he a fallen angel, who before his fall was equal to Michael the Archangel? The only authority that we know of for saying so is John Milton. The Scriptures nowhere expressly say so. Inferences have been drawn from certain Scriptures, which, if allowed, would seem to prove that he is a fallen angel. Some of these Scriptures we wish to allude to; not as proving or disproving that he is a fallen angel, but to show that these Scriptures at least do not relate to the matter at all. The chief passage upon which all the vast fabric of tradition and poetry concerning the fall of Satan has been based is Revelation xii. 7–9, which speaks of Michael and his angels as fighting against the dragon and his angels, till the great dragon, called the devil and Satan, was cast out into the earth. Whatever may be the meaning of this passage, it is certain that it cannot refer to the original fall of Satan. The book called Revelation treats of things which must "shortly come to pass," not of things which had been before. The only other passage which speaks of the fall of angels is 2 Peter ii. 4: "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," with the parallel passage in Jude 6. We admit that these passages are mysterious, and will not attempt any exposition of them. For our present purpose it is enough to say that they cannot refer to Satan, for he is but once in the Scriptures represented as being in chains; and in no place is he spoken of as being guarded till the time of judgment, but rather as a tempter and adversary and a roaring lion, going about seeking the harm of men. Leaving these passages, we will refer to Luke x. 18: "I beheld Satan as lightning fall from heaven." A careful consideration of this language will show, we think, that the force of the passage is that it is an expression of triumph growing out of the report which the disciples had just brought, that "even the devils are subject unto us through thy name;" and if it be still insisted that there is some sort of force in the Savior's language beyond a mere expression of triumph, we would be compelled to believe that the expression means the same as the passage before referred to in Revelation xii. 7–9, where the heaven spoken of cannot mean the final abode of the righteous, nor the time any past event, but that which must shortly come to pass. Our object, as said before, is not to present what these Scriptures mean, but rather to confine what we say to showing that they do not teach the popular idea of the fall of Satan. It may be true; but if so, the Scriptures do not teach it.

Of late we have seen Isaiah xiv. 12 referred to in proof that Satan is a fallen angel; but this only shows that those who seek to make this use of the text are very careless readers. The whole of this chapter relates to the king of Babylon, as a reference to the fourth verse will show, and not one word in it refers to Satan. The name Lucifer (verse 12) is the same as Luke in the New Testament, and both mean "a bearer of light."

Sister Ashley says that she heard Ezekiel xxviii. 11–19 quoted to prove that Satan was once equal to Michael the Archangel, and that they both were symbolized by the cherubim that were placed over the mercy-seat. If this is the best evidence that can be brought to sustain this theory, our sister need not fear that the doctrine of the divine sovereignty will be very soon undermined. Any one who desires to know the truth can turn to the passage referred to in Ezekiel, and reading the twelfth verse see that the king of Tyre is the person referred to. Here, as well as in the fourteenth chapter of Isaiah, very lofty and exalted language is used to set forth the exaltation of heathen kings, who were enemies to Israel, in order that the terrible fall which awaited them might be the more sharply and strikingly presented. In neither connection is there one word that can be twisted into an appearance of reference to the arch-adversary of men.

Perhaps we have bestowed more time upon this matter than is profitable, but we felt like showing as far as we were able how baseless is the notion that Satan was once an archangel from the standpoint of the Bible. The Bible does not say anything about the origin of Satan, or of evil or sin in any form. For ourself we must say that we know no more than that Satan is, and that sin is in the world. It seems to us that there would be no profit to any man if we could know more. This we are sure of, that God has revealed all that could have profited us concerning this matter. We ask to know no more. It is presumption for us to strive to be wise above what is written. Revealed things belong to us, but secret things are the Lord's. As ministers of the gospel we are not called upon to discuss the origin of evil or sin or of the devil. We are only called upon to preach the gospel of salvation to the burdened hearts who feel these things to be terrible realities. To the called, both Jews and Greeks, we preach Christ crucified the power of God and the wisdom of God. This is our one mes-

sage. We have no time to lawfully devote to anything else.

When we read that sin entered the world by one man's transgression, and death by sin, and so death passed upon all, for that all have sinned, we have read all that can be known of this great mystery. Here let us rest. If the Scriptures had declared anything concerning the primal cause of sin, then we should be bound to receive it; but this in turn would only open up still wider fields for questioning and vain speculation. Finite minds cannot grasp the infinite, and must not attempt it. Concerning many things that the Scriptures do reveal our minds ask a thousand questions which the Scriptures do not answer. It seems to us our right to weigh carefully what the Scriptures say before we attempt to prove this or that by them; but when we do once know their meaning there is no appeal. Their record is true. Beyond all is misty and dark, and to try to explore it is to lose ourselves in countless errors and absurdities. We hope ever to be given grace to let such vain speculations alone, and to preach simply the gospel of salvation for perishing sinners through Christ. What is every speculation concerning the origin of the devil worth compared with this one great truth, "For this purpose the Son of God was manifested, that he might destroy the works of the devil?"—1 John iii. 8.

C.

TRIALS ABOUT PREACHING.

IN a former number of this volume we made the following remarks, "That many have had serious trials of mind about preaching who, as events have proved, were not called to the work, there can be no doubt;" and, "We are confident that those whom he calls to preach will have to preach; there is no retreat." These remarks drew from a brother the inquiry, "Do you believe the children of God have those serious trials of mind to which you allude? If so, from what source do they come? And what is the cause of the same?"

To the first of these questions we reply, We certainly did allude to the children of God, and to such trials of mind as none but heaven-born souls are subject to on that subject. Fully sensible though we are that many thousands engage in the work of preaching whom God has never called by his grace from death to life, much less to the important work of the ministry, we have yet to learn that such have any serious trials of mind on the subject. The ability to preach, is by such regarded in the same light that men regard the qualification for any of the learned professions of the world. The trials, therefore, of such men in regard to the undertaking are only such as they would have if they contemplated engaging in the profession of law or medicine; consequently their trials are not what we denominate serious. True they may feel perplexed to know which profession will prove the most respectable or lucrative, or in which they can show themselves off to the greatest advantage; but having neither the fear of God before their eyes nor the knowledge of his truth in their hearts, they are strangers to those deep seated trials which often wring the hearts of God's children with the most severe anxiety, and lead them in the fullness of their hearts to cry, "Lord, what wilt thou have me to do?" But from brethren in whom we have discovered the most satisfactory evidence that they were born of God, we have frequently been informed of serious trials which they had experienced on the subject of preaching the gospel; and some of these have made frequent attempts, and as frequently failed, until they were at length convinced that they had been mistaken in regard to the calling. Others have for years labored under such trials, and finally have died, and, we believe, gone to heaven, without ever coming into the work of the ministry; hence, as we before remarked, events have proved that God had not called them to the work as Aaron was called to the priesthood. Indeed we have supposed that it was very common for christians, especially in the early part of their happy exercises, to entertain thoughts seriously about preaching.

To the second inquiry we reply, We have never doubted that those trials have come to them from the same source from which all their serious trials come. God has chosen his people in a furnace of afflictions, and by his apostle has bidden them "count it all joy when ye fall into divers temptations." They are informed that their fiery trials are all divinely appointed for their good, and are precious for the trial of their faith. Although Satan and ungodly men, and their own carnal natures, have an agency in harrassing their minds and trying them, yet not one single shaft can cause them pain beyond what their faithful and all-wise God designs to overrule for their good and his glory.

In defining the source we show the cause of all the trials of God's dear children. We feel them because our God has graciously determined

"To polish and refine us from worthless dross and tin,
And to his heavenly kingdom bid us enter in."

It has, and still does, appear to us that all the children of God have some gift for the general profit of the whole community of the saints, and God in wisdom has diversified these gifts as to him it has seemed good. These are all of the same Spirit, and all promote the same end, the edification of the body, &c., until we all come in the unity of the faith.

While upon this subject we will take occasion to say that we see no better reason one brother has for neglecting to improve the gift that is in him than another brother has. We do not mean to say that every brother has a gift for speaking, but among those who have such gifts for public exercise is it not lamentably true that many have concluded that they must either preach or be silent in the public meetings of the church? Is it true that the church has become so well established in faith and practice as no longer to need the gift of exhortation? Do the saints no longer require that the pure minds of the brethren be stirred up by way of remembrance? Is the commission, "Speak ye comfortably to Jerusalem," confined to the preachers of the word? We have thought, and we submit it to our brethren to judge whether we be right or wrong, that one fruitful cause of many of the trials complained of in regard to impressions about preaching, is in the prevailing custom of brethren and churches of depending almost exclusively on their preachers to do all the public speaking. Brethren who feel strongly impressed to speak, conclude that if they cannot sermonize they ought to remain silent; and because no other kind of public speaking is common in the churches, they construe their impressions into exercises indicative of a call to preach.

It seems to us that a door should be opened by the churches for every brother to improve his gift as he may feel impressed, and then let the churches determine what is the nature of each gift. Those who have the requisite qualifications for preaching will be sure to be discovered, and those whose gifts are edifying in exhortation or prayer will be known. Let all speak who are so led by the Spirit, one by one; and as one speaks, the rest shall judge.

As a general thing, we believe that those whom God has called in reality to the work of the gospel ministry are made to entertain such humbling views of themselves, and such an exalted view of the great work, that they are by far the most ready to avail themselves of every plausible excuse to keep silent.

MIDDLETOWN, N. Y., Dec. 15, 1848.

ADOPTION.

"AND because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."—Gal. iv. 6.

Much has been said and written on the subject of the adoption of the children of God, and many of the dear people of his choice have been bewildered in reference to the subject. The great question, "Am I his, or am I not?" which seems to be the point of deepest interest to the disciple of Jesus, is so intimately connected with the subject under consideration that there are probably very few of the people of God who have long been on their pilgrimage and have not had their attention drawn to it. Yet, if we mistake not, there are some whose ideas on the subject, either owing to the traditions which have been taught to them from their earliest infancy, or from some other cause, are very vague and inconsistent with the faith once delivered to the saints.

The idea seems very prevalent among the professed religionists of the present day that the purpose of God is not yet fully determined as to what shall be the effect or who shall be the objects of his adoption. Hence the world and carnal professors of religion have thought it necessary to seek out many inventions for the purpose of bringing the heathen into the embrace of the christian faith, thinking thereby to effect their adoption as the sons of God, and joint-heirs with Jesus Christ. Although those who are engaged in this business of evangelizing the world are generally bitterly opposed to the doctrine of divine sovereignty, and can form no just conceptions of the power and love of God displayed in the glorious plan of salvation, and consequently know nothing of the way in which God can be just and be the Justifier of him that believeth in Jesus, yet they seem to think that if men can only be persuaded to profess a belief in Jesus that is all that is requisite to render them children of God, and that God is bound to justify all such and screen them from the demands of law and justice. What then becomes of the justice of God? Mercy cannot prevail at the expense of justice, neither can the law pass away until it has been fulfilled and all its precepts magnified and made honorable. There is no failure in the divine arrangement for the justification of sinners through the blood of the once crucified but now risen Savior; nor yet can the people chosen of God before the foundation of the world, and ordained unto eternal life, be delivered from the demands of the law of God until every demand of that law shall have been met and canceled on their part. But in themselves considered they were sold under sin and involved in transgression as deeply as any others of the human family; hence the apostle says, 1 Tim. i. 15, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." And again, Mark ii. 17, Jesus says, "I came not to call the righteous, but sinners to repentance." The people of God could never have delivered themselves from under that law which held them under condemnation in common with all mankind; neither could the law admit of anything being received as an atonement for their transgressions short of the absolute fulfillment of its utmost demands. Nor could the righteousness of God be imputed to them in any other way than by the relationship in which they stood connected with him in the peculiar position of his sons. Nor is that relationship based upon the fact of their being the creatures of his hand; for in that

respect all are alike the creatures of one common Creator; and if that relationship were sufficient in the case of one, it would be sufficient in the case of all. But there is a vital relationship existing between the Lord Jesus, and as the Only Begotten of the Father, and all the redeemed of the Lord; hence the apostle assigns as a reason of the sending forth of the Spirit of his Son into their hearts, crying, Abba, Father, "Because ye are sons." Not in order that ye may become sons, but because ye are sons. Now this being the cause must precede the sending forth of his Spirit, crying, Abba, Father; therefore we see the absurdity of any effort on the part of the creature to render himself a recipient of that Spirit, since such efforts are nothing more or less than attempts to constitute himself a son of God.

The apostle has been, in the preceding chapters, exposing an error which had crept in among the Galatians, in that they had supposed that the gospel consisted in a mixture of law and grace. It seems to have been very much such a theory that had bewitched them as is most popular in the world at this day; and in exposing the fallacy and falsehood of that theory, the apostle explains the application of the promises as being not to Israel according to the fleshly descendents of Abraham, but to them that are in Christ, both Jews and Gentiles; which leads him to comment on the relationship of Christ and his people. But although this relationship existed perfect from eternity, yet the people of God had become involved in the bondage of the law, from which they must be delivered before their adoption could be manifested to them; therefore Christ, who was the Surety and only responsible Representative of his people, being the Head and Life, was delivered up to satisfy the just demands of the law upon them, as his body, for which he alone was responsible; not that he was received by the law as simply a vicarious offering for their sins, which might have been made as well for any others as for them, but as being their Life, the very identical thing which the law demanded, and which alone could satisfy its demands; hence the utter impossibility that this cup should pass from him. For him alone it was prepared, and he alone could drain its dregs of bitterness. His people were under the curse of that law, and it was necessary for their redemption that he should be made a curse for them. This was the cause of the agony in the garden of Gethsemane when he sweat as it were great drops of blood falling to the ground; not that he suffered such agony in anticipation of his sufferings on the cross, but the weight of almighty vengeance which lay heavy on his soul oppressed him with a burden which none other but himself could bear. Yet all this was necessary for their redemption, which must be accomplished before their heirship could be made manifest in their adoption.

MIDDLETOWN, N. Y., Dec. 15, 1848.

(*Continued from page* 163.)

lation; and hope is our only comfort when his Spirit in us is not visible to us. I do not understand that a child of God is ever without the Spirit of Jesus; for he says, "I will never leave thee nor forsake thee." I do believe he at times shuts out the light from our view. This he does, that we may be in darkness. Then we realize there is no light in us, but all light is in Christ. When in darkness we see ourselves as we are, vile sinners, and unworthy of his goodness and mercy. And when he bids his marvelous light to shine in us, we see him as he is, the Savior of our souls, over all and in all; and with the poet we are made to say,

"My Spirit looks to God alone,
My Rock, my refuge is his throne;
In all my fears, in all my straits,
My soul on his salvation waits."

These words of the poet are beautiful to the child of God; for in them is expressed what he hopes the Lord in his grace and mercy hath revealed unto him. Hope in Jesus.

Yours in this precious hope,

H. CLAUDE KER.

OPELIKA, Ala., April, 1895.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—I read the SIGNS with profit and encouragement, and each issue seems to unfold some precious truth which is always profitable to the saints. I feel so barren that I do not think I could offer anything of any profit to the saints; but there is a word in the New Testament which I have thought a great deal about, and have searched for the meaning and import. I was reading the other day a book written on the subject of Phineas and his javelin, or the javelin of Phineas, and submit the writer's definition. The word is Nicolaitans. There are various opinions about the meaning, and the doctrine held by them. In Revelation ii. 6, 15, we read, "But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate." "So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate." There were advocates of this doctrine both in the church of Ephesus and Pergamos. The book to which I refer is written by William Lincoln, of England, published in 1863. He gives as the Greek meaning of the word Nicolaitans, "Those who put down or conquer the laity or people." In fine his definition is clerical dominition; and he quotes such passages as, "I wrote unto the church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore if I come I will remember his deeds which he doeth, prating againt us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church."—3 John 9, 10. "But Jesus called them unto him and said, Ye know that the Gentiles exercise dominion, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant."—Matt. xx. 25–27. Again, in 1 Peter v. 3, besides other references, set forth the spirit of the doctrine which Jesus said he hated. Clerical or ministerial dominition over the brethren, self-superiority, and a certain caste, which is abhorrent to the Lord, seems to be his definition of the word, and the doctrine of the Nicolaitans. Watchfulness in this seems to be enjoined in the Scriptures of truth, both in the ministry and all the church.

Yours in hope,

W. LIVELY.

LEBANON, Ohio, May 6, 1895.

DEAR BROTHER BEEBE:—Allow me to say that I am well pleased with the SIGNS. I am pleased with brother Chick's editorial work. I am more than pleased with your course in republishing the old editorials of your illustrious father; every one of them is worth the subscription price. I consider his writings of more value to lovers of truth than any productions of the pen extant, the Bible alone excepted.

I would say to the many brethren who have written to me for my views upon different portions of the Scriptures that I have found it impossible for different reasons to comply with their requests. An endeavor to write upon all the subjects suggested would monopolize too much of the paper; besides, I cannot devote all my time to writing; but the most prominent reason of all is my inability in the knowledge of spiritual things.

I have been struggling with unbelief more for the past year than at any other period of my life. I have so little satisfactory evidence that I have ever known the truth. Please insert this beautiful hymn, which expresses sentiments that I am sometimes brought to feel:

"Away, my unbelieving fear!
Fear shall in me no more have place.
My Savior does not yet appear;
He hides the brightness of his face.
But shall I therefore let him go,
And basely to the tempter yield?
No! in the name of Jesus, no!
I never will give up my shield.

"Although the vine its fruit deny,
Although the olive yield no oil,
The withering fig tree droop and die,
The fields elude the tiller's toil,
The empty stall no herd afford,
And perish all the bleating race,
Yet will I triumph in the Lord,
The God of my salvation praise.

"Barren although my soul remain,
And not one bud of grace appear,
No fruit of all my toil and pain,
But sin, and only sin, is here;
Although my gifts and comforts lost,
My blooming hopes cut off I see,
Yet will I in my Savior trust,
And glory that he died for me.

"In hope believing against hope,
Jesus, my Lord, my God, I claim;
Jesus, my strength, shall lift me up,
Salvation is in Jesus' name.
To me he soon shall bring it nigh,
My soul shall then outstrip the wind,
On wings of love mount up on high,
And leave the world and sin behind."

I expect to be in New York some time this summer, if the Lord will. I hope you will all have a pleasant and profitable time at your coming association.

Yours most sincerely,

H. M. CURRY.

EDITORIAL NOTICES.

POSTAL MONEY ORDERS.

BY a recent arrangement of the post-office department nearly every post-office in the United States is now a money order office for at least five dollars; and as it costs but three cents additional to obtain an order of not more than two dollars and fifty cents, or five cents for one not more than five dollars, or eight cents for one not more than ten dollars, and so on in proportion to amount of order, we request that all remittances be sent us by post-office money-order. You simply give the money you wish to send to your postmaster, and he will give you a money-order for that amount. You will inclose the order which he gives you in your letter to us; and if it should be lost in the mail you can get another one from your postmaster without additional charge. Please be sure to have the order made payable at Middletown, N. Y., and never at New York City, as that place is nearly a hundred miles from our place, and it puts us to considerable extra trouble and expense to get them cashed at the New York City office.

As will be seen from the above, an order for five dollars or less can be obtained cheaper than registering a letter, while an order not exceeding ten dollars costs but the same amount; and remitting by money order is a much safer way than sending by registered letter, as the postal department is not responsible for loss of registered letters, but money orders can be duplicated.

NOTICES.

EDITORS SIGNS OF THE TIMES:—Please publish the following notice.

The churches composing the Chemung Old School Baptist Association have unanimously decided to disband as an Association. There will not be any meeting, as expected, in June. The churches are in full fellowship, and expect to hold a number of yearly meetings in the bounds of the fourteen churches belonging to the Association. Appointments for yearly meetings will be arranged, I expect.

D. M. VAIL.

WAVERLY, Pa., May 8, 1895.

INFORMATION WANTED.

ANY person knowing the whereabouts of an old brother by the name of Billy Bottom, or any of his family, who formerly lived at Bladen Springs, Ala., during the late war, and was an Old School Baptist preacher, will confer a favor by informing me. Address, L. F. Easley, Laurel, Miss.

CHANGE OF ADDRESS.

EDITORS SIGNS OF THE TIMES:—Please change the address on my paper to 111 Eleventh St., southeast, Washington, D. C., and give notice through the SIGNS to those who wish to write me or visit me to do so to the above address.

Your brother, I hope,

JOHN T. CAMPBELL.

OBITUARY NOTICES.

Mrs. Mary A. Holman departed this life Jan. 5th, 1895, at the residence of her daughter, Mrs. Jennie Cyrus.

She was born in Holt Co., Mo., March 30th, 1823. She was united in marriage with Francis M. Holman on August 22d, 1839, with whom she crossed the plains to California in 1852, where they resided nine years. They then removed to Texas, where they remained until the close of the war, when they started to Missouri. On the way her husband was killed by a band of robbers, who despoiled them of nearly all their earthly possessions, and she reached her father (Samuel Crowley) in Missouri in nearly a destitute condition. In 1869 she came to Oregon with her father and brother, where she resided until the time of her death.

Although she had been a patient sufferer for many years, and had been disabled by rheumatism so that she had been unable to walk for nearly six months prior to her death, yet her last illness was quite sudden and of short duration, when she passed away calmly and peacefully into the arms of her Savior, leaving two daughters, Mrs. Jennie Cyrus and Ella Curl, to mourn their loss.

She united with the Primitive Baptist Church in early life, and was a faithful and consistent christian until death. Our loss of a dear mother is to her a great and eternal gain, and these words comfort us, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "Blessed are the pure in heart; for they shall see God."

"THE days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away."—Psalm xc. 10.

I again feel under obligation to send for publication through the SIGNS OF THE TIMES the departure of another out of this world, **Miss Elizabeth Lowe,** in the 92d year of her age, who was generally known in the neighborhood of Rock Springs, Lancaster Co., Pa., where she lived, I believe, all these years, as "Aunt Betsy," making no public profession, although while able she attended meeting at Rock Springs. Having fallen a number of years ago, she was disabled, and was never able afterward to walk. She was confined to her bed, but was in the hands of kind friends, where every attention was given her by her nephew and wife. She was the last branch of that generation to which she belonged, leaving, I believe, two nephews and a niece. She was much respected where known, having lived long on the earth, and passed through many sore trials which lay in her pathway, until life became a burden. Worn out with age and infirmities, she often expressed a wish, if it were the Lord's will, to take her away. She was of a patient and quiet disposition, having no harm to say of or about any one, which indeed was characteristic of the entire generation. She passed quietly and, I understand, suddenly away when the time came; but the truth embraced in the verse quoted at the head of this notice was, I think, fully realized by her.

The writer of this notice was requested to attend on the occasion of her funeral; and after some remarks at the meeting-house in Rock Springs she was gathered unto her people, to await the changing of this vile body, and the fashioning of it like unto the glorious body of the Redeemer.

WM. GRAFTON.

FOREST HILL, Md.

DIED—At her home in Herndon, Fairfax Co., Va., April 10th, 1895, **Mrs. Courtney A. Hutchison,** aged 62 years, 7 months and 11 days.

Sister Hutchison was baptized in the fellowship of the Mt. Zion Church, Loudoun Co., Va., in June, 1867, by Elder R. C. Leachman. Her death occurred very suddenly, apoplexy being the cause assigned. Not more than half an hour after her son, Mr. Andrew Hutchison, and his wife had left the room where she was employed about her household duties, and apparently in her usual health, they returned and found her lying upon the floor quite dead, without any sign of struggle or suffering. Though thus suddenly cut off without warning, we are assured that she was prepared, as all the Lord's people are prepared, not by her own works and righteousness, but by the grace of God and faith in the Lord Jesus Christ. Sister Hutchison was a faithful member of the church, loving the assembly of the saints, and filling her place in that assembly when able to do so. Her love of the truth was uncompromising, and every point of it was dear to her. Those only were her brethren, in the rich fullness of the term, who were built together with her upon the doctrine and order of the gospel, Christ himself being the chief corner. Such members are very useful in the church, and are sadly missed when called away. In early life sister Hutchison was left a widow with one child, a son, who to-day witnesses to a mother's faithful love and tender care, and who sadly feels his loss. May the grace of God sustain him, and the brothers, sisters and many friends who are left in this land of the dying.

Affectionately yours,

J. N. BADGER.

ALDIE, Va., May 3, 1895.

SISTER **Susannah Dunlap** was born in Carter Co., Tenn., April 15th, 1819. In October, 1828, when but nine years of age, she moved with her parents to Sangamon Co., Ill., where she has since resided. On May 15th, 1835, she was united in marriage to Benjamin F. Brown, with whom she lived happily until Feb. 21st, 1866, when death claimed him as his own. During their period of married life seven children were born to them, five of whom are now living, namely, Mrs. Minnie Allen, of Humphreys, Mo., Mrs. Kate McClelland, of Watson, Kansas, Mrs. Sarah McClelland, of Springfield, Ill., Mr. John Brown, of Eureka Springs, Ark., and Mrs. Anna Taylor, of Cantrall, Ill., with the latter of whom she had made her home for the past twenty-eight years. She was one of a family of ten children, Mrs. Edna Brown, of Chicago, being the only one surviving her. Her death was very sudden, although she had been in poor health for the past three years. She became a member of the Old School Baptist Church about nineteen years ago, whose rules and discipline she lived by faithfully until her death. Her last illness was very brief. Dur her last hours she was wholly unconscious. She passed away quietly at seven o'clock Tuesday morning, April 30th, 1895, at the age of 76 years and 15 days. She leaves many friends and relatives, who will mourn their loss as that of a mother.

The funeral services were held at the house of Mrs. Taylor, at ten o'clock a. m., May 2d, 1895, and were conducted by Elder John L. Scott, of Pleasant Plains, Ill., who preached from 1 Corinthians xv. 55–57. Our departed sister was truly devoted to the love of Christ and his church.

In hope of eternal life,

JOHN L. SCOTT.

Adam Ficas, the subject of this notice, was born in Greenbrier Co., Va., July 17th, 1799. His parents moved to Henderson Co., Ky., and died there, leaving brother Ficas to care for his sister when young. In 1818 he with his sister came to Boone Co., Mo., and while living there he was married to Miss Susan McDonald. In 1824 they moved to Indiana, and in 1836 to Johnson Co., Mo., where he remained until death. His wife died in 1875, and he afterward was married to Elizabeth Bowman, who survives him.

Brother Ficas joined the Regular Predestinarian Baptist Church called Charity on the fourth Saturday in June, 1847, and was baptized by Elder James Fuel on the fourth Saturday in July following. The remainder of his life was spent in looking forward to the time when God would say, "Come up higher," and that was on Jan. 6th, 1895, when he bade farewell to all the troubles of this life. On the 8th the writer met the bereaved family and a large assembly of friends gathered at the meeting-house on his farm, and tried to speak words of comfort to them; after which we laid his body away in the graveyard a short distance from the house to await the glorious morn of the resurrection. We feel that our loss is his gain, and may God enable us to be submissive to all his work, for it is right.

J. T. BARNES.

BROTHER **William Lindsey** died at his residence in Middletown, N. Y., on Friday a. m., May 10th, 1895, of kidney disease, in the 72d year of his age.

Deceased was born in Trowbridge, England, and came to this country nearly fifty years ago. He was married to Miss Jane Rogers in December, 1849, who died August 9th, 1894, while the husband and only daughter were visiting relatives and friends in England. They are survived by two sons and one daughter. Brother Lindsey and his companion united with the Old School Baptist Church many years ago, and at the time of their death were members of the church in this city, loved and esteemed by all their kindred in Christ.

The funeral services were held at his late residence on Sunday, the 12th, and were conducted by his pastor, Elder Benton Jenkins, in the presence of a large gathering of sorrowing relatives and friends; after which all that was mortal of the loved one was deposited in the cemetery here, known as "Hillside," by the side of his faithful and loving wife, who preceded him only about nine months. May the Lord comfort the sorrowing and bereaved ones.—ED.

Mr. Charles Merchant died at the home of brother James and sister Fannie Baldwin, near Mt. Gilead, Loudoun Co., Va., March 24th, 1895.

"Uncle Charley" had reached the age of ninety-four years, passing all the changes from childhood to tottering age without an enemy among men, known only as an honest man, a faithful friend and a good citizen. Could fairer wreath by human hand be placed on any tomb? For two years he had weekly waited for the summons, suffering much, but bearing all with sublime patience. His hope in the life eternal was strong, and when the boundary line was reached he entered the mystic shadow of the better land in the full faith of the redeemed of the Lord.

M.

Mrs. Deborah Wallington, widow of Edward Wallington, passed from this life at her home in Ann Arbor, Mich., on Tuesday, April 30th, 1895.

She was born Feb. 8th, 1813, at Ludgershall, England, where she passed her early life. She was married to Edward Wallington in 1834, a few months after which both husband and wife united with the Old School Baptist faith, to which she adhered until her death. Her husband passed away Oct. 8th, 1867. They came from Ludgershall to Lodi in 1847, where they lived until 1852, when they moved to a larger farm near Saline, where she lived until 1868. She then moved to Ann Arbor to live with her daughter, Mrs. R. L. Speechly, remaining there until the angel of death bore her away to the better land above.

She leaves three children to mourn their loss: Mrs. Thomas Blake, Mrs. R. L. Speechly and Leouard C. Wallington. She was a modest, unassuming woman, always showing her kind, loving, gentle christian character.

ASSOCIATIONAL.

THE Delaware River Old School Baptist Association is appointed to be held with the First Hopewell Church, at Hopewell, Mercer Co., N. J., to begin on Wednesday after the last Sunday in May (29th, 30th and 31st), 1895, and continue three days.

We extend a cordial invitation to brethren and friends to meet with us, and join in songs of praise and thanksgiving to the Giver of all good. Hopewell is on the direct line of the Philadelphia & Reading R. R. Frequent trains run daily between New York and Philadelphia. Brethren and friends who will favor us with their presence will be received on the arrival of trains and conveyed to places of entertainment.

ELIJAH LEIGH, Church Clerk.

THE Warwick Old School Baptist Association is appointed to be held with the church at New Vernon, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June (5th, 6th and 7th), 1895, and continue three days.

A cordial invitation is extended to our brethren and friends. Those coming by way of the New York, Lake Erie & Western R. R. from the east will be met at Howell's on the arrival of the Orange County Express, which leaves Chambers St., New York, at 4:30 p. m., on Tuesday, June 4th. Those coming from the west on the same road will take the train leaving Port Jervis at 4:00 p. m., on Tuesday, and stop at Howell's. Those coming on Wednesday morning by the same road will be met at Howell's on the arrival of the Milk Train from the east, at 8:07 a. m., and from the west on the arrival of the Mountain Express, at 8:15 a. m.

Those coming from the north on the Ontario & Western R. R. will be met at Winterton on the arrival of the Milk Train, about 6:00 p. m., on Tuesday.

S. B. BEYEA, Church Clerk.

YEARLY MEETINGS.

THE Lord willing, the yearly meeting of the Beulah Old School Baptist church, of Canada, will be held at the usual place, commencing at 11 o'clock a. m., on Saturday before the third Sunday in June.

Brethren and friends who desire to join with us in the worship of God are cordially invited to attend. Those coming by train will be met at Alvinston, Ont.

THE Old School Baptist Church of Middleburgh, Schoharie Co., N. Y., has appointed her yearly meeting to be held on the first Saturday and Sunday in June (1st and 2d), 1895.

Any desiring to come on the train to Middleburgh, or on the stage to Rensselaerville, will be met on Friday afternoon and cared for. We extend a cordial invitation to our ministers, brethren and friends.

A. COOK, Clerk.

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PUBLISHED EVERY WEDNESDAY,

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, MAY 29, 1895. NO. 22.

CORRESPONDENCE.

SALVATION.

"We have a strong city; salvation will God appoint for walls and bulwarks."—Isa. xxvi. 1. "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.

Brother E. D. Varnes, of Cramer, Ill., has requested me to give my views on the following Scripture, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For 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; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?"—Heb. ii. 1–3. In attempting to give views on any portion of the testimony of the word, it is highly important to be sustained by the testimony itself, proving Scripture by Scripture; and the words of Jesus and the apostles, as well as the prophets, are of vital moment in considering what any portion of Scripture may mean. I think this book called Hebrews is a wonderful book, unlike any other book in some particulars, and no doubt particularly adapted to the believing Jews, to whom it is supposed to be addressed. We notice that there are many things contrasted throughout this epistle. First, the writer speaks of God as speaking unto the fathers by the prophets, and hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Here the prophets are contrasted with the "Messenger of the covenant," showing the great superiority of the person speaking, in that he is so much better than they, and by inheritance has obtained a more excellent name. In the further perusal of this book we find the law held up in contrast with the gospel; the priesthood of Levi with that of Jesus Christ; the offerings under the law or old covenant with that of the new covenant, and of the efficiency of the offering of our Lord once for all his people; and by that one offering he hath perfected forever them that are sanctified. Seeing we have such an High Priest, who is also our King and Lawgiver, the only begotten of the Father, full of grace and truth, whom the angels are commanded to worship, and who, being the brightness of God's glory, and the express image of his person, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Not be like those wicked husbandmen to whom was let the Lord's vineyard, who would not receive nor hear the Lord's servants, but evil entreated them, until the Lord sent his only begotten Son and Heir as a last resort, and as one they ought to hear; but the result was the same. They thought to take the vineyard or kingdom by force; and as a crowning work in their favor, as they thought, they said, "This is the heir; come, let us kill him, and let us seize on his inheritance." But in their zeal, which was not according to knowledge, to build up for themselves an inheritance or house, they were disobedient in every instance, rejected all that had rightful authority over them, even to the builder and the head stone of the corner. But in this is exemplified the manifold wisdom and power of God; and his decrees are manifested, and his prophecy fulfilled, that the wrath of man shall praise him, and the remainder he will restrain. In that, "The stone which the builders rejected, the same is become the head of the corner. This is the Lord's doing, and it is marvelous in our eyes." What they thought to do for their own advancement was turned to their discomfort, and they were thwarted in the purpose which they had in view. In all cases when man is left to his own judgment, and standing in his own strength, he will be full of selfishness, and will act according to selfish motives; and nothing short of the grace of God will ever restrain man from doing evil, or constrain him to deny himself, take up his cross, and follow Jesus. That is, to "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Crucify the old man, and put on the new man, which after God is created in righteousness and true holiness. The apostle uses the words, "more earnest," in relation to heed, as if it were of the utmost importance to heed the things which we have heard. It is sometimes thought, or spoken of, that we all have heard and know the will of God; that God has commanded us through the Scriptures, and we can simply read what God says to us; but I do not understand that to be a command. When God speaks to us experimentally, it is his command to us. We may read and re-read in the Scriptures what he says about persons and things, but until the written word has life in it to us, it remains dead to our conscience, and we cannot obey its precepts; hence God gives the word, and with it the power to obey; for "to obey is better than sacrifice, and to hearken than the fat of rams." Obedience, or to heed what God has said by the mouth of his Son, is a happy and joyful privilege; and it is evident that if we be able to give the more earnest heed to the things which we have heard, that they will not slip, because they are lettered by the finger of our God in the fleshly tablet of our hearts, and cannot be erased. This is the holy record, "A seed shall serve him, and it shall be accounted to him for a generation."

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward." The law exacted perpetual obedience; and as the law was a shadow of things to come, shall the substance be less exacting or more imperfect? Nay. "For by one offering he hath perfected forever them that are sanctified." The law was holy, just and good, because it emanated from God; and for the purpose for which God designed it, it was good and holy and just. Paul says, "The law made nothing perfect; but the bringing in of a better hope did." If the law required constant and exact obedience, and made nothing perfect, what did it do? Among the things under the law we find the putting away of the filth of the flesh, but not of the purifying of the conscience. The things promised under the keeping of the law were all temporal. And more than this, we find that it was the ministration of death. Not that death was not in the world, but that sin was in the world before the law was given by Moses; and the law entered that offenses might abound. In the ministration of death there was glory so bright that the Israelites could not behold the face of Moses. How much more glorious is the ministration of life through Jesus Christ our Lord. There were no things under the law that shadowed forth things in the gospel but that they were inferior to the things which they represented in the substance; and as the shadow is compared to the substance, which substance is the cause of the shadow, so are the things pertaining to the law dispensation compared to the things pertaining to the kingdom of grace. Now, if every transgression and disobedience received a just recompense of reward, and the kingdom of grace requires as much or more as pertaining to obedience, where is there any hope for a mortal to obey? Yet, there is one way, and only one, and it is through Jesus, who is the way, the truth and the life. There is a sense in which perfect obedience was rendered, and all his members were with him in that obedience. "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." But in the sense in which we desire to speak more particularly to-day it is in heeding his commands and walking before him in the fear of the Lord. We are weak; we have no strength to perform that which is well pleasing to our mind; for to will is present, but how to perform that which is good we find not. Jesus comes to us and says, "Without me ye can do nothing." Do we believe this? I sometimes fear that we are forgetful where our strength is, and begin to think, and even to teach, that we have a great deal of strength delegated to us, so that there is no mystery connected with the salvation of sinners, or of their obedience in the kingdom of grace, and that we can simply do any and all things written in the Bible for the saints to do, or what good men tell us to do, because of the fact that we are living children. Now, this seems very reasonable; and if we could confine spiritual things to human reason, it seems to me that there would be no warfare in the flesh of the saints, no wrestling for the mastery. But the flesh lusts against the Spirit, and the Spirit against the flesh, so that ye cannot do the things that ye would. If there were no warfare, and we could do all things as they appear to us which should be done, we would have a sufficiency, and would be forgetful of our Master; but as it is, we are weak, and are forced to the throne of grace, or we never would get there. It is the same old, old story, "poor and afflicted people, and they shall trust in the name of the Lord." It is evident that they never would trust in the name of the Lord if they were left to their own choice in the matter. They trust him because they cannot help it. I know that there is much objection to some things that I am speaking about, and some will readily say, What is the use of ex-

hortations if we cannot obey, only as God gives us power to obey? The fact of our obeying is evidence that the Lord is with us; and the testimony holds good, and nothing is lost from its teaching, that we should walk in the Lord's appointed way. I am now reminded of an expression by Elder Durand in a late number of the SIGNS, which I think is to the point. He says, "To insist that the Lord does all the work of salvation of every kind, is a cause for reproach from the world. Yet that is the reason why the Lord's servants have confidence to labor, knowing that whatever the Lord tells them to do he will enable them to do; and he will bless their labor to the good of his people, and to his own glory; for it is he that works in them. Their labor is in the Lord, and therefore it is not in vain. It is by his command, and not of their own will." What the saints are enabled to do, that pertains to this "great salvation," is because they worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh; for to be carnally minded is death; but to be spiritually minded is life and peace. Of what use are all our outward works, if we only obey through the letter, and not through the Spirit? I conclude that a child of God may do the things contained in the law without realizing the force or pleasant enjoyment attached to the same things that are done by another child who at the time of doing feels the weight and holy privilege of thus obeying from the heart the things indelibly written there at that moment. I do not entertain the idea that we have power delegated to us in spiritual things; but it is thus with us, "day by day," here a little, and there a little. "Day unto day uttereth speech, night unto night sheweth knowledge." The outward man perisheth, but the inward man is renewed day by day. In Jesus' instruction as to how his disciples should pray, he says, "Give us this day our daily bread;" teaching us that we are as babes, dependent upon his bounty for sustenance, and without his pleasure and power we are in darkness. Then how important it is for us to have a right conception of him and of his glorious character; and not, as some who are vainly puffed up by their fleshly mind, 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.

Our brother wishes to know particularly, What salvation is meant by the phrase, "great salvation?" The latter clause of the same verse explains it better than I can. "Which [great salvation] at the first began to be spoken by the Lord." What is this salvation but that salvation which Jesus taught? He came to seek and to save that which was lost. He came down from heaven, not to do his own will, but the will of the Father who sent him. "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. 39. "For God sent not his Son into the world to condemn the world, but that the world through him might be saved."—John iii. 17. "My meat is to do the will of him that sent me, and to finish his work."—John iv. 34. "And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world."—John xii. 47. "For the Son of man is not come to destroy men's lives, but to save them."—Luke ix. 56. Many other passages of Scripture might be adduced as the language of Jesus, to show that he spoke of that "great salvation" of sinners, and that he was the one who saved; the Savior.

"And was confirmed unto us by them that heard him." From this we understand that the same doctrine of the salvation of sinners, which was spoken by the Lord, was confirmed unto the saints in the early days by them that heard Jesus speak of this great salvation. "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will."—Heb. ii. 4. There are probably some of our people who think that the above quotations have reference alone to the eternal salvation that is in Christ, and which shall appear to our advantage in the future, and does not have reference to the salvation mentioned in the text. I may be allowed to speak of the opinion of others freely, as I am giving mine. Some make two salvations, and some three. I find that the word save from which this word salvation is formed occurs a great many times in the Scriptures, more than one hundred and twenty-five times; and the word salvation occurs above one hundred times. Both words are variously used. The word salvation, however, has in most instances reference to the work of the Lord in delivering his people from the power of death, or preserving his people unto his heavenly kingdom. The word save, meaning to save, frequently has reference to temporal deliverances, in the Old as well as the New Testament. We might mention a few instances where it seems that the saints have the power to save themselves from evil ways, but with few exceptions the connecting words qualify the same passage, so that the underlying power is readily discovered as really not belonging to them. There is a cause for all the good works of the saints. The true worshipers are the only persons that can be said to bring forth good fruit; and they cannot of themselves produce a single worthy act. There must be a sense of true worship, or else all outward forms are vain and empty. Even the Lord's people are not always permitted to worship in spirit and in truth; but when "in the Spirit on the Lord's day," they realize that they are poor and needy, and desire to give God all the glory, and feel to repeat the closing sentence of the prayer which Jesus taught his disciples, "For thine is the kingdom, and the power, and the glory, forever. Amen." I think the admonition of the apostle in the text, about neglecting so great salvation, has reference to the things pertaining to or in relation to that salvation; for no doubt the persons addressed had the knowledge of the salvation of the Lord, as it is in the Lord Jesus; and as they had been instructed in the law obedience, and of its importance, and as the gospel far excelled the law and the ordinances, so they ought to give the more earnest heed, and not neglect the things spoken by Jesus and them that heard him; that they should not trample on his ordinances, or count his blood an unholy thing; for they had not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest; "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 firstborn, 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." Seeing we are justified by faith, and not by works (for faith is the evidence of things not seen, the substance of things hoped for), and are in company with all the holy prophets and patriarchs of old, in experience and trials, and 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."

J. BEEMAN.

KETTERMAN, Mo., April 14, 1895.

LONGVIEW, Texas, Feb. 15, 1895.

DEAR BRETHREN:—I inclose you a couple of letters written by Elder T. Peterson of Ark., which have been (I hope) both comforting and instructing to me, and I have his consent to forward them to you to publish in the SIGNS, if in your judgment they are suitable. One of them was written in 1890, but I conclude that is none the less interesting. May the good Lord continue to give you grace, understanding and wisdom to conduct the SIGNS to the best interests of Zion. Your little brother in hope,

H. B. JONES.

DALARK, Ark., Sept. 26, 1890.

ELDER H. B. JONES—DEAR BROTHER:—Your good and affectionate letter of the 9th instant was by some means delayed so that I did not receive it until the 19th. I was then on the way to attend the South Arkansas Association. I embrace the first opportunity to write since my return. We had a peaceable and enjoyable meeting, and there were present with us ten ordained ministers. The preaching, so far as I heard it, was sound and good. Several of our churches were not represented. But am I rightly thankful to the Giver of all good for the peace which we now enjoy? This is a question that I am not capacitated to answer.

Surely it is not necessary for me to tell you that your good letter was appreciated by me. But it was the more highly appreciated because you treat of a subject that, in time past, has so deeply engaged my own attention, the subject of the old and new man; and because it came from yourself, one who I have come to love, and from whom I was permitted to hear the same principles of divine truth proclaimed that I in my weakness have been trying to contend for during so long a time. Dear brother, you complain of your inability to interest any of the Lord's little ones; but I am trying to write under the feeling that if I could write as interestingly as you can, brother Jones, I would not mind trying. Dear brethren and sisters have inquired of me why I do not write for our papers; but my feelings in regard to my capacity for interesting and instructing in that way are such that they seem to forbid. But it seems necessary, after all, for us to have these feelings, otherwise our old man would become puffed up, and we would begin to strive for the mastery one over another. Besides, we are witnesses of the truth; and in order to bear true testimony it is necessary for us to know the truth. A great many things are believed and proclaimed as truth that are not known. But in order to be a true and competent witness, it is necessary to have personal knowledge of the things testified. Now, in order to testify that all power is of God, we must have personal knowledge of human weakness. We must be personally prepared to testify that there is no power in man, before we can truly testify that God has all power. This we must see and feel for ourselves and in ourselves before we can have the necessary personal knowledge. When the poor sinner first begins to recognize this fact for himself, he thinks the wrath of God is coming upon him; for he knows not yet that it is the goodness of God that leads men to repentance. And, after all these years of (as I hope) spiritual experience, when I am made to feel my own fleshly weakness, deeply and forcibly, I am sometimes ready to conclude that I am deceived in all the claims that I have made before the Lord's people,

and fear that I only await the time when the wrath of God will be poured out upon me without mixture. By our experience of weakness being often repeated, we are not permitted to forget that which we have learned. As I have already said, a great many things are believed and testified, or taught, that are not known; and we ourselves, though we assume to know, and sometimes receive such blessed assurance, yet in our hours of spiritual darkness are left to doubt every point of our spiritual experience, except that we are sinners. I have never heard of one denying, nor do I believe that one of God's little ones who has been taught by his Spirit the corruptions of his own human nature, will ever deny their sinfulness, weakness and inability to satisfy God's perfect justice. This is one point of spiritual experience that is so perfectly learned, it seems to me, as never thereafter to admit of doubt. It is known, and may be testified of by him that is exercised therein. A felt sense of this sinfulness, weakness and corruption often comes up to interfere with the poor saint of God, and makes him feel that he is unfit for and incapable of performing the spiritual duties and privileges that fall to his lot. But while he for the time being may feel that he suffers loss through this knowledge of his own condition, yet he is thereby emboldened in his testimony that all power is of God, and that all blessings are of his mercy, and that sinners are saved alone by his free and unmerited favor, or grace. But this, though very important, and, as we have before said, necessary knowledge, is only negative testimony. By this knowledge we testify that we are not our own savior; that we have no power to further our own salvation, much less that of our fellow-man. If our knowledge stopped here, what we would say further would not be testimony, but reason. Then we would reason that, not being able to save or redeem ourselves, if saved or redeemed it must be by another; and as this power belongs not to man, that other known as the Savior or Redeemer must be of higher quality and greater power. But all this further reasoning admits of doubt when I or you or any of God's dear people attempt to apply it to ourselves personally. "If saved," implies doubt; but in the light of the knowledge of our sinfulness this is all we can say. There is a further knowledge necessary in order that we be able to say with the old servant, "I know that my Redeemer liveth." That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ."—1 John i. 1–3. Now, brother Jones, if I had time to write, this would be my text; but as my sheet is nearly full, and my time nearly up, I must be content with only a few more words, believing you will thereby understand what I mean to convey. Of course I do not think that we see him, and hear his voice, and handle or feel his body, as John and the other apostles did. But each of these expressions has its fulfillment in our inner, new or spiritual man. So that, with us, it is that which we have seen and heard and felt that we declare of the Word of life. There are five senses. People differ very much in two of them—taste and smell. But in seeing and hearing and feeling there is far more general agreement; so that these three senses give the strongest kind of testimony. Apply this to the spirltual man, and may we not thereby give positive (not negative) testimony, and say, "I know that my Redeemer liveth?" And it is by the declaring of this testimony that we have fellowship one with another. To have fellowship with one another is blessed, but O how much more blessed to feel the force of that declaration, "And truly our fellowship is with the Father, and with his Son Jesus Christ."

Write soon and often. Give my love to all the brethren and sisters. Yours in much love,

T. PETERSON JR.

DALARK, Ark., Jan. 30, 1895.

DEAR BROTHER:—I received your kind and very welcome letter a week or ten days ago, and now attempt to reply. While I was truly glad to get your letter, and was enabled, I hope, to draw spiritual comfort therefrom, yet it produces a feeling akin to sadness when I attempt a reply, feeling that I have nothing cheering to write; yet almost all my writing is done under just such a state of feeling; and when thereafter I receive a missive from some good brother or sister who, I am unwilling to believe guilty of flattery, commending what I have written, and expressing themselves as comforted thereby, I am led to acknowledge that I do not know when I am in frame for administering comfort. But when I read your request to be allowed to have one or more of my letters put in print, I was made to inquire, What have I written that is worthy of a place in one of our old Baptist periodicals? Of course I cannot remember what I may have written four or five years ago, and so am not prepared to pass judgment on it; and I have often thought that almost any other brother was better able to judge a communication rightly than its author. I have never written anything for publication, because I have never felt the ability to edify and instruct that seems to appear in the writings of most of those of our brethren and sisters whose communications appear in print. But, while that is true, I do not wish to withhold anything from the dear brethren and sisters that will minister to their spiritual comfort; so if any of the Lord's people with whom I correspond find in my poor writings anything that they deem worthy of publication, they have full liberty, as far as I am concerned. I trust, dear brother, that I am humbly thankful for your expressions of appreciation, confidence and fellowship, or rather for the feeling from which those expressions are derived, though much of my time I feel unworthy of the fellowship bestowed upon me. I think you know, dear brother, that that feeling is reciprocated.

After devoting about a page of your letter to a statement of your sense of unworthiness by reason of sin and imperfections, and of the plenitude of God's mercy in your deliverance, all of which so fitly describes my feelings and condition, I was really tempted to copy it and return as a part of my letter, because I could find no words that so exactly set it forth as it is. You ask, "How is it with you, my dear brother?" How can I find words to state myself to one who knows and can tell my every state and condition so well? Yet it is this likeness of feelings that, when set forth so truly that there is no denying it, constitutes the message of comfort, the bond of our union. O! my brother, I can find no words by which I can tell you perfectly how much of my time or how deeply I realize the truth of Paul's language, "If ye live after the flesh, ye shall die." I, too, would long since have fallen, have been a castaway, except that God who changes not and is full of mercy had upheld. Born a sinner, a rebel by nature, that nature is so abundantly manifest in me that I am sure, if saved, it is by the abounding of grace. Nor has grace yet cured or killed my evil nature. While I trust it is grace, or the Spirit of God operating by grace, that has awakened a new and divine life in me, which life is as much allied to righteousness and at war with evil as the old, Adam life is in love with sin and indisposed to righteousness; and thus by contrast and comparison I am by grace taught my evil nature; yet it remains for the old man to die, and thus cease to be a sinner. "For the wages of sin is death." The carnal nature or disposition will not be changed until the life, the sinful life, ceases to exist. But, O glorious thought! what a change, when we shall be raised up by the power of, and enlivened wholly by, that Holy Spirit whose animating and soul-cheering influence I sometimes feel so powerfully while trying to minister to God's dear people and declare his word, as to cause me to inquire, when I have come back a little towards self, Am I beside myself? In consequence of the opposite and warring character of these two living principles I am very much at war with myself. I am either living after the flesh, and so dying, or else I am mortifying the deeds of the body, and humbly trusting that I shall live; and sometimes it seems as though there is a mortal struggle as to which I shall do. "O wretched man that I am! who shall deliver me from the body of this death?" I thank God, who giveth us the victory through our Lord Jesus Christ.

My health has been very bad of late. My wife also is sick. May God bless you and yours. My love to all the brethren and sisters.

T. PETERSON JR.

P. S.—I have some idea of spending a good portion of next spring and summer in Texas. If I do, I hope to see you all again.

T. P. JR.

FAIRBURY, Ill., March 20, 1895.

ELDER JENKINS—DEAR BROTHER IN CHRIST:—I send you a letter for publication in the SIGNS, if you think best. It contains Elder Chick's views on 2 Peter i. 9, 10. As it has been of interest to me, it will no doubt be of interest to the many readers of the SIGNS. This Scripture is used by Arminians to try to prove that the child of God may fall from grace. The Campbellites teach that a man can be a child of God to-day, and to-morrow a child of the devil, and so on until death. If so, the Savior does not know whether one is his or not, although he died for him; that there is a chance for the devil to beat him out of some of those he purged with his own blood. The apostle says, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance." If the apostle is here correct, which he is, the Campbellite fabric is false, and they teach an impossibility.

Yours in tribulation,

J. E. MASTERSON.

REISTERSTOWN, Md., Jan. 31, 1895.

MR. J. E. MASTERSON—DEAR BROTHER IN CHRIST:—Your request for views in the SIGNS upon 2 Peter i. 9, 10, has been forwarded to me. If you will pardon me, I feel like responding to your request by private letter. My only reason for doing so is that I have very many such requests on hand, and time and space both forbid that I should try to get them all into the SIGNS. I hope you will allow me to write a little upon the text you have named by private letter, and not think hard of me. I trust that you will also remember that I am but a very weak, ignorant man, and liable to misunderstand the Scriptures; yet I have some reflections upon the Scripture that you have named, and feel willing to speak of them.

The apostle Peter is speaking of that which is proper and right for a

(Continued on page 174.)

EDITORIAL.

MIDDLETOWN, N. Y., MAY 29, 1895.

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

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All letters for this paper should be addressed, and money orders made payable as formerly, to

GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

THANKS!

IN our issue for May 8th, 1895, on page 149, we published an appeal to our brethren and friends, announcing the necessity of immediate assistance to enable us to sustain the expense of continuing the publication of the SIGNS OF THE TIMES. Since then we have received some response from our delinquent subscribers, as well as three donations to sustain the paper, viz.: Philemon Stout, Cotton Hill, Ill., $5; W. H. Barlow, Hobart, N. Y., $1; and Mrs. J. M. Burgher, West Shokan, N. Y., $5. For which we return our sincere thanks.

MATTHEW XXVII. 46.

DEAR FRIENDS:—Will Elders Chick or Jenkins present such views as they have upon that portion of Scripture found in Matthew xxvii. 46, "My God, my God, why hast thou forsaken me?" for the benefit of the readers of the SIGNS, as well as myself? I desire the truth, not wishing to argue. Yours sincerely,

IRA T. DOLSON.

HARRISON, N. J., April 3, 1895.

REPLY.

WE do not feel that we can pass by the above request from our friend, and yet shrink from attempting to write upon the above named Scripture. Next to the last words of the dying Jesus, "It is finished," these words have ever seemed to us most deeply fraught with the weighty things that pertain to our salvation. What wonderful mysteries do these words contain! They were not the mere expression of a feeling of despair extorted from the Redeemer's dying lips by the crushing weight of his sufferings. If they were to be considered in this light only, then we need attach no definite meaning to them, but simply consider them as being merely a cry of pain.

But they were more than this. Jesus uttered them in fulfillment of a prophecy of Scriptnre. By the Holy Ghost speaking through David they were thought worthy of record hundreds of years before.—See the first verse of the twenty-second Psalm. This whole Psalm relates to the promised Messiah, who was expected by the Jews for hundreds of years before he came in human flesh; and the opening verse contains the most fearful and pregnant truth of all those declared in this Psalm. How wonderful is the wisdom of God, the Father of our Lord Jesus Christ, and how great he is in working, that he could declare before it came to pass the very words of Jesus as he hung upon the tree! This was not a mere coincidence—a chance fulfillment. Jesus did all things "that the Scriptures might be fulfilled." Neither is this a mere accommodation of the words of the Psalm to the act. It is never so when in the New Testament it is said that these things were done that the Scriptures might be fulfilled. It is a true prophecy and a true fulfillment that we see in all such instances; and so these words in the twenty-second Psalm were not quoted by the Savior because they fitted his case, but they were Jesus' own words, prophesied by David so long before. They were words that must be spoken. The Scripture would not have been fulfilled had they not been spoken.

But we suppose our friend desires especially to know what these words mean. We feel our incompetency to answer this question, but yet we will submit a few considerations. While it seems to us certain that these words meant more than a simple cry of suffering and trouble, yet we have not been able to see that they meant a real withdrawal of the divine nature from him, so that he was at that moment but a mere man. We cannot suppose this, because then it could not have been said that God "laid down his life for us."—1 John iii. 16. Still farther, Jesus could not have truthfully said, "I have power to lay it down, and I have power to take it again."—John x. 18. Still farther, had the Father so forsaken him that at that moment he was but a man, the offering of his body would have been valueless as an atonement for sin. God must be manifest in the flesh in order that there could be any efficacious atonement at all. Still farther, had he been forsaken of God in such a sense that he was no longer a partaker of the divine nature, then there could have been no sense of loss within his breast, and consequently the awful cry would not have been uttered, "My God, my God, why hast thou forsaken me?"

It seems to us that we shall find some light upon these words if we turn back to the twenty-second Psalm, where they were first used. A careful reading of the Psalm shows that it is a full description of the sorrow and shame of the suffering Savior. The Psalm is the language of Jesus himself; yet in some sense David himself could feel the power of these words. The Son of God did not use David as we are now using the senseless pen, which has no fellowship with the writer nor with what is written; but he was in spirit in David, and spoke through David as one who in his measure felt the same things. While holy men of old spake as they were moved by the Holy Ghost, yet they themselves also spoke and thought and felt and wondered and searched what the meaning of the Holy Spirit was. As Jesus in former days spoke through men by the Spirit, be so lived in them that they felt in their measure what he felt in the days of his flesh. It seems to us that David when he wrote of Christ, also wrote of himself and of all the people of God as well. Jesus and his people are not disjoined in anything. It need not be thought essential that David at all times knew the full meaning of his own words. Often he might mean to relate but his own experience; but when he did so the Holy Spirit was guiding him to infallibly express the sufferings or the joys of another. We may not know how much of this wonderful twenty-second Psalm David felt to be his own experience. Let that be as it may, it was his own experience in common with all the people of God, in fellowship with the Savior, of whom he wrote. Let these words to which our friend has called our attention be regarded in this light. There may be more in them than that experience which David and all the people of God share, but here at least we feel sure that we are standing upon solid ground.

The oneness of experience between the suffering and victorious Savior and his people has ever been a delightful theme to believers. The one experience grows out of the one life. This life Jesus gives his sheep. This life he is to his chosen. Jesus alone is the quickening Spirit; and so he quickens the dead, and has a right to say, "Because I live, ye shall live also." It is not our purpose to discuss this one life by which every member of his body is made to live in union and communion with him, and which is the life eternal, which once having they shall never die; but we desire to speak of the one experience to which this life gives rise. In doing so let us turn to David again, and read again his language in the Psalm. "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 day-time, 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." These words all express a time of trouble and overwhelming distress. The soul is deeply tried and greatly perplexed. There is no felt sense of the presence of God. To the tried one the hardest part of the trial is that God is not near, and that his crying does not seem to be heard. Yet there is perfect confidence in God. Under all the mighty burden and the crying, yet the confession is that God is holy. In it all there is no complaining of injustice. The soul is fixed on this, "God is holy." This was also the spirit of Job. Though tried to the full extent, yet he did not curse God. He could say, "Blessed be the name of the Lord." If we apply the words of this Psalm first of all to David, we see a soul struggling to come nigh unto God, who feels the absence of God to be the greatest trouble of all; who cannot understand why it is thus with himself, but who yet clings fast to the one grandest truth of all, "God is holy." How many troubled, questioning hearts have been quieted by this truth. He is righteous in all his ways, and holy in all his works. He is doing what is right; yet the soul mourns an absent God, and cannot be comforted, except as he shall reveal himself again.

All this goes on in the exercise of the child of God himself. This must be so; for Jehovah is not a man, that he should move from place to place. He is always everywhere present. In him we live, move, and have our being. Whither shall we flee from his presence? If we make our bed in hell, he is there. So that this language, as it relates to man, does not mean a real personal going away of the Almighty from him; but our eyes are holden, and our hearts are sealed, that we cannot see him. Every child of God believes in his omnipresence, and yet how often we complain that he is absent. Just this, we believe, David experienced and recorded here.

Now, because this seems to us true of David, and true at times in the personal experience of every child of God, we are persuaded that it was also true of the spiritual David, our elder Brother. Of him does the apostle bear testimony through the Holy Spirit that he was tried and tempted in all points like as we are, and yet without any sin being found in him. In order that the Captain of our salvation might be made perfect in our salvation, he must suffer also as we do. Thus, and thus only, could he learn obedience, and become the author of eternal salvation to his chosen; and now in the hour of his extremity, when the hour of darkness had come, and its powers were gathered against him to assail him, he learns yet another trial which belongs to his people. The face of God is hidden from him. It was a part of the cup which he must drink, which he came to drink for us; but as in the garden he in weakness had prayed, "If it be possible, let this cup pass from me," so now he cries out, "Why hast thou forsaken me?" He came to meet this very hour, and yet through the weakness of his flesh he would fain be saved from this hour; but as in the garden the cry of his feebleness was soon changed to the victory which could say, "Not my will, but thine be done," so here on the cross the cry, "Why hast thou forsaken me?" was changed to the glad and exultant cry, "It is finished!"

O how it should and does at times rejoice the heart to know that Jesus knows all our trials, all our darkness, all our feebleness and all our temptations in the one only way in which they can be known, the way of real, personal experience!

One thing more we would call attention to. Though Jesus cried, "Why hast thou forsaken me?" yet

the spirit of communion with God still lived, and would not deny nor be denied; therefore he said, "My God, my God." Thus also in the very darkest hour each one of the children of God has in his heart the spirit which ever cries "Abba, Father." They mourn, and are full of questionings often. They cannot see any good; but still they are the children of God, and the spirit of sonship within them continues to bear witness that they are the children of God. The cry of distress is very personal, and so also is the cry of confidence and faith. "Why hast thou forsaken me?" is preceded by the personal cry, "My God, my God."

We would not be understood as claiming that this is all of what these words of Jesus meant. Perhaps some of the richest lessons of the text we have not even had a glimpse of. We have written as far as we felt sure that we were presenting the truth.

We leave these reflections with our friend. We should rejoice to hear from others upon this solemn subject. We trust that our friend knows by experience what the fellowship of Christ's sufferings means. It is our desire that he may also know the joy of this fellowship.

C.

OFFICIAL AUTHORITY OF MINISTERS.

WE rejoice to witness a growing disposition among our brethren to examine well the authority for every practice which has been regarded as belonging to the order of the church of God; but we regret that in doing so any should become wounded by the gibes and unkind insinuations of brethren, whom they love, and from whom they should receive encouragement. While such remarks as "the big head" may be thoughtlessly made by inconsiderate brethren, without designing either to injure the reputation and usefulness of the brother at whose expense they are made, or the cause, we cannot on reflection fail to see that such is the inevitable tendency; and not only so, but also to gender strife, alienation of affection, and sometimes retaliation. If brethren cannot freely express the conviction of their minds without exposing themselves to ridicule, the timid among them will be induced to act insincerely, by seeming to approve those things which in reality they are dissatisfied with, instead of opening their minds so as to receive the benefit of a fair discussion of such doubtful matters. If it were as easy for us to come up to the perfect standard ourselves as to see defection in the walk or productions of others, we might boast over them.

There are six questions proposed on which the opinion of the brethren is desired; and as allusion is made to our published views on the same subject, brother W. may expect from us, as well as others, a candid reply. There are, however, so many subjects submitted by other brethren that we have room only for a very brief reply.

1. To the first query we are certain we shall express not only our own, but also the united decision of all the church of God, when we say, The church has no right to originate or adopt rules for the government of her members which are not authorized by the New Testament.

2. It was right for the apostles to baptize believers wherever they found them. But it must be observed that the ministers in the church at this day are not all apostles, setting on the twelve thrones and judging the twelve tribes. The apostles commenced baptizing before the gospel church was organized; but even then it is presumed they availed themselves of the concurrent judgment of their brethren in regard to experiences, wherever it was practicable. A few brethren together at one place, or in a house, were considered a church, without any formal organization, and candidates were admitted to the ordinance with the full concurrence of their united judgment. Peter, at the house of Cornelius, submitted the question, "Who shall forbid water?" &c. As none appeared to forbid or object, he administered. Those baptized on pentecost were steadfast in the apostles' doctrine. The apostles, or any one of them, were competent to determine whether their doctrine was received by the candidate; but as many brethren as can be convened for the purpose are not too many now to determine whether a candidate is in the apostles' doctrine or not.

3. In many instances we think it is wrong for the ministers at this day to baptize candidates wherever they may find them. Should the writer of this reply be traveling in the vicinity of Lebanon, O., and there meet with one or more, who gave him satisfactory evidence of regeneration, and he without consultation with the church and pastor of that place should proceed to baptize them, we should expect the Lebanon church and their pastor to conclude that we had some symptoms of the "big head." Or if in the vicinity of any other church of our order, or any number of the brethren and sisters of our order, we should feel that it was due to such church or such brethren to ask if any could forbid water.

But brother W. demands, "If wrong, point to the divine rule violated." This is demanding negative proof; still we are much mistaken if even the negative rule cannot be found in the admonitions, "Be of one mind." "Let nothing be done through strife or vain glory." "Let all things be done decently and in order." Where a minister will persist in acting on his individual responsibility and refuse the concurrence of his brethren, we candidly think some if not all the divine rules above mentioned are violated.

4. The church is to judge. If she gives the right hand of fellowship to Saul and Barnabas to go out as itinerant ministers into distant parts, remote from the church or any brethren of the faith, she confides to them, as her servants, authority to judge of the evidences of conversion to the faith, and, if satisfied, to baptize them; but when did the church ever give such authority to her pastor, as such, whose peculiar work is to take the oversight of the flock, and minister in her immediate connection, and under her immediate supervision? It has been the practice of our ministers, so far as our information extends, when traveling as itinerant preachers into distant parts where there are no churches or brethren of our order, to baptize such candidates as gave them satisfactory evidence that they were the proper subjects of that ordinance. But when a church or any number of brethren can be convened to hear and judge, it has always been considered the safer and more scriptural way, and much better calculated to secure harmony and peace in the churches.

5. The apostles, though setting on thrones of judgment over the spiritual tribes of Israel, were servants of the churches, and in no instance acted independently of the churches, where the concurrence of the churches could be obtained; from which we infer that it is far more becoming in the ordinary ministers of the gospel to show that respect to the churches.

6. We have no instance recorded, as we have before intimated, where the apostles acted without the concurrent judgment and decision of the church, when it was practicable for them to receive it. And in those extraordinary cases, we find even the apostles returning to the church with a report of what they had done, which was submitted for the approval and concurrence of the church.

It may be well to inquire what would be the practical effect if the pastors of our churches should take on them the sole responsibility of hearing and judging experiences, and of baptizing all such as they could approve, and then leave all such as they baptize to apply for membership afterward. Should the church fail to be satisfied with the experience or faith of the applicant, a difficulty arises between the church and the pastor, as also between the pastor and the rejected baptized person; or else the church must yield up the whole business of receiving members to the judgment and decision of the pastor. In either case confusion and disorder would inevitably ensue. We have known instances where candidates have been examined before the church, and the pastor has expressed his full satisfaction; but the church, failing to be satisfied, have rejected the applicants. If, according to the order of our churches, unanimity is essential in the reception of members (and we would give but little for the harmony of a church where that is not the case), the church must have a voice in deciding upon the confession of faith and evidence of regeneration made by the applicant for baptism.

MIDDLETOWN, N. Y., Feb. 1, 1849.

POSTAL MONEY ORDERS.

BY a recent arrangement of the post-office department nearly every post-office in the United States is now a money order office for at least five dollars; and as it costs but three cents additional to obtain an order of not more than two dollars and fifty cents, or five cents for one not more than five dollars, or eight cents for one not more than ten dollars, and so on in proportion to amount of order, we request that all remittances be sent us by post-office money-order. You simply give the money you wish to send to your postmaster, and he will give you a money-order for that amount. You will inclose the order which he gives you in your letter to us; and if it should be lost in the mail you can get another one from your postmaster without additional charge. Please be sure to have the order made payable at Middletown, N. Y., and never at New York City, as that place is nearly a hundred miles from our place, and it puts us to considerable extra trouble and expense to get them cashed at the New York City office.

As will be seen from the above, an order for five dollars or less can be obtained cheaper than registering a letter, while an order not exceeding ten dollars costs but the same amount; and remitting by money order is a much safer way than sending by registered letter, as the postal department is not responsible for loss of registered letters, but money orders can be duplicated.

INQUIRIES AFTER TRUTH.

WILL Elder Wm. L. Beebe give his views through the SIGNS upon the Scripture found in Luke xiv. 28–32, and oblige an inquirer after truth?

J. A. TEAGUE.

LAMONTE, Mo.

ELDER BEEBE—DEAR BROTHER:—Elder John Martin wants you to give your views through the SIGNS on Luke ix. 57–62. He is at war with Arminianism, and wants you to help him. I hope the Lord will give you light and understanding.

Yours in hope,

WM. G. HOWARD.

CALEDONIA, Mo.

DEAR BROTHER WM. L. BEEBE:—Will you be so kind as to give your views on Matthew x. 34, and oblige a poor, unworthy little brother?

A. H. JETER.

BRECKENRIDGE, Texas.

(Continued from page 171.)
child of God to remember and do. He is (verse 5) to be diligent in the divine life, to add to it the things properly belonging to that life; and (verse 8) if these things be in us and abound, we shall be neither barren nor unfruitful in the knowledge of the Lord. In other words, this means that there is a manner of life which is becoming to a follower of the Lord, and we should follow after it. If the principles of the gospel of Christ named in verses five, six and seven be in our hearts, let us live them out. All these things are such as become the gospel of Christ.

But if there be any one who in his daily life lacks these things, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, and we may say, I think, all that belongs to a child of God, he is blind, he cannot see afar off, and he has forgotten that he was purged from his old sins. "He is blind." We say sometimes of a man who has done foolishly, "He is blind to his own interests." So here a child of God who is not diligent to add the things named above to his faith is very foolish and blind. He is blind to his own spiritual welfare, blind to his privileges in the house of God, and blind to all the obligations that rest upon him. He "cannot see afar off." He is just living for the present. Esau could not see afar off when he sold his birthright for a mess of pottage. In his hunger he regarded the present only. So the believer who does not attend to his daily obligations cannot see what will be the result; at least he acts as though he took no thought for the consequences. In the spring-time he has no thought of a coming harvest-time, and therefore he does not sow his seed. Such an one does not see that as he sows, so shall he reap. He "has forgotten that he was purged from his old sins." He acts in that way. He forgets his high calling. That Jesus has died for him does not seem to have much weight with him. He lives as do men of the world who know not the grace of God at all. He is a child of God, he has been purged from his old sins, but now he acts as though he had forgotten all about it. This is all wrong. It is dishonoring to the holy name which they have confessed, and it is harmful to themselves.

"Wherefore the rather, brethren, give diligence to make your calling and election sure." The word "sure" has the meaning here of firm, steadfast. It does not mean that the calling or election either has been conditional; but being elected and called by grace to the life of faith, virtue, knowledge, &c., give diligence to make that life a firm, steadfast one. With the election and calling themselves the God of heaven alone had to do. These are his works, and, like all his works, done forever; but this life which testifies to this election and calling may be perverted and wavering. Therefore, brethren, give diligence to live as the people of God ought to live. This includes watching unto prayer, lest we enter into temptation. Thousands of darts from the wicked one fly all about us. Thousands of snares are before our feet, and we are weak ourselves; therefore be diligent in these things. Make your calling and election sure, or steadfast, in your practice, in your words and works.

Now, doing this, the apostle says believers shall never fall; that is, they shall not fall from this sureness, this steadfastness of life and conduct. As John says in Revelation, these become pillars in the temple of God, and go out no more forever; and thus (verse 11) they have ministered unto them an abundant entrance into the everlasting kingdom of our Lord and Savior. This is in experience here. These grow in grace and knowledge. These become as little children, and so enter the kingdom. There is nothing in this whole Scripture for the conditionalist. It all relates to the believer's life here; and it is profitable for believers to solemnly consider it and meditate upon it.

I have but sketched a few thoughts. I trust that at least they may interest you, and that they may not prove vain words.

I remain your brother in the hope of the gospel,

F. A. CHICK.

WILLIAMSTON, N. C., March 3, 1895.

ELDER F. A. CHICK—MY DEAR BROTHER IN CHRIST:—Your welcome, precious letter of Jan. 2d came duly to hand. I greatly appreciate your letters; they are to me rich and comforting. I am an older pilgrim than you, yet I feel that you are far ahead of me in the divine life; but I feel that I can say Amen to what you write. My own emptiness and poverty are so great that I need not express it; for, as you say, if I did it would be all the while; for truly I am poor and needy. But, sweet and blessed truth, our dear Savior, our precious Redeemer, is rich and is perfect, and behind his cross may all his dear afflicted ones hide. His righteousness is their righteousness; and when we can look to him, and trust in him as our all and in all, we find a sweet resting-place. If our life is hid with Christ in God, all is well; and when he shall appear, we shall appear with him in glory. Blessed hope in Jesus! And when we can feel to exalt him, and glory in his cross, his perfect and complete salvation, how blessed. I do desire at times to be more fully absorbed in the love of Jesus. He is worthy of all our affections and desires; yet we are so helpless in ourselves, like a helpless infant; so I need this precious, almighty Savior all the while to teach me and lead me all along my pilgrimage. I feel that he has sustained and upheld me even down to old age, and may I not still hope in his mercy and love, although so unworthy? I do feel that I am nearing my journey's end. I can say truly that the world in itself looks empty and vain. It has no real charms to me. Yet the works of God look wonderful as I look abroad upon earth, and above to behold the starry heavens, and I am lost in wonder and admiration, and feel ready to exclaim, "What a God is our God!" And these words are in my mind so much by day and by night of late, "Trust in the Lord forever; for in the Lord Jehovah is everlasting strength." We may well trust in him and praise him evermore. We have had much snow for us within four weeks past, and as the snow would fall the words of the prophet would rush into my mind with much force and sweetness, "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." What encouragement to all God's servants to go forth and preach the word. In the hands of their divine Master it will accomplish all he designs. How precious to have that word fall into our hearts! It often encourages and cheers the poor, disconsolate child of grace. The precious word of God does at times drop into my mind with sweet force and consolation, and I hope it is by the Holy Spirit, whose prerogative it is to take of the things of Jesus and show them unto his people. I often inquire, "Is this from the Lord, or have these words just come to me as those I have read?" Do you ever thus question, my dear brother? It often seems that the tempter tries to destry the peace of God's people, thrusting his fiery darts to distress the troubled soul. My mind was much oppressed one morning last week, thinking of my surroundings and my dear ones who are afflicted. I took the Testament with a desire that I might open to something, if it were the Lord's will, to comfort me. I opened to Psalm cxv., and the first words on which my eye rested were these, "Ye are blessed of the Lord which made heaven and earth." Then I cast my eye above to the next verse, "The Lord shall increase you more and more, you and your children." I was filled full, and my eyes overflowed with tears, and I inquired, "Lord, is this for me?" O! my dear brother, am I the Lord's, or am I not? is the question with me. I do not feel like writing, as I am too barren to write to you whose mind is so richly laden. I trust you will pardon my folly and cast a mantle of charity over all. We are much troubled and afflicted. I am now staying with my dear daughter.

My dear brother, how pained I am to see or hear of any discord among God's dear people, who should be of one heart and one mind. May the blessed King of Zion appear by the power of his Holy Spirit and pour upon his church the showers of love and peace and harmony in the truth, and may brotherly love fill every heart, to the glory of his blessed name. I think we have fallen upon trying times, both politically and religiously. Do you not think so? I am glad, dear brother, that you are connected with the SIGNS OF THE TIMES. I trust great wisdom may be given you; and may you, with all the servants of Christ, be "wise as serpents and harmless as doves." Write me, dear brother, when you feel that you can. I am always glad to hear from you. Excuse this, I beg, as I can hardly see. Pray for me.

Your aged sister in Christ,

M. M. HASSELL.

DANSVILLE, N. Y., April 16, 1895.

EDITORS SIGNS OF THE TIMES:—The question often occurs to me, Do I love the Lord? And when I apply the text, "This is the love of God, that we keep his commandments," I find the evidence against me; for I find myself coming so far short of that obedience which is the fruit of love that I involuntarily consign myself to the ranks of those who receive not the things of the Spirit of God, neither know them. Then, I ask myself, why is it that I so frequently find myself in mental contemplation of the mysteries of grace and of redemption from sin? It cannot be because I have any personal interest involved in it, but, more likely, because of a worldly, prying curiosity, common to the restless intellect of human nature. Thus I reason with myself and come to various conclusions in regard to whether I know anything experimentally of the Spirit's work in my heart. When I contemplate the works of creation it seems quite reasonable that some infinite power with equal intelligence must have originated the universe and continued its existence, controlling and directing its movements in all its multifarious details, so that nothing transpires without his knowledge or contrary to his eternal purpose, which he purposed in himself before the world was. How it can appear otherwise to any rational being is difficult to conceive. When I contemplate that important tragedy in the garden of Eden, with its fatal consequences to the family of man, I cannot separate it from other events transpiring under the immediate control of him who declares the end from the beginning, and says, "My counsel shall stand, and I will do all my pleasure." His watchcare is over all his works alike, both in the realms of nature and of spirit; and no surprise or disappointment resulted from the disobedience of our first parents, but proved an opportunity to inform the parties of the

enmity that should exist between the seed of the serpent and the seed of the woman, and to give a premonition of his purpose of grace toward fallen man, in the declaration that the seed of the woman should bruise the serpent's head, and "thou shalt bruise his heel." Subsequent history records innumerable manifestations of that enmity, not only in the constant persecutions to which the saints have been subjected, from the murder of Abel down to the crowning act of infamy in the crucifixion of Christ, but by the constant warfare waged against the saints in all their earthly pilgrimage and experience, thus verifying the declaration, "Thou shalt bruise his heel." These declarations indicate to my mind that there is a scheme by which man is to be rescued from the jaws of death, and from the condemnation under which he fell by his disobedience. This view is substantiated by the prophets and apostles in subsequent ages, and no reasoning mind can come to any other conclusion, if the Bible is accepted as testimony on the subject.

The foregoing fragmentary specimens of my meditations are submitted to your consideration and disposal, with a desire to know whether it is or is not possible for one not born of the Spirit to reason in the same line of contemplation. I sometimes think it is, and yet I hope it is not. Thus I find "Doubling Castle" a very uncomfortable abode, still I subscribe myself,

Yours for the truth,

P. WEST.

WAVERLY, Pa., May 20, 1895.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—I am requested by several to make a statement through the SIGNS, giving the reasons why the Chemung Association has dissolved or disbanded.

One important reason is that it covers so much territory. There are fourteen churches, and from extreme points, east, west, north and south, they are from two to three hundred miles apart. When the Association was held with the churches in extreme points but few were able to attend; at least but few did attend, and bore the burden of the association mainly. Another reason is, we believe that three or four two-days meetings in the bounds of the association will be far more beneficial to all concerned than the association, and with much less formality or business.

We think that these two reasons are sufficient to satisfy all, though we have several more if needed. We hope that the brethren of our former correspondence will continue to come amongst us as heretofore. Our love and fellowship for you is the same, and we desire the love and fellowship of our dear brethren everywhere. When convenient come and worship with us. The following churches will unite to hold a two-days meeting in the eastern section of what was the Chemung Association, to wit, Brookdale, Utica, Delphi, Otego and Abbington; the said meeting to be held in October, as established by the Otego Church several years ago. We hope that the other churches will arrange meetings as soon as convenient.

Primitive Monitor, *Zion's Landmark* and *Gospel Messenger* please copy.

D. M. VAIL.

OBITUARY NOTICES.

Mrs. Nancy Jones, widow of Elder Samuel Jones, of Bath Co., Ky., was born in Virginia, March 18th, 1802, and at the age of three years was brought by her parents to Kentucky, where she spent a long, eventful and useful life, which was brought gently and peacefully to a close through the triumphs of faith in the city of Mt. Sterling, Ky., April 22d, 1895, at the age of 93 years, 1 month and 4 days.

At the age of twenty-six years she was married to Elder Jones as his second wife, and was to him a true and faithful companion forty-seven years, when he received his discharge and was called hence to be at rest. There were born unto them seven children, three sons and four daughters. They had twenty-seven grandchildren and twenty-three great-grandchildren. At the age of twenty-seven years sister Jones was received into the fellowship of the Old School or Particular Baptist Church at Bald Eagle, Bath Co., Ky., and was baptized, I think, by Elder Thomas P. Dudley. Through the faith which was delivered unto her she was a prominent and useful member, both in the church and in the association and its correspondence. She was given a liberal measure of faith and grace, which made her a fit companion for her husband and the servant of the most high God, which he was. She was made of God unto him a helpmeet indeed. She was in a sense the bright side of his life, the embodiment of hopefulness and good cheer, ever ready to speak a word of comfort and encouragement; in fact, she was truly called to the work of the ministry, and did well her part, as did certain women in the days of Paul. She was a woman of strong intellect, both spiritual and natural. She was truly spiritually-minded, was versed in the Scriptures, and was clear and strong in the faith and doctrine of the gospel. Her convictions of the truth were so clearly defined that she stood firm against the various winds of doctrine which at different times during her pilgrimage produced dissension and division among the Baptists of Kentucky. She was among the oldest readers of the SIGNS OF THE TIMES, and was firm in the doctrine held by it.

Sister Jones lived in the town of Bethany, and her home was a Bethel indeed, where she delighted to sing the song of songs, where Jesus dwelt much, and where the weary servant of God found a welcome resting place. During a widowhood of twenty years she was esteemed as a mother in Israel, whose counsels were good and wholesome, and whose admonitions were apt, in season and efficacious. During the last few years of her life her mental and physical powers gave way, but her spiritual faculties remained remarkably sound and active, by which she dwelt much upon Jesus, his love and his mercy, up to within a few hours before she passed away, at which time she passed into a peaceful, childlike slumber, finally falling asleep in Jesus, to awake with his likeness in the paradise of God.

Services held in her memory by the writer were attended by many of the brethren and friends. Portions of the fifteenth chapter of First Corinthians were read, and some remarks were made reflecting the doctrine which she believed and loved; after which she was tenderly put away in the cemetery at Sharpsburg.

I must desist from farther pursuing this feeble attempt to portray upon paper what she by her life has indelibly written in the minds, hearts and affections of those who knew her, and, while she sweetly sleeps in Jesus, commend her precious memory to the tender affections of her children, brethren and friends. "Precious in the sight of the Lord is the death of his saints."

P. G. LESTER.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—I take the present opportunity to ask you to publish the departure of my only sister from these scenes of sorrow.

Mrs. Adelia D. Shepherd died April 30th, 1895, in the 72d year of her age. Her disease was pneumonia. She was sick only a few days, when death came to her relief. Her home had been many years in Waverly, Iowa, though born in Otego, N. Y. She had been away from home to visit friends, and came back as far as Waterloo to attend meeting with the church under the care of Elder Wm. Blake, and thence home on Monday. She was baptized by Elder S. H. Durand, in the fellowship of the church at Otego, more than twenty years ago, and was ever beloved by all for her soundness in the faith and her upright walk, giving full evidence of her spiritual standing in Christ. While we sadly feel our loss of one ever dear to us by ties both spiritual and natural, we would bow in submission to him who is the sovereign Ruler of all beings and things. For many years she had trodden the lonely path of the widow. She leaves two sons, two brothers, three grandchildren and many dear friends to mourn.

Her funeral was attended on May 2d, when Elder Blake preached to the comfort of the living. May the Lord resign us all to his will, and bless this stroke to our good.

Yours in tribulation,

B. BUNDY.

OTEGO, N. Y., May 10, 1895.

DIED—April 25th, 1895, at her home in Charleston, Tioga Co., Pa., sister **Sally S. Ely.** She was born August 10th, 1820, in Sullivan Township, Tioga Co., Pa., and was a daughter of Deacon Daniel Rose. She was married to Frederick H. Ely on June 16th, 1844, who died June 9th, 1884. She leaves four brothers, one sister, four daughters and one son. Her last sickness was the effect of "La Grippe," with which she was taken in the winter, and from which she never fully recovered, but was about the house, and occasionally rode out. Wednesday morning she had a paralytic shock, after which she seemed to lose consciousness, and died Thursday morning. She united with the Old School Baptist Church about fifty-four years ago, and was baptized by Elder Eli Gitchel, and was a consistent member of the Cherry Flats Church for a number of years (I do not know how long). She had taken the SIGNS OF THE TIMES many years, and heartily indorsed its contents. But our dear old sister has gone to her heavenly home, sweet, sweet home, eternal rest. May the dear Lord bless the children and friends with grace to sustain and support them under his afflicting hand, is my desire, for Jesus' sake. Amen.

D. M. VAIL.

Asahel Hancock passed from this time state April 8th, 1895. He was born in Lawrence Co., Ill., Sept. 30th, 1830, and has lived in Fayette County forty-five years. He was a member of the Baptist Church about forty years. By a previous request or his, father preached at his funeral, and also visited him during his last illness, and found him resigned to the will of the Lord, willing and ready to depart and be with Christ. Thus

"Friend after friend departs!
Who hath not lost a friend?
There is no fellowship on earth
That hath not here an end."

In the midst of all these shifting scenes, when everything of this life gives way, O how our souls long to grasp something firm, lasting and substantial! Thanks to the name of Jesus, our souls can cling to the Rock of ages, that firm, abiding, unchangeable Friend, who never grows weary. May our souls ever rest and abide in him, is our desire.

SARAH A. GARRETT.

MY wife, **Mrs. N. J. Watkins,** died April 29th, 1895, of paralysis. She had her first stroke in March, 1893, the second stroke Feb. 24th, 1894, and the third stroke April 24th, 1895. She all the time said after the first stroke that her time was not very long for this world, and she believed that the Lord would provide a way for her. She was entirely unconscious after the last stroke until death. She all the time said that she wanted to go and live with Jesus; that there was only one thing she regretted, and that was leaving me so lonely. We never had any children.

She was born in Marion Co., Iowa, March 15th, 1847, and we were married March 22d, 1868. She joined the Old School Baptist Church in 1871, and lived a faithful christian until her death.

G. M. WATKINS.

CARLTON, Oregon, May 7, 1895.

ASSOCIATIONAL.

THE Warwick Old School Baptist Association is appointed to be held with the church at New Vernon, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June (5th, 6th and 7th), 1895, and continue three days.

A cordial invitation is extended to our brethren and friends. Those coming by way of the New York, Lake Erie & Western R. R. from the east will be met at Howell's on the arrival of the Orange County Express, which leaves Chambers St., New York, at 4:30 p. m., on Tuesday, June 4th. Those coming from the west on the same road will take the train leaving Port Jervis at 4:00 p. m., on Tuesday, and stop at Howell's. Those coming on Wednesday morning by the same road will be met at Howell's on the arrival of the Milk Train from the east, at 8:07 a. m., and from the west on the arrival of the Mountain Express, at 8:15 a. m.

Those coming from the north on the Ontario & Western R. R. will be met at Winterton on the arrival of the Milk Train, about 6:00 p. m., on Tuesday.

S. B. BEYEA, Church Clerk.

YEARLY MEETINGS.

THERE will be a yearly meeting of the New Hope Church, at the regular place of meeting, Greenbush, Warren Co., Ill., commencing on Saturday before the third Sunday in June (15th), 1895, at 11 o'clock a. m., and continuing over Sunday.

Elders S. L. Dark and R. M. Simmons are expected to be with us. Friends will be met at Avon and St. Augustine on Friday afternoon and evening.

S. KETCHUM, Ass't Pastor.

THE Lord willing, the yearly meeting of the Beulah Old School Baptist church, of Canada, will be held at the usual place, commencing at 11 o'clock a. m., on Saturday before the third Sunday in June.

Brethren and friends who desire to join with us in the worship of God are cordially invited to attend. Those coming by train will be met at Alvinston, Ont.

EDITORIAL NOTICES.

WHAT CAN WE DO?

ON our list of several thousands of subscribers occur the names of persons of all dispositions and temperaments. Some are so sensitive that if we discontinue their paper at the expiration of the time paid for they will take offense. Others, if we continue the paper to them after the expiration of their subscription, and they become indebted to us for their paper, will censure us, and repudiate the account on the ground that they did not order it continued on credit. We print plainly next to the name of each subscriber the time at which their subscription *expires;* and if each will take the trouble to look at this date next to their name on the little pink slip pasted either on the margin of every paper they receive, or on the wrapper in which their paper comes, they can plainly see at what time their subscription expires, or has already expired. If any fail to notify us to discontinue their paper when the time is out, and continue to take the paper from their post-office, it is their christian duty to pay for it. There is no justice in holding us responsible for their neglect. Will each one after reading this notice please turn to their date on the little pink slip mentioned above, and if they find their time has expired, and they do not wish to continue the paper after their time is out, please remit for their back dues and order their paper discontinued?

We never intentionally continue sending the paper to a person longer than they desire to receive it; but how are we to know by looking over our list of thousands of names, scattered all over the United States, just which ones wish their paper discontinued, and which will be offended, and think we stopped their paper "because we were afraid to trust them?" For nearly sixty-three years the paper has been sent to its patrons regardless of the date to which their subscription was paid; but within the last few years we have had so many thousands of dollars worth of accounts repudiated on the ground that "they never ordered the paper continued after the time paid for had expired," that we are seriously embarrassed by the loss. We have tried to bear these losses patiently, and do not now wish to complain; but the matter has become so serious that it actually threatens the life of the publication.

Nearly all debts due us are in small amounts, of ten dollars or less, and may appear of minor importance to each one; but the debts we owe are for large sums, and to those who would not hesitate to sue us, even though in doing so they compel us to discontinue the publication of the paper.

Brethren, once again we ask you to consider us, and at the earliest possible day send on your remittance.

THE
"SIGNS OF THE TIMES,"
(ESTABLISHED 1832.)
DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,
AT TWO DOLLARS A YEAR,
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EDITORS:
BENTON JENKINS, Middletown, N. Y. F. A. CHICK, Reisterstown, Md.
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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, JUNE 5, 1895. NO. 23.

D L Blackwell 1June95

CORRESPONDENCE.

North Berwick, Maine.

Beloved in the Lord:—May the Lord lift up the light of his countenance upon you. Have we not found by experience that all is dark in our spiritual life unless the Lord illuminates (Heb. xi. 32) our souls? His precious doctrine ministered by the Holy Ghost enlightens and animates and strengthens us? If there be with us the vain thought that we will enlighten our path by any of our own fancied goodness, it amounts to nothing. We grope in the darkness and stumble in the night. But though from various causes our way be gloomy, when but a ray of heavenly sunshine is given us we are cheered, and become hopeful, and longings go forth from our hearts for the darkness to be altogether past, that without any intervening clouds we may delight ourselves in the everlasting God. Vanity and vexation of spirit is written on all things under the sun; and if we are the dear children of God, at some time or other we shall learn it to be true. This time state and all earthly things are not our rest and inheritance. All terrestial things tarnish, fade and perish. Our portion is in Christ Jesus our Lord. In him are unsearchable riches, all the treasures of wisdom and prudence. In him and with him we are blessed with an inheritance incorruptible, and undefiled, and that fadeth not away, and which is reserved in heaven for us. Far above all perishable joy is that happiness secured to the saints by the everlasting covenant and oath of God, flowing to us poor sinners through the atonement of the Son of God, of which we are given at times sweet foretastes by the Holy Spirit, the Comforter. Then our hearts are blest to feed upon the doctrine of God our Savior. There is a very important and very precious point of the doctrine of Christ that it is good for us to have in remembrance in all our relations and dealings with the great and glorious God. O how forgetful, how often unbelieving and dim-sighted I am! In all our intercourse, all our communion, all our worship, in all things pertaining to God, we have a merciful and faithful High Priest, even Jesus, made an high priest forever after the order of Melchisedec. —Heb. ii. 17, 18. Carnal religionists think that by the performance of a few outward, self-imposed observances that they can keep on a peace-footing with the Almighty. They are so well contented with the "doing of their part" in the matter of their soul's salvation that they look upon those who neglect this "chance of being saved" as either fools or such incorrigible sinners that deserve to be doubly damned for not falling in with what they style the overtures of mercy. Like the Pharisees of old, a whitewashed outside appearance is pleasant enough in their own eyes, and in the eyes of their fellow-men; and this is all they aspire to, with the vain, delusive thought that their religion held in such esteem among men will also gratify the Lord of hosts. But we know that God looketh upon the heart. He searches the reins of the heart.—1 Sam. xvi. 7; 1 Kings viii. 39; Rev. ii. 23. Yea, "All things are naked and opened unto the eyes of him with whom we have to do." Look at the words of this precious psalm, "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising; thou understandest my thought afar off. Thou compassest [margin reads, "Thou winnowest" seperating the chaff from the wheat] my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether."—Psalm cxxxix. 1–4. We are under the eye of our gracious and pitiful God. Whatever is our estate, wherever we may be, in adversity or prosperity, in the midst of perplexities, sore conflicts, or at rest, whether we are walking in obedience to his revealed will, or walking after the flesh, whether we are sighing and grieving over our internal vileness, and mourning after our dear absent Savior, or rejoicing in salvation, and our hearts lifted up in the ways of the Lord, whether we are humbled and walking in lowliness of heart, or walking in self-sufficiency and haughtiness of heart, all is naked and opened unto the eyes of him with whom we have to do. How then can such poor, sinful, helpless, worthless worms be acceptable in his sight? O Lord my God, mine Holy One, thou art of purer eyes than to behold evil, and canst not look on iniquity. The best obedience of mine hands dares not approach before thy throne. The seraphim veil their faces while they cry, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory."—Isaiah vi. 3. Moses hid his face; for he was afraid to look upon God.—Exod. iii. 6. Elijah wrapped his face in his mantle.—1 Kings xix. 13. Ezra cried, "O my God, I am ashamed, and blush to lift up my face to thee, my God." And that one who cried, "God, be merciful to me, a sinner," would not lift up so much as his eyes unto heaven.—Luke xviii. 13. How then shall such a poor sinner, one so worthless and vile as I, lift up my face unto God? Must I forever hang my head in my guilt and shame? O! dear children or God, it is with the high and lofty One that inhabiteth eternity, whose name is Holy, that we have to do. The more the Holy Spirit leads us into contemplations upon the being and attributes of Jehovah, the God of Israel, the more insignificant we shall see ourselves to be, and the more contemptible will all the righteousness of our flesh be in our sight. We shall esteem such apparel as filthy rags, but dung and dross, to be cast away. By divine teaching our souls refuse the best of all our doings. All is unsatisfying. We cannot feast upon our creature righteousness, for it is not bread. We care not to be housed in it, or to be found clothed with it; but rather with the apostle Paul we would be found in Christ Jesus our Lord, not having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Seeing that there is nothing in us or proceeding from our flesh but what under the teaching of the Spirit of truth we utterly refuse, and is a loathing to our souls, for all is defiled by our sinfulness, how then shall such worms worship God acceptably? Wherewith shall we come before the Lord, and bow before the high God? If he should contend with us, we could not answer him one in a thousand.—Job ix. 3. Job says, "He is not a man, as I am, that I should answer him, and we should come together in judgment; neither is there any daysman [umpire, one that should argue] betwixt us, that might lay his hand upon us both. O that one might plead for a man with God, as a man pleadeth with his neighbor." This One whom Job longed for is Jesus, the Son of God, the Mediator of the new covenant, the Mediator between God and man. Through him all the inheritance, all the blessings, graces, mercies, the eternal and unspeakable fullness of the everlasting covenant, ordered in all things and sure, flow unto all the heirs of the covenant; and by him all the worship of the children of God ascends and comes with acceptance before the throne of the Majesty on high. "God is a Spirit, and they that worship him must worship him in spirit and in truth." Paul says, "We are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."—Phil. iii. 3. Such ones are the true worshipers, whom the Father seeks to worship him. This brings me, dear child of God, to the thought that I mentioned awhile ago, which is so needful, precious and comforting to have treasured up by the Holy Spirit in our remembrance; that is, that we have "a merciful and faithful high priest in things pertaining to God." Under the old testament Aaron was a type of Christ, and concerning him we read, "Thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, Holiness to the Lord. And thou shalt put it on a blue lace, that it may be upon the mitre, upon the forefront of the mitre it shall be. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things which the children of Israel shall hallow in all their holy things; and it shall be always upon his forehead, that they may be accepted before the Lord."—Exod. xxviii. 36–38. So imperfect, tainted with their sinfulness, were all their acts of worship, that thus the Lord instructed his chosen that they could only come acceptably before him through the high priesthood of Aaron. This self-same doctrine the Holy Spirit speaks by the mouth of the apostle Peter, "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." —1 Peter ii. 5. These spiritual sacrifices are the fruit of the Spirit brought forth in us.—Gal. v. 22. Our prayers and sighs, and longings after God and the things of God, the praises, thanksgivings and adorations of our souls before the Lord, ah, how imperfect, how poor, are all our offerings! Our sinfulness we feel is mixed with all our worship; we see it thus polluted. Must it not be despised and rejected by the holy One of Israel? But though we are humbled, seeing how unprofitable we are, and how far short we come in rendering that worship unto God which is his due, O how reviving and consoling it is to be led to look unto Jesus, our Mediator. Such an High Priest became us, who is holy, harm-

less, undefiled, separate from sinners, and made higher than the heavens."—Heb. vii. 26. He has entered into heaven itself with his own blood and maketh intercession for transgressors. God says, "There I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."—Exod. xxv. 22; Num. vii. 89. The blood-sprinkled mercy-seat within the veil is where God and his people meet, and there our Mediator, Jesus Christ, our Savior, our great High Priest, abideth continually. Then also it is very comforting and encouraging to our tried souls to know that he is touched with the feeling of our infirmities.—Heb. iv. 16. He is our merciful and faithful High Priest in things pertaining to God, and hath made through his own blood reconciliation for our sins. It is he that takes our sighs and cries, and groanings that cannot be uttered, and presents them before the throne of God, perfumed with sweet smelling savor of his sacrifice that he made for our sins.—Eph. v. 2; Rev. viii. 3, 4.

How very small, how very mean our praises, thanks and love to our God appear! Blessed Mediator, it is through thee that we worship the Father. The apostle says, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name."—Heb. xii. 15. "Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ."—Eph. v. 20. In all our troubles and griefs, to whom can we repair but to our God? Take a glimpse of Job in his sorrows, how he longed for the felt presence of the Mediator. He said, "Even to-day is my complaint bitter, my stroke is heavier than my groaning. O that I knew where I might find him, that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say to me. Will he plead against me with his great power? No; but he would put strength in me. There the righteous might dispute with him; so should I be delivered forever from my Judge. Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him. He hideth himself on the right hand, that I cannot see him. But he knoweth the way that I take; when he hath tried me, I shall come forth as gold." As this dear old saint could not get along without the Daysman (Job ix. 32–35; xvi. 21) so we our dear Redeemer need. He is our Advocate with God, and ever liveth to make intercession for us. He listens to our groans.—Psalm cii. He knows our afflictions.—Exod. iii. 7. He knows we are tried, that our sins grieve us, that Satan harrasses us with cruel temptations. He knows we are abased oftentimes because of our iniquities, our worldliness, our carnality; and we grieve because we feel we are unlike our God. "The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise." Often have I to make my secret moan over my hard, unfeeling state. I accuse myself of my carnality; I chide my heart because of its unmindfulness of God; my ingratitude stares me in the face; Satan also accuses me before my God. O how helpless! What a poor worm! Not a thought, not an emotion of grief or joy, of prayer or praise, can I produce. O Lord, I were a wretch undone without thy sovereign grace! Jesus, our Mediator, our merciful High Priest, makes intercession for transgressors; so relief in due time comes from the throne of God. The accuser is cast down, "which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto death."—Rev. xii. 10, 11. Our service, our worship, all we are and all we have, is only acceptable to Jehovah, our God, through the blood and righteousness of the Lamb.

"He is precious indeed to my soul,
Amidst all my changes and grief;
While on him my burden I roll,
He graciously gives me relief.

"I call him my Lord and my God,
To whom as my refuge I flee;
And sing even under the rod,
He saved a sinner like me."

We are poor and insignificant; how can we be pleasing in the eyes of the holy One? What have we ever thought, what have we ever done, to merit his esteem?

"Nothing in my hand I bring,
Simply to thy cross I cling."

O for that precious faith to sing,

"My beloved Intercessor stands before the throne of God,
Pleading for a vile transgressor his atoning, precious blood.
Precious Jesus, peace and pardon flow from thee."

FRED. W. KEENE.

FOREST HILL, Md., April, 1895.

DEAR BRETHREN EDITORS:—I send the inclosed letter for publication through the SIGNS OF THE TIMES. You will, of course, discover that it is a private letter to me, and I have no authority from brother Coulter to have it published; but I know his letters have been read with interest by the readers of the SIGNS, and I believe this will be also. I will run all risks if you will give it a place.

WILLIAM GRAFTON.

PHILADELPHIA, Pa., March 29, 1895.

MY DEAR BROTHER GRAFTON:—Yours of March 23d is at hand: you may be sure I was glad to hear from you. Your visits to Philadelphia always remind me of a gentle summer shower, always welcome, and always bringing with them a season of refreshing. You said in your letter that the gifts which belong to the church do not themselves know their own value and usefulness; but the church is given the spirit of discernment, to whom the fruits of the gift are made manifest. You probably realize as little of your own value and usefulness as any member of the family of God that I know of. And it does seem to me that the smaller one is in his own estimation, the larger he becomes in usefulness to his brethren and to the church. The Lord's people are not capable of judging their own qualifications in the church, as they are able to do in ordinary business affairs of every day life. When man (who is born of woman) enters upon this natural life, he possesses certain capabilities, bestowed upon him by his Creator, which are peculiar to himself, and which mark out his career in life. Each man is different from every other man; his individuality is distinct, as well as his capabilities. He has within himself in the beginning of his natural life all that goes to form and make up his character during the years of his earthly sojourn, while the circumstances and conditions of his earthly surroundings are but the elements which bring into manifestation the hidden resources already belonging to him. The grain of wheat in embryo contains in its life-principle all that is afterwards manifested from it; as, when it falls into the ground and dies, the life is brought into a manifestation by the downward and upward growth, going on to its perfection, gathering strength and proportions from the surrounding elements, until the full fruition is reached. So with the natural man; he has his limit, both as to length of days and mental or physical capacities. And while his necessities are all drawn from his natural surroundings, so his mind can only grasp or comprehend natural things, he cannot ascend, neither can he descend, beyond the atmosphere of the natural life into which he was born. Now, how different and how directly opposite in every way is that same Adamic creature, who having the life-principle of an incorruptible seed implanted in him (even the Word of God), is made manifest by a new birth, through which avenue he enters the kingdom of God. And although the natural is a type, no doubt, of the spiritual, yet it is manifested in a different and more wonderful mystery; as the natural man enters this life rich and full, in the material which is afterward developed, a sinner by nature, or by reason of a natural birth from a corrupt seed, but not by knowledge, so he that it is born of the Spirit enters the kingdom entirely destitute. He is blind, deaf, crippled, naked, hungry and thirsty, poor and wretched, without strength and without hope. Instead of being born into a land of full and plenty, he is in a wilderness land. He seeks water, "and there is none;" and he goes on seeking till his tongue faileth for thirst. This poverty and destitution is only apparent to himself. When those of like precious experience look upon him, they do not pity him, but they are glad and rejoice; for well do they know that he has come into greater possessions, more abundant riches and vast wealth than the gold of Ophir or the mines of India. He is not yet aware that he is joint-heir with him who possesseth all things. He does not yet know that having forsaken the perishing things of this life, the world and its vanities, "he shall receive an hundred fold, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." And until he realizes in his own experience that Jesus has come in the flesh (his flesh), he is without even the vestige of a hope, and without God in the world. So poor and low and undone is he that he feels the mercy of God cannot reach him, save at the expense of justice; and even when he has gotten out of the wilderness, crossed over Jordan, and come into a land flowing with milk and honey, he still feels himself to be less than the least of all saints; and although he is called and qualified, and has preached the gospel for five and thirty years, to the comfort of God's afflicted poor, and to the consolation of Israel, as you have done, yet is he poor and needy, and feels his long service to the churches has apparently been in vain. In his own estimation he is useless and a hindrance. What a profound mystery! And all the while this one has an indistinct knowledge of unbounded wealth, and his precious inheritance, and the very hope of things to come leads him to press forward, looking neither to the right hand nor to the left; for with the indistinct knowledge that he has, he is well aware that when he has opened his mouth the Lord has filled it; that each step in all his journey of life has been directed of the Lord. He has witnessed the word of the Lord to prosper whereunto he sent it. He has seen the seed which was sown on good ground to bring forth and bud and yield precious fruit. He has rejoiced in giving, and rejoiced in receiving. He has been raised as a dead Lazarus from the grave of fleshly lusts, well knowing how that lust when it is conceived bringeth forth sin, and sin when it is finished bringeth forth death. To me it seems strange and incomprehensible that you, who have been active so long in your dear Master's service, should not yet be able to calculate the value of the service; yet I am glad it is so; for what a rich and convincing evidence it is that it is all embraced in the gospel mystery. The things that we can unravel by carnal reason do not emanate from the Spirit of Christ. "Even so the things of God knoweth

no man, but the Spirit of God." Your reward is not in the carnal consciousness of great sermons preached, or mighty works wrought out by you, but in the answer of a good conscience toward God, in the privileges you enjoy in the assembly of the saints, in the knowledge that you love them and the gathering together of the evidences in life's pathway, which strengthen your hope in the mercy of God to you. Your reward does not come as a recompense for the service you have rendered to your Master and your Master's brethren; but the reward is in the service, because you love the service, and seek no earthly recompense; and above all, because you love Jesus, who is the author and finisher of your faith and work. All such faithful stewards are strengthened day by day of the Lord, by the power of his might, in the inner man. How truly wonderful are the works of God as he works in the children of men.

We are all in the enjoyment of usual health. We all join in love to yourself and family. You have met with a great loss at Rock Springs in the death of Amer Jenkins. We want to hear from you when you have time to write.

Affectionately your brother,

B. F. COULTER.

KINSMAN, Ill., Dec. 20, 1894.

DEAR BRETHREN:—As I have been asked by several of my Baptist correspondents to write what I hope have been the Lord's dealings with me, and send the same to the SIGNS, with trembling hand and heart I will try to do so, and ask you to use your better judgment about publishing it. I trust it has not been that I was ashamed to confess my Lord and Master in this way that I have not attempted to do so before; but knowing my inability to express myself as I would like, and being fearful lest I might be mistaken, and might deceive others, I have delayed.

I recollect having serious thoughts about death and eternity as far back as I can remember anything, more especially when I heard ministers and others talk of coming persecution, or of the end of time; but I would often try to get rid of that trouble by thinking I was too young to understand or be so alarmed about such things. While it would gradually wear off, yet I never could enjoy the pleasures of the world as much as other young people appeared to; and often when I would try to appear as one of their lively company their pleasure seemed foolishness to me, and I would feel like one alone. Yet I would often find myself laying plans as to what great things I was going to do, to try to become rich and be somebody in the world when I was grown; but almost as often the thought would strike me with sadness that this world is not my home. Lay up for yourself treasure in heaven, where moth and rust do not corrupt, and where thieves do not break through and steal. Yet I did not realize myself to be a lost and ruined sinner in the sight of a just and holy God until I was fifteen years old. Then I would often try to be as good as I could, and to merit God's favor; but I found that I could not live a day as I wanted to. Several times when heavy storms were coming I would slip out behind the trees toward the storm and beg the Lord to forgive my sins; for I felt that he was controlling the approaching storm, and was near to protect his people from harm. For about three years it seemed that he was deaf to my cry; yet I could not help begging for mercy. All this time it seemed like I could not miss a meeting-day for anything; yet I did not know that any one noticed it, until my good old grandmother, who is also a Baptist, said one muddy Sunday morning, "What has taken you all at once? You act like you would go through fire or water to get there." It may be she thought I wanted to go for a ride. I could not make any answer, for I did not want any one to know that I was concerned about religion at all. I went on horseback and alone a few times when the roads were bad, hoping each time that I would get a word of comfort for myself, or might claim one promise; but it was not for me. It all seemed to embrace the church, who were so much more deserving of it than I; yet I loved to be among them. One day, when I felt that I had come, as it were, to the end of the earth, when all hope seemed gone, and I felt doomed to destruction, my brother came in so pleasantly, telling me how nicely his new machine was running; but I had to turn from him in tears, without making him any answer. O! I thought, if you only knew the awful burden that is crushing me down, you would know that I could not take any interest in that nor anything else in the world. For a few days it seemed like I could not live; for I felt that the Lord would never have mercy on me, and I knew that I had no power of myself. Then I gradually grew easier about it, and in a day or two my burden was all gone. It was not instantly removed, as some have experienced, but I could not get it back again to see how it would go, that I might feel more certain. I felt to realize that Christ had died for me, and a calm, sweet peace was mine. That fall brother Knibbs, while coming home from the Sandy Creek Association in company with myself and others, was taken very sick, and stopped at our house, and after a few days died here. I induced my folks to ask him if he did not want to see Elder Bradbeer, the pastor of our church, hoping he would say yes, and that I might have the privilege of going after him, a distance of fourteen miles, and hoping that he would talk on the subject of religion coming home; for I soon began to doubt whether I had really experienced a change or not, and I hoped he would show me where I stood. It all worked as I had planned. The roads were heavy, and I was glad of it, for I thought he would have all the longer time on the road to talk. He soon began talking on religion, and asking questions concerning my state of mind, to my surprise, for I did not know that I had manifested any interest noticeable to him concerning it. He gave me a great deal of encouragement, and I felt well paid for my trip. He asked me if I would not like to join the church. I could not help answering, "Yes, if they would receive me," for it was almost continually on my mind. But it was only a short time until I was again filled with darkness, doubts and fears, as I had not been given a view by faith of Jesus suffering on the cross for me, as some had. I had no promises applied to me, as others had, to be so confident of. I stood looking to the ground, and thought, Well, I cannot go to the church in this way, for they will not receive me, and how can I stay away? While I stood wondering if it were the Lord's work at all that I had been thus led, or was it all a delusion, these words were applied to me as if spoken by some one, "Lo, I am with you alway." I felt to say, Lord, it is enough. Every shadow of doubt was driven away. The presence of the Lord seemed continually with me for two weeks. It seemed like I should never doubt again. I felt like I was walking on holy ground. The love, joy and peace that I then felt toward the Lord and his people none can know but those who pass through it.

"Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love."

When an opportunity was offered the next meeting-day, which was October 16th, 1886, I went forward and tried to tell a little that is written here. To my pleasure I was received, and baptized the next day, in the fellowship of the Ebenezer Predestinarian Baptist Church of Verona, Grundy Co., Ill., by our beloved pastor, Elder Bradbeer. I have passed through many dark seasons since then, and, as I trust, a few pleasant ones, and feel to be the weakest of all who ever claimed a hope in God's mercy. I have no good works to plead.

"Nothing in my hands I bring;
Simply to thy cross I cling."

I do not feel that I am any good to the church, but can say, as did Ruth of old, "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."

Yours in hope of a glorious immortality beyond this vale of tears,

JENNIE GILBERT.

SOUTHAMPTON, Pa., Aug. 6, 1894.

EDITORS OF THE SIGNS—DEAR BRETHREN:—Many times since I received a hope I have felt it to be my duty to write and tell the dear household of faith the reason of my hope; but when I would do good, evil is present with me. It has been, I think, nine years since I found a place and home among the dear people of God; so if you will bear with me I will try in my feeble way to tell you of my many downsittings and uprisings.

During our Association at Southampton this last spring, while Elder White was preaching, my mind was stirred, and my early experience was brought vividly before me, and a feeling that I must write and tell my thoughts came over me. In my mind I was telling the whole story; but by the time he was through preaching the impression was gone in a measure; yet I cannot get rid of the feeling that it is my duty to write; and as I am in a lonely frame of mind, I feel more and more that I want my brethren to know what a thorny path I have to tread. When I would do good, evil is present with me, whispering something like this, "You had better never write and expose your ignorance, and have the brethren ashamed of you;" and then I would try to quiet myself by thinking, Well, there are so many who are quite able to write who do not. Then I would think, Why, yes, it would be presumption in me to think of such a thing. But we do know that God is able to bring into subjection every evil thought, and every wicked imagination; and if the dear Lord will lead my mind away from self, that base thing, and grant me his favor that I may speak the things I have known, and not let me trespass on any other ground, I will tell what great things the Lord has done for me. I have had many fears lest I might write or say things that were not mine, or, in other words, copy. I do hope I may be kept from that weakness. I know I shall fall far short of expressing my feelings, but if I give you a few outlines, you can judge me.

I think it was in the year 1889 I first came into the neighborhood of the Old School Baptists at Southampton. I went to live with the sisters Miles, but with my mind fixed not to go near their meetings, as I had heard they were a peculiar people and did not believe any were saved but themselves; that they were the chosen, and something more like that. I did not go near them for six weeks, when one Sunday Miss Mary said to me, "You will go to meeting with us?" There was no excuse for me, so I went, and to my surprise instead of seeing a fierce people, they were O so very different; and when Elder Durand took his place in the pulpit and began to preach, well do I remember how he looked to me like one high and lifted up far above this world,

(*Continued on page* 182.)

EDITORIAL.

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JEREMIAH XVIII. 4.

SISTER E. H. Boggs, of Raton, New Mexico, has requested us to write some reflections upon Jeremiah xviii. 4: "And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it."

In Isaiah xlv. 9 the same truth substantially is presented as above, and under the same figure of a potter and a potter's vessel; and in Isaiah xxix. 16 the sovereign power of God is also set forth under the figure of a work which is performed by some man. The best commentary that we know of upon these passages of Scripture is to be found in the ninth chapter to the Romans. Concerning this commentary there can be no question, because it is an inspired commentary. Our God through Paul tells us just how this figure of the potter and the clay in his hand is to be applied. Paul does not refer to this Old Testament language as a matter of accommodation of language to suit the matter of which he has been speaking. Paul's exposition of the meaning is clear and definite. The circumstances which existed when Paul used this figure might be somewhat different from what they were when written by Jeremiah, but the principle remained the same.

The greater portion of the ninth chapter of Romans might be referred to as leading up to the immediate quotation of the text from the Old Testament, but we will quote but a few verses. "For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? 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 [the word "power" here signifies privilege, authority] over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" If language can assert anything, the apostle does certainly here assert that our God has a right to do as he will with all men. He asserts that no man has any right to even question God's ways. He says that as the clay has no right to reply against the potter, so we are clay in the hand of God, and have no right to question his will; and he asserts that God raised up Pharaoh to do the very thing which he did do, and for which he was condemned, and in all which Pharaoh had no right to reply against God. Now this is all a commentary by Paul upon the use of the language in the Old Testament.

In Jeremiah xviii. Israel is said to be as clay in the hand of the potter. The prophet was to be instructed as to the manner of God's dealings with his national people. He was told to go down to the potter's house, and there he beheld the potter at his work. The vessel that he made was marred; that is, it was imperfect—not up to the standard that was required. The cause of it being marred is not stated. The simple fact is stated that it was marred. Now the potter exercises his right to do as he will with the marred vessel. He does not remodel or reform it, but of it he makes another vessel, designed for a different use.

Now, the word of the Lord to Israel is, "Cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel." Israel, by reason of her unbelief and pride and hypocrisy and disobedience to God, was comparable to a marred or corrupted vessel. He had dealt with them as he had with no other people. He compares them elsewhere to a vine which he had dressed; but when he came to eat the fruit, behold, wild grapes. He calls them a degenerate vine. So in the figure before us. The potter had done his work faithfully and well; but what miserable clay they were! By reason of their self-will and pride the vessel was marred.

Now the Lord says it is his right and in his power to do with them as he will. He will cease to do them good. He will now turn against them. As they have corrupted themselves, he will now turn against them. He will make another vessel out of them. He will give them up to uncleanness of heart, and to a reprobate mind. Instead of being a vessel to honor, they shall be a vessel to dishonor. The Lord says (verse 11), "I frame evil against you, and devise a device against you." In verse seventeen he says, "I will scatter them as with an east wind before the enemy; I will show them the back, and not the face, in the day of their calamity." The Lord will make this untempered clay into another vessel as it shall please him.

This, in brief, is what we understand the text referred to to set forth with regard to the dealings of God with national Israel; and in like manner to this time it is true that we are as clay, and the Lord is our potter. We are sinful; and sinners have no right to question the dealings of God with them. Anything short of everlasting woe is an act of mercy to sinners. Though all should perish, the justice of God cannot be impeached. God does not make men sinners, but he does make sinful men accomplish his purpose; and their wrath shall praise him, and the remainder he will restrain. The clay is all evil, and Jehovah has the right to do with sinners as he will, and he cannot be accused of any injustice. If sinful men work out the purpose of God with evil intent, still God is just in their condemnation; therefore he will have mercy upon whom he will have mercy, and whom he will he hardens.

C.

SOLOMON'S SONG VI. 8, 9.

SISTER Keturah R. Myers, of Waterloo, Nebraska, requests our views of Solomon's Song vi. 8, 9.

We are aware that there have been various views among those who have been led to speak or write upon the Scripture named above. We will endeavor, in compliance with our sister's request, to present such thoughts as have seemed to us to belong to the subject. In this we do not mean to assail the views presented by other brethren; neither have we any idea of exhausting the subject, for this we are not able to do with reference to any portion of the word of God. The text reads as follows, "There are threescore queens and fourscore concubines, and virgins without number. My dove, my undefiled, is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her."

It has always been believed by the people of God in all ages since the church of God was organized on earth that the one design of this Song of Solomon was to set forth the union and love of Christ and the church under the figure of the marriage relation. We have no doubt that this view is right. We believe that the Holy Ghost inspired this Song for that very end; and still farther, the whole of the vivid imagery presented in this Song of songs is drawn out according to the customs and thoughts of the time that then was. In the verses to which sister Myers refers this is especially the case. Solomon himself had many wives and concubines. The language of the text presents this thought. The bridegroom here speaks. In presenting the feelings of his heart toward the one bride he declares that she is more to him than all the other wives and concubines and virgins that dwell in his palace. We are not to understand by this that our Lord Jesus Christ has many brides; but these striking figures of speech are used to set forth the great truth that in his heart none can compare with the church, the Lamb's wife, his bride. As a king or noble or rich man, with his many wives and concubines and virgins, yet loves one supremely, and holds her as being the one more lovely and desirable than all the rest, and sets his affection upon her; so our Lord Jesus Christ, the Creator and Upholder and Preserver of all, and the bountiful Benefactor of all that he has made, yet has set his love upon the church, his bride, and rejoices over her with gladness and singing. There may be, there are, many beautiful, many useful, many noble and sublime things in his universe. Angels and all the hosts of heaven have the glory and beauty which their Creator gave them, and with all his works they show forth his praise; but the blessed Master turns from them all to rejoice in the presence and beauty of the church. To him she is fair as the moon, clear as the sun, and terrible as an army with banners, and is as the morning when she looks forth. To what a glorious state has the Lord raised his church! She is exalted above all the glorious works of his hands. Among thousands of glorious things she is the most glorious. He says, "Thou art all fair, my love; there is no spot in thee." There is but one in all the universe of whom he says, "My dove, my undefiled, is but one." His heart is not divided toward her; he loves no other. Even as there must be no rival in her heart, so in his heart there is but one. There the church is held supreme. How wonderful! how consoling! The poor, despised church is yet all glorious in his eyes; and what we say of the church we must remember is equally true of each individual believer. Such wonderful things as these are said of each and all those who are redeemed, and have been made to know the Lord.

It has never seemed to us that the numbers named in the eighth verse, that is, threescore queens and fourscore concubines, and the virgins without number, had any special signification beyond the idea of setting forth the fact that in the eyes of her Lord the church is more than all besides. As in her heart Jesus, the Bridegroom, is the chiefest among ten thousand, and the one altogether lovely, so to him the church is all lovely; and like the sun, before whose glory all other lights fade and disappear, to him there is none besides her. Things lovely in themselves are no longer lovely when the beautiful church appears.

So in the ninth verse Jesus calls his bride "My dove, my undefiled;" and of her he says that she is the only one whom he desires. She is the only one of her mother. Here again we are not to understand that the church is one among many daughters; but as the literal bride, though she may have many sisters, is to the bridegroom the only one, so the church is by this figure represented as being all and in all to her Lord. Thus the church is the choice one of her mother.

All things are represented as bending to do homage to the beauty and glory of the church. In the natural figure the idea is presented that this one choice bride is in all things possessed of such superlative excellence that even the many queens and concubines and virgins are compelled to praise her. The one thought is kept in view, and urged out into prominence all through the text, that the church is all fair within, and that she can have no rival.

Now, whence has this church all this beauty and glory? It is not hers by nature. She confesses that she is black. She says, "Look not upon me, because I am black, because the sun hath looked upon me." Yet she is comely. She is all fair. There is no spot in her. How is it that she who is black can be so lovely? The testimony of the Scripture concerning this matter is well expressed in the words of the poet,

"Jesus, thy blood and righteousness
My beauty are, my glorious dress!
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

Imputed righteousness is the sinner's only plea, his only sure and certain hope. Jesus always sees his bride clothed in this robe of his own providing; and while she must ever confess her blackness, yet Jesus testifies sweetly to her heart, "There is no spot in thee." "Thou art all fair." What greater comfort could any poor sinner have than this!

The church is exalted, but in her exaltation Jesus is exalted over all. Imputed righteousness puts the crown upon the head of the Bridegroom. The testimony of the bride concerning her glorious dress is, "It is my Lord's gift. By his grace I am what I am."

C.

JOHN III. 16.

"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."

At the request of a brother we offer a few brief remarks on the above passage. We are aware of the frequent perversion of this text by will-worshipers and Arminians, who have labored hard to make it favor the doctrine of conditional salvation; but we shall find the plain signification of the text to be in perfect harmony with the whole tenor of divine revelation on that, and on all other subjects. The term "world" is in this and many other passages of the Scriptures used to signify Jews and Gentiles, in distinction from the notion formerly cherished by the former, that salvation was provided only for the Jews. Thus it was said by the Jews, "Behold, the world is gone after him!"—John xii. 19. Butterworth shows fourteen senses in which the word "world" is used in the Scriptures, as applicable (1) to the whole universe. —John i. 10. 2. The posterity of Adam.—Rom. v. 12. 3. All believers.—John vi. 33, 51. 4. All the elect.—1 John ii. 2. 5. The non-elect.—John xiv. 17; xvii. 9. 6. The present life.—1 Cor. vii. 33. 7. The earth.—Matt. iv. 8. 8. Pomp and glory.—Gal. vi. 14. 9. Carnal wisdom.—1 Cor. ii. 12. 10. Celestial happiness.—Luke xx. 35. 11. Great multitudes.—John xii. 19. 12. The Roman Empire.—Luke ii. 1. 13. The Gentiles only.—Rom. xi. 12. 14. Riches, honors, dignitaries.—1 John ii. 15.

What confusion would be produced by an unwarrantable transposition of the sense of this word. There can certainly be no authority for confining the sense of the word to Adam's posterity, except where the connection justifies that exclusive application. All things, as well as beings, animate and inanimate, are sometimes included; but the term, like many others, is frequently used in a very limited sense, as we could more fully show if our present space would admit. For us to so construe the term as to make this passage contradict or oppose the sovereignty of God and the discriminating character of his love to his people in Christ Jesus, would be to turn the truth of God into a lie.

The most prominent development of God's love to the world, or to any of the inhabitants of it, ever made, was in the gift of his Son; and that only begotten Son was and is given to be the Head over all things to his church, which he has redeemed out of all the kindreds and nations on the earth. The object of this gift, according to our text, was definite and specific; it was to secure the salvation and prevent the condemnation of a people therein described. The people to be secured by the gift of God's only begotten Son are distinguished from all other people, as believers in him, whosoever or wheresoever they may be. For the promise is unto "all that are afar off, even as many as the Lord our God shall call." Their believing in him is not a cause or condition of their salvation; for all the saints are saved and called, 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 faith or believing of God's people is an effect dependent on a prior cause. "As many as were ordained to eternal life believed." "Unto you it is given on the behalf of Christ, not only that ye should believe on him," &c. "But we are bound to give thanks always unto God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you unto salvation, through sanctification of the Spirit and belief of the truth." The words in the text, that whosoever believeth in him should not perish, but have everlasting life, are equivalent to saying that whomsoever God has chosen to salvation, through sanctification of the Spirit and belief of the truth, or whomsoever God has ordained to eternal life, should not perish, but have everlasting life.

We are taught by the text that as all who are saved by Christ were destitute of any other salvation, they must be saved by him, or perish. And we also learn that the design of the gift was to secure the eternal salvation of all believers in the Lord Jesus; and as none but his elect are ever so characterized, it was therefore the design of God to save with an everlasting salvation all his chosen people. As God is properly the Father only to such as he has begotten, and as Christ, according to our text, is the only begotten Son of God, none can stand in the relationship of children to God but such as were begotten of God in Christ; these being ordained to eternal life are made the subjects of regeneration, and faith follows; hence, as many as were ordained to eternal life believe, and their salvation is secured, and their perishing prevented effectually and eternally by the gift of God's only begotten Son.

The connection of this text not only strengthens but confirms the view we have given. See John i. 12, 13. The relationship of sons is not of blood, nor the will of the flesh, nor of the will of man, but of God. Power to become sons, in an experimental sense, is given to as many as receive him; that is, as many as he has chosen and predestinated to the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will. The reality of this is realized in the work stated and illustrated by our Lord in this chapter, iii. 1–12. The lifting up of the serpent in the wilderness was for the bitten and dying Israelites; even so the lifting up of Christ on the cross was for the salvation of whosoever believeth in him, that he should not perish, but have eternal life. The bitten Israelite was a type of the spiritual or antitypical Israelites; and this type is not applicable to any unto whom this faith is never given. Do any of us feel the weight of the inquiry whether we are included in the redemption of Christ, we have to inquire whether we believe in Jesus Christ; for if we are believers in him, the matter is settled. Christ was given for us—was lifted up for us. If we believe in him, we are passed from death unto life, and shall not come into condemnation.

Middletown, N. Y., Feb. 1, 1849.

WHAT AN OLD SCHOOL BAPTIST SHOULD BE.

First. He should be a quickened sinner, regenerated and born of God; for "Except a man be born again he cannot see the kingdom of God." Whatever he may possess of morality, zeal, knowledge, benevolence, or circumspection of life and conversation, if destitute of the regenerating work of the Holy Spirit he is still an alien to God and under condemnation and wrath.

Second. He should give evidence of his regeneration by discipleship to Jesus Christ; for except a man deny himself and take his cross and follow Christ, he cannot be his disciple; but, then is he his disciple indeed if he does whatsoever Christ has commanded him. An external form of obedience to what Christ has commanded his poople to do will not constitute an unregenerated man his disciple; for none can be truly so until regenerated.

While the sinner is in his unregenerated state, the commands of the law are upon him; he is a delinquent to that law which convicts of sin and consigns to wrath, and has no part nor lot in the commands which Christ, as King of Zion, has given to the subjects of his kingdom. Hence for an alien, or an unregenerated person, to be baptized, profess faith in Christ, and engage in those devotional exercises which are enjoined on the saints, so far from constituting him a disciple of Christ, is hypocrisy and abominable wickedness. But when a man is born again, and is enabled to see the kingdom of God, then he, having ears to hear, may hear what the Spirit says to the churches. The evidence required then to prove that a man is born of God is given only by manifestation of his spiritual state, his love to God, to the truth, to the saints, and to the order of the kingdom of Christ; a devotedness to the cause of God, and readiness, at whatever expense, to follow Christ through evil and through good report, and to honor him by a cheerful obedience to his commands.

Third. He should be sound in the faith. By this we mean something more than a professed attachment to and belief of the truth. Too many there are ready enough to attach their name to an orthodox creed, and enlist all their energies in its defense, so far at least as words and arguments are concerned, who at the same time in their works deny the faith, and in some instances are worse than infidels. Fruit may be fair on its exterior, but if soft and defective at the core it is unsound. Our flesh is not sound when here and there may be detected a spot of leprosy, however small; neither can we consider the faith of any man sound who exhibits spots of heresy. The apostle tells us of those who are weak in the faith, and that they should be received; but there is a wide difference between weakness and corruption, when applied to the faith of saints. Brethren may be duly qualified for communion with the Old School Baptists whose views of divine things are very limited, and whose ability to expound or even to comprehend the great system of salvation is small indeed, and yet in a gospel sense be sound in the faith; as far as they are instructed, their views are in perfect harmony with the Scriptures and with the experience of the saints. None but such as are in this sense sound in the faith should connect with the Old School Baptists.

Fourth. They should speak the

things which become sound doctrine. God's people are to be identified by their dialect. The Lord has promised to turn to them a pure language; and the purity of their language is to be tested by the New Testament as the established standard, and not by popular tests or prevailing usage. A form of sound words, words which have no rottenness in them, words that express definite and clear sentiments, and are not of double meaning, are indispensable; and not only words which may be articulated by our natural organs of speech, but is that language which "speaks louder than words."

Fifth. It is as important that a christian, in all his life and deportment in the church and before the world, throughout the week as well as on Sunday, should deport himself according to the rules of action laid down in the New Testament for his guide, as it is that he should advocate sound doctrine in other respects. The example as well as precepts of our Lord Jesus Christ are to be observed, strictly observed, and practiced. If we obey him not, if we do not copy his examples, how can we claim to be his followers or disciples? Vain are all such claims or professions so long as our Lord's words ring in our ears, "Whosoever doth not bear his cross and come after me, cannot be my disciple." How important then that all who protest against the unwarrantable practices of the New School, and who have felt constrained to withdraw from every brother that walketh disorderly, who have assumed the name of "Old School Baptists," to express their adherence to the primitive faith and order of God's house, should in practice as well as in words go back to the original pattern showed them in the mount.

The divine rule for the conduct of the saints presents all that adorned the profession of the primitive saints. It teaches us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in the present world. Let that rule be laid aside, and what will remain to distinguish us from those Baptists with whom we were once identified, and from whom we separated because of their departure from the faith and order of the gospel? True, it may be said that we contend for sound doctrine, whereas they have abandoned the doctrine which characterized the church in the days of the apostles; so far we may differ; but is this all that is requisite to form the character of a consistent Old School Baptist? Certainly not. If only in our professions of sound doctrine we can be distinguished, may we not fear that we shall be found identified with those who with their lips draw near the Lord, while their hearts are afar off from him?

We wish not to accuse our brethren, nor do we believe that in regard to a conformity to the gospel in their general deportment they are second or inferior to any other order of religionists on earth; but still it strikes us with irresistible conviction that if, as a general thing, the Old School Baptists did not adhere more closely to sound doctrine in theory than they do to a circumspect and godly conversation, there would be much complaint and noise about heresy among us. When we look at the state and condition of our churches, our ministers and our brethren, do we not find them much nearer to the divine rule in what they profess to believe, than they are in their practice?

Pardon us, brethren, if we particularize a little. Are our churches as thorough in exercising the discipline of the house of God upon those who walk disorderly as they should be? Is not sin suffered to rest on some connected with us, without that faithful labor and rebuke which the laws of Zion demand at our hands? If a brother forsakes the assemblies of the saints, as the manner of some was in Paul's day, is he labored with as readily as though he had advanced some unsound sentiments in regard to the system of salvation? If any are indulging in a worldly, covetous and penurious spirit, and withholding their time, talents and earthly substance, where the rules of the gospel require that they should be applied, is this objected to as readily and as faithfully as though they departed from the gospel rule as far in regard to what they profess to believe? Once more, and we must press our inquiry a little farther. Are there not to be found some who stand nominally connected with us who exult in their soundness in the faith, who at the same time can spend ten times as much for carnal gratification as they are willing under any circumstances to lay out for the aid of poor saints, or any necessary expenses connected with the church, such as building convenient places for worship, or supporting him who is among them to labor in word and doctrine? It is a lamentable truth, and we blush while we write it, there are churches whose visibility is lost, or nearly so, by their wide departures from the order of the gospel in matters of discipline. Members are in some cases (we hope they are few) more devoted to their carnal appetites than to the cause of God and truth. Can such be Old School Baptists? No. Yet they are loud in their professions of othodoxy, and ready to stone a brother who will insist on a correct deportment, as an Arminian; and in some cases they are suffered to retain the name until the churches to which they stand connected sink down under such weight and become disbanded. And where churches are so negligent in regard to the order of the gospel as to suffer these things to go on unreproved, we must say that the sooner they are disbanded the better.

In showing what some are who profess to be Old School Baptists, we only present the contrast of what we conceive Old School Baptists should be, and we do desire to see a disposition on the part of those who are spiritual to look at these things.

In conclusion we will suggest the inquiry to our brethren in the ministry, Has not our attention been drawn away from the internal condition of the Zion of God, and all our energies concentrated too exclusively against the external foes or enemies outside the walls of Zion? We appeal to brethren, and leave them to decide as their superior judgment shall enable them, Is the church at this day in as great danger of suffering from heresy in doctrine as from corruption and disorder in practice? And one question more, and we have done. As watchmen on the walls of Zion, does not the present state of the church demand of us that we labor more abundantly than we have hitherto to stir up the minds of the saints to the importance of walking worthy the high vocation wherewith they are called?

MIDDLETOWN, N. Y., March 15, 1849.

PLEASE BE SURE

IN sending remittances for renewals of subscriptions to give us the same name that the paper is already coming to. If the party is married, and the paper is coming to the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur. It is a good plan to inclose in the letter one of the little pink slips containing the name, taken either from the margin of the paper or from the wrapper in which the paper comes.

CRUDEN'S CONCORDANCE.

TO MOST of our readers the above mentioned book is too well known to need any introduction or a description by us. While many of the Bibles have a Concordance appended, they are generally so condensed or abridged as to be of little or no use. Cruden's Complete Concordance, however, enables one to readily turn to any passage of Scripture of which they can call to mind two or three words, and in our opinion is the most complete and convenient as a reference book of any published. In addition, it contains many other aids in studying the Bible, as may be seen by reference to advertisement on last page. Remember, both the books there mentioned are CRUDEN'S COMPLETE.

(*Continued from page* 179.)

and did not preach like any other I had ever heard. He did not preach, "If you will, the Lord will," but just declared the truth as it is in Jesus. This struck my poor heart with awe, and I remember how I wondered at it all, until he came to speak of election, and that God had a chosen people. Of course I felt to be left out, and it fell like ice on my poor, sin-cursed heart, and I went home grieved; but from that time to the present I have always wanted to hear them preach. I went on for six months in great trouble, until it pleased the dear Lord, so I hope, to reveal to my poor heart the glorious gospel, which sets his prisoners free. I was so exercised about myself that I felt I must have a talk with Elder Durand, to know if indeed these were the exercises the Lord's people felt. I went to his house, not knowing whether it was the proper thing to do or not. I did not expect to see Mrs. Durand, as she was not well; but to my surprise she bade me come into her room and wait until Elder Durand came home; so in the presence of sister Durand and sister Bessie Durand I told my little story. Elder Durand said to me, "Your place is before the church;" but I thought I could never go before the church, as I had never seen any one give in their experience, and I felt I did not know how to address them. I thought I could not call them brethren, and I did not know whether it was right to call them friends; but while pondering over these things on my way home from Elder Durand's, these words dropped into my heart, "Take no thought what you shall say; for it will be given you in the self-same hour what you shall say;" and all trouble was gone. I found myself talking with the church, telling them what great things the Lord had done for me, and how he had brought me out of darkness into his marvelous light. I went before the church the following Saturday and tried to tell them what I hoped the Lord had done for me, as I thought I had felt the Savior's love shed abroad in my heart. They received me, and I was baptized. I thought my troubles were all gone, and I had nothing to do but talk of the goodness of God to poor, perishing sinners, of whom I am chief. I think these words were the language of my heart, "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief."

After six months of rejoicing, the time came for me to be tried. It seemed that the Lord had quite forsaken me. I was left, as I thought, to be consumed in darkness. All was darkness. I can never describe that awful time when the question came, "Where is your God? You thought you had a good hope; where is it?" I could not see the first ray of light, all was so black. I felt I was all wrong, and that my hope

was gone. Elder Durand has described my feelings at this period better than I ever can. I thought if I was mistaken in that hope, it was of the Lord; and if it was not, I felt I could never hope to receive a hope; and, indeed, I felt that I was the most miserable creature on the face of the earth. I felt that I was worse than a vagabond, without God and without hope.

As I cannot tell the anguish of my soul, let me try to tell how peace came while on my pillow. O! so softly came the still, small voice, saying, "My Redeemer liveth! my Redeemeth liveth!" All comfort was in those few words. The heart that was all crushed with sorrow, was healed in an instant; and if that was not the still, small voice, or the healing balm, then I know nothing about it. I thought the trouble too great; that I could not bear it; but I would not have had it one stroke lighter.

I feel that I am falling far short of half expressing my feelings. It seems to me that it is all too wonderful for me to write about.

A few things my heart has felt and known. I cannot give all the connections or circumstances that brought all these feelings. What my heart has felt is like this, Lord, help my unbelief. I fear I shall surely fall some day. "Though he slay me, yet will I trust in him." "It is a fearful thing to fall into the hands of the living God." "God is not mocked." I do know he is not mocked; for if we sow to the flesh, we shall reap corruption.

I feel that my trials are peculiar to my brethren, and I hope I have their fellowship; for if I were without that, I should be most miserable.

There were many new thoughts given me during our Association, as the brethren spoke about the great difference between being cut *to* the heart and being cut *in* the heart; also about the light that shines *into* the heart, and the light that shines *in* the heart. There have been great questions with me at times whether that light shines in my heart; but of that my my brethren are the judges. I feel they have too much confidence in me. They manifest so much interest in me, which often makes me feel ashamed of myself. If they could see how awfully deceitful my heart is, they would despise me. I feel sometimes that there is no soundness in me; that rottenness has entered my bones; that I am nothing but a loathsome lump of sin.

It has been a long time since I wrote this, and laid it aside, thinking I would burn it sometime, as there was nothing in it; but I have not felt that I could; for as I read it I feel it is all I can ever say. I feel it is very imperfect, but how could I expect anything else of myself, who am all imperfection? So, dear brethren, if you think this scribble worthy a place in our dear family paper, it is at your disposal.

Your sister in hope,

L. SCHIEFER.

MARRIAGES.

MAY 19th, 1895, by Elder H. J. Redd, at River View, Ala., Mr. B. F. Logan and Miss Ophelia Myhand, daughter of Mr. and Mrs. J. T. Myhand, all of River View, Chambers Co., Ala.

OBITUARY NOTICES.

MY father, **James Robins,** was born Sept. 17th, 1817, and died March 21st, 1895, being 77 years, 6 months and 4 days old.

RANSOM ROBINS.

WATERVILLE, Minn., May 16, 1895.

Louisa Hard was born in Fairfield Co., Ohio, Jan. 25th, 1818, and moved to Franklin County with her father, Elder Mahlon Peters, when in her childhood, where she has ever since lived. She was united in marriage to Aaron Hard in 1840, and to this union were born two sons. She departed this life March 31st, 1895, aged 77 years, 2 months and 6 days. She with her husband united with the Old School Baptists in the year 1862, at the Clinton Church, near Columbus, and lived a consistent member. She leaves to mourn one son, two daughters-in-law and three grandchildren, with her brethren and sisters in the church, all of whom will miss her sweet counsel and noble character. She was a true companion, a good mother, a kind neighbor, and a friend to the poor.

The funeral services were conducted by Elder Shumaker at the residence of her son, and the body was laid away in the beautiful cemetery near Columbus to await the summons from on high.

R. W. PETERS.

DIED—Sunday evening, May 5th, 1895, in the city of Galesburg, Ill., **Samuel Archibald Brown,** youngest son of Elder John M. and Mary E. Brown, aged 16 years, 9 months and 28 days.

The cause of his death was undoubtedly a severe injury received by a fall from a horse about three years ago, from which he partially recovered; but other troubles set in, and he failed gradually, until Friday, May 3d, the mumps set in, and his life soon went out. He told his parents that he was not afraid to die, and was willing to go.

His funeral occurred May 8th, services being held in the Old School Baptist meeting-house of the Henderson Church, near Rio; after which the casket containing the broken vessel, wreathed in flowers, was gently borne to the cemetery by six of his former comrades and committed to its mother earth, to await the pleasure of the Lord.

The exercises were conducted by your unworthy brother in gospel bonds,

S. KETCHUM.

ELMWOOD, Ill., May 21, 1895.

DEPARTED this life in Fairfield, Mich., May 9th, 1895, **Mr. Garrott M. Brees,** aged 43 years, 10 months and 25 days.

He was a son of Lewis and Betsy Brees, she being a member of the Old School Baptist Church in this place. She left us for her home above in July, 1882, the father following in 1889. Garrott was the first one taken from us out of a family of six brothers and three sisters. He leaves a wife and two small children. He never made a profession of religion, but he always said he thought the Old School Baptists the nearest to the truth of any. Once I heard him say that if he ever got religion he would get it right, and not make a fool of it. He was a hard-working man; but his labor is done, and he is laid to rest. God has taken a dearly loved one. How we miss him none can tell; but we will try to bow submissively, knowing that he doeth all things well.

J. M. BREES.

FAIRFIELD, Mich., May 18, 1895.

B. L. BEEBE—DEAR BROTHER:—Please publish the death of sister **Mary Sager,** who departed this life March 17th, 1895, near Hillsdale, Kansas, aged about 38 years.

She moved from Huntsville, Ala., to this country, and was baptized in the fellowship of the Little Flock Church, where she lived a loving member until called away. She was a faithful and true member, always willing to fill her seat in the church, and her presence is greatly missed. Her last words to her husband and family were, "Do not grieve after me, for I am going to a place of rest, where there is no more sorrow and trouble." She leaves a babe about fourteen months old, a loving husband and five step-children to mourn their loss, with the Little Flock Church. She was baptized by Elder D. Sayers. Her funeral sermon was preached by the same, the text used being Hebrews iv. 9: "There remaineth therefore a rest to the people of God."

ALSO,

Elizzie Sims departed this life March 22d, 1895, aged about 70 years.

Her maiden name was Elizzie Sayers. She moved from Tennessee to this country in 1874, and was baptized in the fellowship of the Little Flock Church, Spring Hill, Johnson Co., Kansas, where she lived a faithful member until death, always filling her seat in the church when convenient. She had been for several years almost helpless. She was a member of the New School Baptists for some time; but after hearing the doctrine of salvation by grace set forth she said that was what she understood to save a poor, sinful worm, as she felt herself to be, for if she were saved it was not by anything of her own merit. She left it with her husband for Elder D. Sayers to attend her burial service, and Elder J. Alston to assist. We want to try to attend to it on the second Sunday in June, 1895, if the Lord will. She was baptized by Elder D. Sayers, the pastor of the Little Flock Church at that time.

She leaves a loving husband, three children and a number of grandchildren, with the church, to mourn their loss. I tried to preach for her at her house a few days before she died. The church will greatly miss her, but our loss is her gain.

Yours in a good hope,

D. SAYERS.

BLUEJACKET, Ind. T., May 17, 1895.

IN harmony with the wishes of the deceased it becomes my duty to send a tribute to the memory of **George Wareham,** who died May 28th, at three o'clock p. m., in the 74th year of his age.

He suffered a little more than three years from inflammatory rheumatism, and his suffering cannot be described, though we never heard a murmur of complaint. Surely he manifested Job's patience. No mortal could have borne the suffering which he bore had it not been for the glorious presence of Christ, which bore him above this world, and allowed him a foretaste of the kingdom of heaven; and by grace given he could say, "I know that my afflictions are for a wise purpose," and was always ready to praise the name of the Lord. His estimate of himself was very humble, and he counted himself a poor sinner saved by sovereign grace alone.

He united with the Congregationalists at the age of eighteen; and as years passed by he told me that the more he tried to merit Christ's favor the farther from the throne of grace he seemed to be, and the more sin he could see in his daily walk. He went to hear other preaching, but never heard anything that he could have full fellowship for. He sent for different publications, but all to no avail. He said that he went on in this way for years, and never saw any one who had experienced a hope in salvation by grace, "not of works, lest any man should boast." He said that many a time when in darkness he was made to cry to the Lord, "Is there any one like me?" Alone in the world he seemed to be, thinking he must give up in despair; but he said, "The Lord never deserted me, though when my little hope seemed almost gone I thought he would."

Some years ago a Mr. Walters, of Iowa, sent some copies of the SIGNS OF THE TIMES to his daughter, Mrs. Frank Bain, who was living in Montana, and a neighbor to Mr. Wareham. She sent them to him to read. "O," he said, "it was like manna to the children of Israel traveling through the wilderness, or like finding one of your own country in a far-off land. I have not power to express the feelings of joy which took possession of me as I read one article after another." He would often say, "Those papers and the precious Savior are my only companions." I did not get acquainted with him until last winter, though we lived only twenty-five miles apart. From that time I was there quite often, but was not present at the time of his death. How much good it did me to hear him tell of his trials; and how much it strengthened my little hope to see one off in the world alone, I may say, for he was the only thorough Old Baptist that I have ever met out here. I have heard him earnestly refer to the words of the hymn,

"Nothing in my hand I bring;
Simply to thy cross I cling."

At times, after suffering excruciating pain, he would say, "The sufferings of this world are nothing to be compared with the glory of the next." It was not his privilege to have his name written in the church-book, but I wish I had the same assurance that my name is in the book of life that I have that his is. The night before he died he said, "I shall soon be at rest." He lost the power of speech soon afterward, and when the end came he looked up and smiled. The evening before the end came he asked those near the bedside if they could hear the singing, and said, "Such music I never heard before."

He was born Jan. 27th, 1821, in Huntingdon Co., Pa., where he lived thirty-three years, and was married. His wife died, leaving five children, three of whom survive. In 1854 he moved to Iowa, and in April, 1855, he married Jane Robbins. This union was blessed with ten children, nine of whom are living. The family came to Montana in 1875, and in 1878 his oldest son was killed by the Indians. In 1889 he came to Fergus County, where he lived until his death. He was a kind husband, a loving father, and those who knew him longest say that he had not an enemy in the world.

THEO. HOGELAND.

DENTON, Montana, June 13, 1894.

YEARLY MEETINGS.

THERE will be a yearly meeting of the New Hope Church, at the regular place of meeting, Greenbush, Warren Co., Ill., commencing on Saturday before the third Sunday in June (15th), 1895, at 11 o'clock a. m., and continuing over Sunday.

Elders S. L. Dark and R. M. Simmons are expected to be with us. Friends will be met at Avon and St. Augustine on Friday afternoon and evening.

S. KETCHUM, Ass't Pastor.

THE Lord willing, the yearly meeting of the Beulah Old School Baptist church, of Canada, will be held at the usual place, commencing at 11 o'clock a. m., on Saturday before the third Sunday in June.

Brethren and friends who desire to join with us in the worship of God are cordially invited to attend. Those coming by train will be met at Alvinston, Ont.

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THE

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"THE SWORD OF THE LORD AND OF GIDEON."

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D L Blackwell 1June95

CORRESPONDENCE.

PATTONSVILLE, Va., Feb. 3, 1895.

MR. MCPHEARSON:—I received an answer from you a few days since, in reply to my letter directed to brother David Bledsoe. You claim to have answered my questions, but you only referred to two or three of them, and very slightly at that, which shows very plainly that you could not answer them in harmony with your theory of doctrine. After having slightly noticed one or two, you turn off and say there are two sides to this question. If there are two sides to it I have no more use for my Bible. I contend that there is only one side to it, and that is a limited atonement. I cannot see how any man clalming to be a Paimitive Baptist can believe anything else and believe the Bible. I wish to state in the outset that the doctrine of a limited atonement saves every soul that ever has any true desire to be saved. It includes the weary and heavy laden, the hungry and thirsty, the poor in spirit; in fact it is high enough, broad enough and deep enough to take in all believers, or all who sincerely repent of their sins. It includes the whole ransomed church of God the world over. Is not this sufficient? You answer my questions by saying, "They all refer to the church." I acknowledge that the most of them refer to the church; and you will find that nearly all Scripture is addressed to the church, because the church is all that Christ came to save, as I will prove very clearly before I get through.

What does your first answer refer to? I asked, "What did Christ accomplish in his death?" Here is your answer, "By his death we are reconciled to God, and by his life we are saved." Was not that written to the church? What does the pronoun "we" refer to? To the church. Your theory teaches that the whole world is reconciled to God; but Paul says the church is reconciled to God. If you or any other man will prove that the world is reconciled to God, then I will believe it; but you can never do it; because if Christ reconciled the whole world to God, the whole world will be saved. Does not the world stand in the same relation to God to-day that it did before Christ came, so far as their fallen nature is concerned? In other words, are not men saved to-day in the same way they were before the days of our Redeemer's incarnation? I think you will answer yes. I consider you did not at all answer the questions I propounded. Did Christ reconcile the whole world of mankind to God? If he did, in what sense is our fallen nature changed from what it was before Christ came to earth? Have we any better chance to be saved now than we had then? If so, God has changed, and loves his people better now than he did then. Do you not see there is no truth in such a theory? If the atonement is universal, man is not dead in trespasses and sins. It would be unreasonable in God to offer salvation to a dead sinner. The total depravity of man is taught on almost every page in the Bible. If you deny the total depravity of man, I will give you a few quotations of Scripture which you will please harmonize with your theory. Please consider them carefully, for these are solemn things and deserve our careful consideration. "What then? Are we better than they? No, in no wise; for we ha[ve] before proved both Jews and G[en]tiles, that they are all under [sin]. Now, if there is no difference [be]tween the Jews and Gentiles as [to] their sinful nature, did not Ch[rist] reconcile all those heathen nations to God which existed during the legal dispensation, just the same as he did those nations which existed during the days of Christ in the flesh, and since, if your theory of a universal atonement be true? If he did, he never gave them the benefit of it, for he did not allow them to mix or mingle with the Jews. So we see how inconsistent such a theory is. Now I will proceed with my quotations. "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. Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God."—Rom. iii. 9–19. If this does not teach the total depravity of the human race, language does not teach anything. And if you will read Rom. v, you will find what brought man into this deplorable condition. If man can deliver himself out of this death in sin your theory is true; but if he cannot, my position is true. You say the whole matter is left with the sinner whether he will accept salvation or not; that if he accepts it he will be saved, and if he rejects it he will be lost. Does not this leave the matter with the dead sinner? It looks so to me. Now let us hear what Paul says to his Corinthian brethren on this subject. "But the natural man receiveth not the things of the Spirit of God; [Why, Paul?] for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Now, if [the] things of the Spirit are foolishness unto the natural man, and he cannot even discern them, how can he accept the offered terms of salvation," as you say? Your theory is that he can hear the gospel and yield to its teachings. But Paul says he cannot even discern the things of the Spirit. If he cannot discern them how can he receive them, how can he yield obedience to them? Can you yield to a principle, a doctrine that you can neither understand nor receive, and which is nothing but foolishness unto you? Can you ask your better judgment will consent to? You cannot. You certainly will acknowledge that an alien sinner has no spiritual life in him, and that he has no power to ask for a thing that he has no knowledge of. You would not say that God enlightens a sinner in order to give him a chance to yield to the terms of the gospel, and, if he fails to yield, to withdraw that knowledge; because the apostle says, "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." Moreover, God does not enlighten a man without quickening him; because enlightenment means to instruct or teach; and you cannot instruct a dead sinner. Paul says the whole race of mankind is dead in trespasses and sins until they are born into the spiritual kingdom; and until they are born of the Spirit they can never receive instruction from the spiritual King. So you certainly must see how absurd and foolish it is to talk of an alien sinner yielding to the teachings of the gospel until quickened by the grace of God and born into the spiritual kingdom of Christ. Read Eph. ii. 1–5 and you will find how God brings a sinner from a state of death into his spiritual kingdom. Paul says, "And you hath he quickened, who were dead in trespasses and sins." Here he says they were dead in trespasses and sins, and then says that Christ quickened them. What was the first thing he did? To quicken or give life to them. This means the same as to be regenerated and born again. And who is the author of regeneration? Can a man regenerate himself? Can he beget himself? Then who must do the first work? Peter says that God does the first work. Hear him. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."—1 Peter i. 3, 4. It seems to me that Peter here settles the whole matter. He says we are begotten by God the Father, through our Lord Jesus Christ, unto a lively hope, and to an inheritance incorruptible and undefiled, and that fadeth not away. Does not this sound like it was all the work of the Lord, independent of anything man can do? You certainly will acknowledge that after a person is begotten unto a lively hope he is a christian. Who did this work? Peter says God did it. Then if God begets us unto a lively hope, where does your "yielding to the terms of the gospel" come in, in order to produce this birth? I think you will have to exclude all your conditions, or erase the words of Peter from the Bible. Let us hear Paul again. In Eph. ii. he first states the total depravity of those he was addressing, and says they were by nature the children of wrath, even as others. He then tells how they were translated from the kingdom of darkness into the glorious liberty of the children of God. "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." Paul says God loved them when they were dead in trespasses and sins, and it was on account of that love that he quickened them. Now, if his love for the whole human race had been the same, or if the whole human race had been reconciled to God, he certainly would have done to all alike; that is, he would have quickened all; and he could not possibly quicken them without giving them life or spiritual understanding; and if God

begins a work in a man, he declares that he will perform it until the day of Jesus Christ. Paul goes on to say, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." If I say to you that a certain building is the workmanship of Mr. A., would I mean that the building had any voice in its erection? Would I not mean that Mr. A. had conceived the plan of the building and carried it into execution? Certainly I would. And this is the very thing that Paul teaches in this Scripture. Have we the power of creation? Have we any voice in our creation? Paul ascribes all this work to God, and the place where it was accomplished, in Christ Jesus. And the effects of this work, he says, are good works. He then says that God foreordained that we should walk in them. But you say that the alien sinner must yield to the gospel in order to become a child of God, or in order to produce the new birth. Jesus says the Father has given him power over all flesh, that he should give eternal life to as many as the Father hath given him.—John xvii. 2. How many did the Father give to Christ? You say he gave the whole world to him. Christ says, "All that the Father giveth me shall come to me." But if your theory be true all the world will come to Christ and be saved. Christ says, "Every one therefore that hath heard, and hath learned of the Father, cometh unto me." You say every one can hear the gospel and be saved. Christ says, "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." But your theory says that a man can raise himself from the dead, or impart spiritual understanding to himself. Now, if Christ has to quicken the sinner, you must certainly acknowledge that the sinner has nothing to do with that quickening. Christ 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." Here Christ teaches the same thing, that man is first dead, and then passes from that dead state into a living state. And in the next verse he says, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." Did he mean that all the race of man should hear the voice of the Son of God and live? If your theory be true he did. He says the dead shall not only hear, but shall live. Your theory leads only to Universalism. Read the first chapter of Ephesians and see whether Paul advocates your theory of a universal atonement. He says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ [Now notice how he blessed us], according as he hath chosen us in him before the foundation of the world [why], 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." And he goes on to say, "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are in earth, even in him." He then says they were "predestinated according to the purpose of him who worketh all things after the counsel of his own will." You say this refers to the church. I say so too. And if God predestinated the church unto eternal life, does not that teach a limited atonement? For if he predestinated the church unto eternal life, he left the rest to eternal condemnation. You certainly will not deny this plain truth. Moreover, Paul goes back before the church had her natural existence in the world, and explains the whole plan of salvation, and how the members of the church are all brought into the fold; not by anything they done or could do, but by the counsel and purpose of God. preaches this same doctrine Romans, when he says, "A know that all things work to for good to them that love G them who are the called accor his purpose. For whom he know, he also did predesti conformed to the image of that he might be the firs among many brethren. Mor whom he did predestinate, the also called; and whom he c them he also justified; and wh justified, them he also glorifie Rom. viii. 28–30. Paul here s that every one that God forek.ew (and he foreknew all his people), he predestinated, called, justified and glorified. If this does not fix the number definitely that compose the church of Christ, language cannot fix anything. And if the number is fixed, and cannot be changed (and if you acknowledge the foreknowledge of God you know that it is), you are compelled to acknowledge a limited atonement. Now read the eighth chapter of Romans carefully and see what Paul is teaching in reference to the plan of salvation. Paul knew that the Jews were the chosen people of God, and had been peculiarly favored by God down to the christian dispensation. Paul was preaching that only a portion of the Jews could be saved; and for fear the people would believe that the word of God would take no effect, he explains to them why they will not all be saved. Hear him. "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. Thus showing very plainly that because they belonged to national Israel they could not claim an inheritance with the children of God. Paul then shows what the word of promise is, or in other words, God's plan of saving his people. "For this is the word of promise, At this time will I come, and Sarah shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac (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, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." He then asks, "Is there unrighteousness with God" for loving Jacob and hating Esau before they were born, or had done either good or evil? He answers, "God forbid." "For he [God] saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Paul then says, "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." I understand Jacob to represent the elect of God, and Esau to represent the non-elect; because in the twenty-second verse Paul points out two classes of people: one class fitted to destruction, and the other class afore prepared unto glory. The former Paul calls the vessels of wrath fitted to destruc-on, and the other class the vessels mercy afore prepared unto glory. en us, whom he hath called, not ue Jews only, but also of the ntiles." Thus showing very plain- that those vessels of mercy included all of God's people in all ages of the world. Now, if Paul preached a general atonement, why did he use such strong and forcible language in this chapter, to both Jews and Gentiles, in favor of election and a limited atonement, and even ask the question, "Hath not the potter [God] power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" Now let us see whether Peter preaches the same doctrine that Paul preaches. "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience," &c. He says they were elect according to God's foreknowledge, unto obedience. Now, if God chose all these unto obedience, or in other words, chose them that they should be obedient, the choice certainly was made before they were obedient. God did not wait until after they became obedient and then choose them, but he chose them unto obedience. Hence they had nothing to do in this choice, but were, as Paul says, "vessels of mercy afore prepared unto glory."

You next quote, "Behold the Lamb of God, which taketh away the sin of the world," and then exclaim, "The world is reconciled to God by the death of his Son!" But you failed to bring forward any proof on that point. Now I will give you a little explanation of the word world as used in the Bible. When used with reference to salvation, it is always used in a limited sense, and is very seldom addressed to the unregenerate portion of mankind. When John said, "Behold the Lamb of God, which taketh away the sin of the world," he meant the sins of his chosen people, who were in the world. When Jesus said, "That the world through him might be saved," he meant the church. You will ask me to prove this. To be brief, I will prove it in this way: Christ came into the world, and preached his own everlasting gospel, and established his ordinances, and called and qualified his ministers to expound them. We have to take their interpretation of the Scriptures. When John says, "Behold the Lamb of God, which taketh away the sin of the world," and when Paul and Peter teach conclusively that Christ died to redeem the church only, we are forced to the conclusion that the word world means the church of God only. If you make the word world in those Scriptures to refer to all mankind, you make the language of Christ contradict the teaching of his apostles, whom he called and qualified to be the interpreters of the Scriptures.

(Concluded next week.)

UPPER CLINCH, Tenn., Feb. 7, 1895.

DEAR BRETHREN EDITORS:—It has been on my mind to suggest a few thoughts on the following quotation of Scripture, "And you hath he quickened, who were dead in trespasses and sins."—Eph. ii. 1. The apostle is here addressing the church at Ephesus, and all the faithful in Christ Jesus, and his language on this occasion proves conclusively that the characters whom he was addressing had been dead in trespasses and sins, and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved them, had quickened them together with Christ. The sinner was dead to righteousness, but has been made alive to holiness. How can the sinner who is dead to righteousness obey the commandments of God, when he is "free from righteousness?"—Rom. vi. 20. If free from righteousness, righteousness has no power over him, because he is under the law of sin and death; therefore he is the servant of sin, and cannot serve two masters. "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils."—Luke xi. 21, 22. The devil or sin is the strong man, and Christ is the stronger than he. As long as the devil or sin has control over a man, the man has no

desire to sarve God; but when Christ binds the strong man, he is known as the end of the law for righteousness to every one that believeth, to the Jew first, and also to the Gentile. Therefore we are to preach salvation to them that were afar off and to them that are nigh. Peter preached, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts ii. 39. And 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. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."—Rom. viii. 28–30. What I understand by the above Scripture is that God calls, justifies and glorifies all his people, and sets them apart for the Master's use, to serve God in the Spirit. Therefore Paul says, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." No man can serve God or yield obedience to his commands until quickened by God's grace into a new and spiritual life; for "the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God."—Rom. viii. 7, 8. Paul also says, in 1 Cor. ii. 14, "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." The conclusion then is plain, that the sinner must first be quickened into spiritual life before he can receive the things of the Spirit. Then, blessed is the man to whom the Lord imputeth righteousness. It is the righteousness of Christ imputed to us that characterizes us as the righteous in the sight of God. The righteousness of man is as filthy rags in the sight of God. The evil tree cannot bring forth good fruit, neither can the good tree bring forth evil fruit. The sinner is an evil tree, and brings forth evil fruit, until quickened by the grace of God, and then he brings forth good fruit. Therefore Jesus said to the Pharisees, "Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit." "Now the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."—Gal. v. 22, 23. "Christ is the end of the law for righteousness to every one that believeth." So we, according to nature, are corrupt, dead to righteousness, dead in trespasses and sins. Then the work of grace is to quicken or make alive the dead sinner. After the sinner has been made alive to God and to righteousness, he is a proper subject to receive the commandments of Christ. For this purpose Christ has chosen his ministers, and ordained them, and commanded them to preach the gospel to every creature; and he that believeth and is baptized shall be saved. The gospel cannot be received by the unregenerate portion of the human race. Only those who are quickened by the grace of God can receive the gospel, because they only have spiritual ears and spiritual hearts to hear and understand the gospel. Christ's ministers are commanded to feed the flock, or the church of God, over which the Holy Ghost has made them overseers, and which Christ has purchased with his own blood. Therefore the preaching of the gospel by God's ministers is not for the purpose of quickening dead souls, but for the purpose of feeding the lambs and sheep with the sincere milk of the word, and collecting them into the church of God on earth, where they can enjoy all the spiritual food of the gospel. And when the ministers have done the bidding of their Master, they have only performed the duties assigned them by him, and have nothing to glory of, but should count themselves but unprofitable servants. They should sow the seed in the morning, and not withhold their hands in the evening, for they know not which will prosper, or whether all will be good.

I will close my scattering rem for fear I weary your patience. is the first time I ever wrote publication. If you see anything in this worthy a place in the SIGNS you may publish it; if not, cast it in the waste-box, and all will be right.

Yours to serve in the gospel,

GEORGE EDENS.

MASON CITY, Neb., May 10, 1895.

EDITORS SIGNS OF THE TIMES—DEAR FRIENDS:—Some time ago I went to Illinois on a soliciting tour for seed grain, in behalf of the destitute farmers of this community. I was told that I could do but little, as so many had preceded me on the same mission. I thought so too; but after stopping at a number of places without success, and as I was passing through St. Augustine, I decided to inquire of a man for Old School Baptists. His answer was, "Yes sir, I know a number of them. My father is one, and they have a church five miles from here. Tomorrow is their meeting day, and two preachers from abroad are expected to attend." Well, I was going to get off the train there, when I was advised by this man, Mr. Simmons, to ge to Avon, the next station, which would give me a surer chance to ride out to the church, which is in the village of Greenbush. It had been some time since I attended an Old Baptist meeting, and I was very anxious to get among them. I got to Mr. A. W. Simmons' place, and soon Elder Smith Ketchum, of Elmwood, Ill., arrived. I had a pleasant visit that night, and went to the meeting next day, where I met Elder Samuel Dark, of Macomb, Ill., and a number of the members. I told them my mission, and they discussed the matter among themselves, and on Sunday Elder Ketchum announced a meeting to be held on Monday in the interest of my charge. The meeting was held as announced. Subscriptions began to pile up, a number volunteered to go out soliciting, and by the help and influence of the members of Greenbush church six hundred bushels of grain were collected and shipped to Mason City, where it was distributed by my brother, J. M. Amsberry. Later on I visited Mr. Philemon Stout, of Cotton Hill, who had, with his neighbors, sent a car of grain last winter, in response to the letter written by my brother and published in the SIGNS OF THE TIMES. Mr. Stout took me around among his neighbors, and we received seventy-five dollars in money, with which Elder Ketchum purchased grain and shipped to us. I was liberally assisted by Mr. C. C. [illegible]ey, a friend of Mr. Stout, and [illegible] G. Walker, of Avon, rendered [illegible]ble assistance in getting up [illegible]r sent from that place. What [illegible] good people did for us in this [illegible]as done much good, and their [illegible]olence will ever be remembered [illegible]e forty-two farmers who re[illegible] share of their contributions, [illegible]ll others who love kind [illegible]ay it please God to add to prosperity and happiness as have added to our welfare, is [illegible]rayer of one who feels himself unworthy to be called by the [illegible]e of their Master.

[illegible]ncerely,

F. A. AMSBERRY.

SHAWNEE, Kansas, Feb. 13, 1895.

DEAR BRETHREN EDITORS:—I have often thought to write you, but have felt so little and poor in spirit that I feared to start, lest I should worry you; but it remains in my mind to say something in the dear family paper, the SIGNS, from which I so much comfort gain, and have my feelings told by so many of the dear ones, who seem to have my feelings. I am glad that I am able to witness to them, for I feel to know that they are the children of God.

Now I must try to tell you something of what I hope have been the Lord's dealings with me, a poor, helpless worm. In the year 1872 the good Lord showed me my miserable condition. When I was quite young it came into my mind that I ought to try to pray, and to be as good as I thought I could, as I thought I had not sinned much, and that I would soon be a christian; but when the good Lord showed me my condition I felt to be of all sinners the meanest. I felt that I was justly condemned, and was made to cry, "Thy will, O Lord, be done." That burden of condemnation which I had so long carried, it pleased our God on the first Sunday morning in March, 1872, to remove, and to raise my bowed down head, and to fill my heart with praises to his most holy name. Everything seemed to be praising the name of our God. I felt that I was a new creature. All old things had passed away, and I was made to cry, "Come hither, and let me tell you what the Lord has done for my soul." He had taken my feet out of the miry clay, and placed them on the Rock that lay in Zion, the chief corner stone. I was made to know that I loved the children of God. I thought my troubles were over, and that I would be happy the remainder of my life; but O, my dear brethren, how sadly mistaken I was. I have seen many dark days since that time. I have been made to weep and moan, and to wonder, Is there any one like me?

I remain your sister in hope of eternal life,

E. H. BRADLEY.

CORRESPONDING LETTERS.

The Baltimore Old School Baptist Association, in session with the Ebenezer Church, Baltimore City, Md., May 22d, 23d and 24th, 1895, to the associations and churches with which we correspond, sends greeting.

IT is with a feeling sense of humility and thankfulness that we have been assembled together in love and fellowship, and to receive your messengers and messages of love, which to us is an evidence that we all are led and kept by the same God, who is exalted above every creature; and all the preaching has been to tell of the wonderous word and work of God, that glorious subject that God is truth, and outside of him there is no truth. The proclamation of that truth does honor, exalt and glorify him in his love and mercy in the salvation of his people; and this has been the burden of the preaching. God's people everywhere are a believing people, and believe that salvation is entirely of the Lord. We hope your messengers will continue to come with your sweet messages of love and fellowship in the gospel.

Our next meeting will be held with the Warren Church, in May, 1896, if the Lord will. Farewell.

WILLIAM GRAFTON, Mod.

F. A. CHICK, Clerk.

CORRECTIONS.

IN the communication of brother Silas H. Durand, on page 162, tenth line of first column, instead of "whom I loved and served," read "whom I loved and *revered*."

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 12, 1895.

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

EDITORS:

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All letters for this paper should be addressed, and money orders made payable as formerly, to

GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

MARK XVI. 15, 16.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—I have been reading your paper for some time, and have enjoyed it much. I would be glad for you to give me your views upon the following Scripture, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark xvi. 15, 16. Did not this make the plan of salvation plain for all who desired to be saved? Will we be held accountable for not sending the gospel to the heathen? Will they be saved without the gospel? If it were foreordained for some to be saved, and a certain portion to be lost, why was it necessary for Christ to die for the world, that whosoever believeth on him shall have everlasting life? If a man were foreordained to be lost, under the free gift of salvation can he be saved if he so desires? If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. I do not ask this in any spirit of argument, but desire an explanation of it. Yours truly,

WM. A. MURROW.

RUTLEDGE, Ga., April 10, 1895.

REPLY.

THERE never has been anything more plainly revealed in the Scriptures than what the gospel is; and yet few things have been so much misunderstood and perverted in the minds and by the teachings of men. We desire, in replying to the above questions, to consider the theme of what the gospel is, and what its object is, and what the design of preaching it is. The very word "gospel" carries its own meaning with itself. The simple meaning of the word "gospel" is never anything more nor less than the good news, or good tidings, or good word. To preach the gospel is to preach or proclaim the good news. It is not *a* gospel, but *the* gospel. There are many sorts of good news, but this is *the* good news above all others. To the captive but one thing can deserve to be called good news, and that is deliverance; and so to the conscious sinner but one thing can be good news, and that is the news of salvation. The Scriptures use the term "gospel" to describe that salvation which has been wrought out and finished for sinners. To proclaim the gospel is to proclaim a finished salvation for the lost.

The gospel, then, is simply good news concerning salvation. To preach the gospel, then, is simply to declare the good news of salvation. We desire to emphasize the definition "good news;" and first, the gospel of a finished salvation is not good news to all men. It is good news to the man who feels his lost condition and his need of salvation; but to the unconvicted, careless sinner, and to the Pharisee, it is not good news. It is not good news to the unconscious, unconvicted sinner, because he is not aware of his lost estate. It is not good news to the Pharisee, the legalist, because he feels himself already safe in and on account of his own goodness. Such an one not only has no use for a salvation that saves sinners, but he thinks such teaching immoral, and calculated to lead men to grow careless about sin and salvation; therefore a finished salvation is not good news to him. Good news to the careless worldling would be that he should enjoy carnal pleasures to his fill forever. Good news to the Pharisee would be that a great reward awaited his own righteousness. The preaching of a finished salvation seems to each of these classes as an idle tale. To the Greek it is still foolishness, and to the Jew it is still a stumbling-block. All the children of God who believe in Jesu[illegible] once belonged to one or the o[illegible] these two classes. We are per[illegible] that thousands of our reade[illegible] witness to the truth of what w[illegible] been saying. There was a tim[illegible] the gospel of a finished rede[illegible] was not good news to any of [illegible]

But to whom is it goo[illegible] The Scriptures describe [illegible] tion of sinners under variou[illegible] trations. They are lost, the[illegible] dead in sin, they are conde[illegible] they are enemies to God by w[illegible] works, they are lame, halt, [illegible] blind, sick and leprous, and the[illegible] without strength. All this and [illegible] the Bible testifies concerning all [illegible]n by nature. More than this, men do not know their own vileness or undone condition; but when by the Holy Spirit the sinner is enlightened to behold the truth concerning himself, then he knows and feels his need of a way of salvation that does all for him, and requires no atonement of him. Now the good news, the gospel, declares to him that there is a way of salvation just suited to his need. It presents Jesus full of truth and grace. It declares to the condemned sinner that all fullness dwells in Christ. It tells him what to him is most wonderful and blessed, that he is not saved by works of righteousness required at his hand, but by the finished work of another. It tells him that there is salvation in no other, and that there need be none, because there is a perfect fullness in Jesus. Such an one has found that he can do nothing to save himself; and now the wondrous truth breaks in upon his gaze that he need do nothing—that all is already done. The gospel tells him of Calvary, and the cross, and the bleeding Lamb of God; and nothing more does he need.

Would a conditional salvation be good news to the poor sinner? If the sinner could perform the conditions such a gospel might be good news; but to the sinner who is without strength the gospel of conditions would be evil news instead of good news. Error is, in a sense, consistent with itself. We mean that those who believe in a conditional salvation also believe in human power or merit, and do not believe what the Scriptures teach concerning the fallen, depraved condition of man. In the view of the followers of a conditional salvation men are not dead in sins, but only in a stupor or asleep. Such as these can speak to the glory of self and human nature, and not to the glory of Christ. But to the man who has no merit and no strength a conditional system of salvation, that is, a system that saves men upon the ground of terms and conditions which they must comply with, is the proclamation of death rather than life.

The gospel is not an offer of salvation. To preach the gospel is not to preach that God offers to save men, but that he has saved men. Jehovah does not offer to save anybody. If the gospel were but an offer of salvation, and all men are left to accept or reject it as they will, then men would all choose darkness rather than light. By nature all men love darkness rather than light, because [illegible]heir deeds are evil. Unless a man [illegible]ls his need of salvation, salvation [illegible]ld present no charms to him; [illegible] without the revelation of the [illegible]y law of God to the soul no man [illegible]r feels his sins or his need of a Savior. The gospel is not an offer of salvation; and if it were, it could not possibly benefit anybody. The gospel is simply the good news of a salvation finished for sinners who are lost.

This is the gospel which the disciples were bidden to preach to every creature. Who will gladly receive it and believe in it? On the day of Pentecost, a few weeks after this commission was given by our Lord to the disciples, one of the disciples, Peter, preached the gospel; and it was gladly received by those who had been pricked in the heart, and who cried out, "What shall we do?" Such ones always gladly receive it. Such ones have been prepared to receive it. Such preparation is by the Spirit of God. Such as these shall be saved. Such as these are saved. To believe or gladly receive the gospel is not a condition of being saved, but it is an evidence that the man or woman is saved. To not believe or gladly receive the word of this good news is, on the other hand, evidence that the soul has not felt its need, and that the work of salvation is not begun in that heart. Baptism is but the evidence that the word has been believed. It is the fruit of living faith, and the evidence of it.

We have presented this general view of the gospel, and of the text to which our brother refers, in order to pave the way to the saying of a few things in direct reply to the questions which he has proposed.

Question 1. "Did not this make the plan of salvation plain for all who desire to be saved?"

Answer. We are not sure that we fully understand the meaning of the above question, but suppose that the meaning is to inquire whether this text is not a clear presentation of the way of salvation to all who desire to be saved, or to know how sinners are saved. If this be the meaning of the question we would answer yes. If those to whom these words were first spoken understood the meaning of the term "gospel," as used here by the Savior (and we do not question that they did), then to them his words contained a clear, plain statement of the way of salvation. They were bidden to preach, not an offer of salvation, nor any conditions of salvation, nor a salvation as yet imperfect or incomplete, nor a salvation that depended upon any human effort or will or choice, but simply the good news of a finished work, which made salvation sure to all the chosen vessels of mercy. This is the gospel; nothing else is the gospel. Those who are asking, "How can I be saved?" have here an answer that tells them that they are already redeemed and justified through Christ. We would lay especial stress upon the last five words of the above question, "who desire to be saved." To them the good news of the gospel belongs. They are prepared to receive and understand it; but it is not plain to those who desire to save themselves. No man can desire to be saved until he has learned the utter folly of expecting to save himself. To the former the good news is plain; to the latter it is foolishness.

Question 2. "Will we be held responsible for not sending the gospel to the heathen?"

We have heard assertions such as are implied in this question all our life. We presume that our brother has heard the same, and therefore asks the above question. These assertions are to the amount that heathen souls are descending into hell every instant because christians have been so careless, selfish and stingy that they would not provide means to send men into heathen lands to preach the gospel to them. Such an assertion as this, in effect, denies sovereign grace, election and the new birth, and puts human means and efforts before the atonement of Christ. To say that one soul is lost eternally through the neglect of another is to put salvation upon the basis of human work and effort, and to rob Jesus and his atonement of all their glory. How inconsistent men are at times! Those who make such assertions as the above also teach that millions are in hell simply because they have rejected what they call the gospel. Many of them also teach that God cannot condemn men

justly unless they have first had the gospel preached to them, and have rejected it. If these things be all true, then the greatest curse that could befall the heathen would be to have the gospel preached to them. If they have no light at all they cannot be condemned, say these followers of a false gospel. If they have light sent them, and reject it, they will perish. Thus they make the gospel the means of destruction instead of salvation to nine-tenths of all the heathen who hear it. God forbid that any of the children of God should be led to believe such a libel upon both the justice and mercy of God.

If our brother had asked the question, "Are we under obligations to proclaim the gospel of the Son of God wherever God calls us to do so?" we should say unhesitatingly yes. If the question should be, "Are not all who believe in Jesus under obligation to bear witness in all places to his power and grace?" we should also say yes. But if the question be asked, "Are not christians responsible if the heathen are lost by reason of not having heard the gospel?" we cannot too emphatically say no! If any man is lost, the sole reason is sin, which condemns the guilty in the sight of the divine law and the divine justice. No man is lost because of the neglect of another. No man is lost because he rejects the gospel. It would be far nearer the truth to say that he rejects the gospel because he is lost. But we desire to be understood as objecting to the words "accept" or "reject," if either is understood to imply an offered salvation.

Question 3. "Will they [the heathen] be saved without the gospel?"

We suppose the question means, Will they be saved without having heard the gospel? No man can be saved without the gospel; for Paul expressly testifies of it (not of preaching it) that the gospel is the power of God unto salvation to every one that believeth, to both Jew and Greek. But if the question simply means, Will any among the heathen be saved without having heard the gospel preached? we can only say that it seems to us that the Bible is silent upon that point. It is sure that not one vessel of mercy shall be lost. Whoever our God has chosen in all the lands of the earth shall surely be among his jewels at the last; but God only knows his own elect. Sometimes he is pleased to reveal his work in some man or woman in such a way that others can behold it and say, This is a child of God; but he alone knows the hearts of men. We may say that it has been a thought with us that our God had so arranged in his eternal purpose that where he performs his quickening work upon the hearts of any, there he will also have servants of his to unbind the grave-clothes and let them go. If the question is meant to imply that preaching the gospel is a means of saving sinners in the sense of quickening them from the dead, and that therefore the heathen cannot be saved without it, we have no hesitancy in replying no!

Question 4. "If it were foreordained for some to be saved, and a certain portion to be lost, why was it necessary for Christ to die for the world, that whosoever believeth on him shall have everlasting life?"

Answer. We should first of all protest against this statement of our belief, or of what we understand Bible teaching to be. The doctrine of God's eternal purpose of love and mercy is not to be stated in that way. Election is not responsible for the final destruction of any man. Election does not cut any man off. Election is unto salvation. Men are lost by reason of sin. Without election all would perish, and perish justly. If men perish, sin, and not election, is responsible for it. Election regards men from the standpoint of sinners, and it is a choice of sinners.

We should also protest against the expression that "Christ died for the world." "He saves his people." "He gave himself for his sheep." "He gave himself for the church." These and similar expressions are frequent in the Scriptures. If it be true that the God of heaven did choose a people out from the rest of the world of sinners whom he purposed to finally save, then we may well ask, Why was it necessary f[or] Christ to die for the world? [I] know of no greater absurdity t[han] the assertion that Jesus died for [all] the world, when at the same time he designed to save but a part of mankind. But it was necessary that Christ should die for his elect, because only thus could sin be put away, justice satisfied, and his holy law magnified. As justice would be violated were any sinner saved without an atonement, so on the other hand it would be an equal outrage against justice were any for whom Christ died to finally perish. Jesus could not die in vain. Sin cannot require a double price. Justice exacts only even measure. If Jesus has paid the debt once, no man can be called upon to pay it again. If Christ has died for any man, that man cannot perish.

Question 5. "If a man were foreordained to be lost, under the free gift of salvation can he be saved if he so desires?"

Answer. As in reply to the fourth question we entered a protest against this statement of our faith and of Bible teaching, so here again we enter the same protest; but if the question simply means, Can the non-elect be saved if they so desire? we would reply that here also is an absurdity. The non-elect cannot desire to be saved; and this is true simply because those dead in trespasses and sins do not know their need of salvation. If a man is mourning over his lost condition, and his prayer is for holiness and salvation, these things are proofs that he is a chosen vessel of mercy. In the heart of such an one the work of salvation is begun. It shall be performed to the day of Jesus Christ. We trust that some who may read this may be among those who desire to be saved. If so, they show that the work of God is begun in their hearts; and of such as they Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." This blessing is for those who feel their need of salvation.

We have perhaps written too lengthily already, and will leave these remarks to the consideration of our brother Murrow and all our readers.

C.

THE ANNUNCIATION.

"AND she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins."—Matt. i. 21.

There are many things connected with the miraculous conception and birth of our Redeemer which not only excite our admiration, but demonstrate beyond all contradiction that he is the Son of God. In his a[dvent] to our world the Scriptures, w[hich] had predicted that he should [be] born of a virgin, required to be [fu]lfilled literally fulfilled. We can[not] fail to be profitably impressed [by] considering the incidents connected [with] his coming, with a sense of [the] wisdom and overruling govern[ment] of God in bringing to pass [that] which was written on the sub[ject] in the Scriptures of the Old [Testa]ment. Even the jealousy and [cru]el edict of the wicked Herod [was] made to subserve the righteous [pur]pose of God in affording occasion [for] the flight to Egypt, the sojourn [at] Nazareth, the lamentation of Rachel, and all those incidents which in themselves might have appeared to be accidental and unimportant, when regarded as the perfect fulfillment of prophecies going before, are of the most vital importance. Had any of the minute jots or tittles of prophecy been suffered to fail, such failure must have weakened most essentially the testimony of his being the very Savior which was ordained to turn away ungodliness from Jacob. But favored as we are to see that every circumstance connected with his advent, life, death and resurrection had been predicted thousands of years, and that all the predictions were fulfilled to the letter, we are constrained to acknowledge that all these circumstances were provided, laid out and ordained in the counsel and wisdom of God before the world began. But to the words of our text, "And *she* shall." The very individual provided and ordained for the purpose; no other person in the whole universe would answer the purpose of God. She had been particularly designated; every link in the chain of her ancestry had been provided with special reference to the Savior's advent. He must spring out of Judah, and from the very branch of that numerous family which God had ordained. "And she *shall* bring forth a son." There could be no failure in this; it was the decree of God. The whole purpose of grace and salvation was involved in this decree, therefore it must come to pass. It was the sovereign will of God; it was his purpose, his promise, and the word had gone out of his mouth in righteousness and could not fail. As she had conceived by the immediate power of God, the Holy Ghost, independently of all or any instrumentality, and contrary to the laws of nature, so without the least dependence on means or instrumentalities she should bring forth a son. No power in heaven, earth or hell existed that could possibly thwart that purpose of God or make void that promise; for the mouth of the Lord had spoken it.

"And thou shalt call his name JESUS." The angel did not say, And thou art requested, or commanded, or expected, to call his name Jesus; but "thou shalt." It would have been as possible for Joseph to change the ordinances of heaven, or hurl Jehovah from his throne, as to disobey this order of the Lord. It was not said, "thou shalt," in the mere preceptive form of law, but in the decretal inflexibility of an order from the throne of God; as when he said, "Let there be light! and there was light."

The reason why his name should be Jesus, the suitableness of the name in its application to him, is also stated by the angel of the Lord, "For he shall save his people from their sins." The name Jesus signifies a Savior, as the name Emmanuel signifies God with us; and as the name Christ signifies Anointed, and the suitableness of the name Jesus consists in the certainty of his accomplishment of the work which that name signifies. If he had come to make salvation possible for men, or to bring them into a salvable state, leave them to avail themselves of his aid, &c., then his name might have been something else. Or if he had come to save or to try to save any other than his people, this name would have been inapplicable to him. His name as well as his person came down from heaven, not to be altered or contaminated on the earth. All that name implies was assigned him in heaven, nor can he be deprived of it any more than he can be deprived of his indwelling Godhead; nor can it be made to mean anything more or less than God has said it should mean, namely, that he shall save his people from their sins. The whole election of grace, the whole family (of God) in heaven and on earth, are named in him, and hence "His people" are embraced in the name Jesus; but they are so embraced as to show that in themselves, in their standing in Adam, and in relation to the law, they are sinners; and not only sinners, but lost sinners;

for he who shall save his people came only to save that which was lost; not to call the righteous, but sinners to repentance. His name implies and includes them; for it would not be Jesus if he had no people to save. His property in his people is established by the words of the angel of the Lord, "His people." They are his portion, his inheritance. "The Lord's portion is his people, Jacob is the lot of his inheritance."

The words of the angel of the Lord to Joseph establish the following points beyond all controversy, viz:

1. That Christ is the Son of God.
2. That he has a people.
3. That his people were lost and helpless sinners.
4. That he came to save them from their sins.
5. That his coming and saving them from their sins did not make them his people, because they were his people when he came to save them; yet we are dependent on other testimony from heaven to inform us how he has saved them, in what manner he could and did bear their sins in his own body, and how by his stripes his people are healed.

In the complete accomplishment of the object of his mission and import of his name, he has done and suffered all that law and justice demanded at his hands on their account. His being made of a woman brought him under the law which his people had transgressed, and the legal relationship in which he stood to them made him responsible to the law for all their delinquencies. Their iniquities were laid on him, and he bore them all; and, although they crushed him beneath their weight down to the regions of the dead, yet he had power to take up his life again. He was delivered up for the offenses of his people, and raised up from the dead for their justification. Happy must be the reflection to all his people, who are enabled to say, "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." "For by one offering he hath perfected forever them that are sanctified."

The exclusive nature of the redemption of Christ for his people, to save his people from their sins, has occasioned much murmuring among those religionists who dare to challenge the justice and righteousness of God for working all things after the counsel of his own will, without consulting with, or taking counsel of, his creatures. Although they find it so written, yet they resist, deny and oppose the doctrine. But with as much propriety may devils complain that they are not included in the provisions of redemption, as wicked men. If God had been bound in justice to redeem any of us, as his creatures, the work would have been counted of debt, and not of grace; but even to his own people he was under no such obligation. It was in his love and in his pity to his people, and on the ground of a prior spiritual relationship in which they were connected to Christ as their spiritual Head, that he redeemed them. Hence it is written, "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." Boasting is excluded, not by the law of works, but by the law of faith.

MIDDLETOWN, N. Y., May 15, 1849.

CIRCULAR LETTERS.

The Baltimore Old School Baptist Association, convened with the Ebenezer Church, in the city of Baltimore, Md., May 22d, 23d and 24th, 1895, to the several churches of which she is composed, sends greeting in the Lord.

DEAR BRETHREN:—It has been a commendable and profitable custom for many years, when we have gathered in an associational meeting, to send you a letter, in which your attention has been called to some principle of truth pertaining to the doctrine of Christ our Savior, concerning the order which as established in the house of G It seems meet to us to conti e custom at this session of our tion, and so we think it well your attention to the sut christian fellowship. We ne no apology for doing so, nothing can be more for God and the good of his peo a right understanding of this ship. Its importance may ferred from the frequency wit it is referred to in the New ment. Perhaps it is not too to say that all the faith and o of the churches as laid down the New Testament are connected with it, either as its source or as its result. The word "fellowship" itself is used in the Acts and in the epistles frequently having the sense of "communion." It is called the fellowship of the apostles, the fellowship of Christ, the fellowship of the mystery of the wisdom of God, the fellowship of the sufferings of Christ; and it is said to be in the gospel, and of the Spirit, and with the Father, and with one another as believers. Thus it is seen to enter into the very life of the child of God. In fact, there can be no such thing true as that a man may be said to be a child of God, and yet be destitute of this experience of fellowship or communion with God and his people through Jesus Christ our Lord.

This leads us first to remark that its source is the Spirit of God.—Phil. ii. 1. Without the indwelling of the Spirit of God there can be no experience of this fellowship. The unregenerate man can know nothing of it. He has not the Spirit of Christ, and is none of his. It is called the communion of the Holy Ghost.—2 Cor. xiii. 14. This evidently means not only communion with the Holy Ghost, but that the Holy Spirit is its source.

Second. It is a fellowship with God, the Father and the Son.—1 Cor. i. 9; Phil. iii. 10; 1 John i. 3, 6. How highly are poor, sinful mortals exalted! How wonderful the translation which has befallen them! They are raised up from darkness, sin and death, to light and holiness and life. From having been aliens and strangers and enemies by wicked works, they are now brought nigh by the blood of Christ, and are fellow-citizens with the saints, and of the household of God. To them it is now given to behold the glory of God, and to abide in his tabernacle; and to them the Lord shows his covenant. To them it is given to speak with God as one speaks with his friend. They are become his children, and are put among the children. They are heirs of God, and joint heirs with Jesus Christ. To them the dear Lord imparts strength and hope and peace, and blesses them with all spiritual blessings in heavenly places in Christ. All this, and how much more than all this, fellowship with God signifies no human tongue can tell.

Third. It is the fellowship of saints with each other. Its only restriction is the number of those who have fellowship with God through the Spirit.—See Acts ii. 42; Gal. ii. 9; Phil. i. 5; 1 John i. 3, 6, 7. To sum he matter all up, it appears from ese and other scriptural testimo- s that christian fellowship is not work of the flesh, but of the Spirit of God; therefore it is not subject to the will of man. No man can create it nor destroy it in his own breast. It rests where and only where the Spirit which created it bids it to rest. It is above and beyond all fleshly sympathy or admiration. It embraces and is bound to embrace all who manifest the image of Christ, all who give the evidence that they are the children of God. It cannot deny itself. It seeks to give expression to itself in every way that is consistent with the will of God.

This fellowship is not based upon natural good of any sort or kind. It is heavenly in its origin, spiritual in its nature, and holy in its effects. It rejects all falsehood, all that is evil and earthly, and looks to God alone, and is not satisfied except with God. Thus Philip expressed the true longing of this fellowship when he said, "Lord, show us the Father, and it sufficeth us."

Christian fellowship implies, first of all, life. The fellowship of Christ means that the life of Christ exists. The divine order is, first life, then fellowship. To have fellowship with Christ, and in the Spirit, means that we have the life of Christ in our hearts. There can be no communion without union; and there can be no real union without the possession of the same one life. Sinners dead in sins are without the life of Christ, and therefore have no union nor communion with him. Jesus gives to his chosen eternal life, his own life; and they now live because he lives, and live with him, and rejoice in him.

Now, having the same one life, believers have also the same experience. As natural life leads to an experience of natural things, so the possession of spiritual life leads to an experience of spiritual things. As these two lives are distinct, so the two resulting experiences are also distinct. The one is an experience of things suited to natural life; the other is an experience of things suited to the spiritual life. The one life fits men to see, feel, know and enjoy natural things; the other prepares him to whom it is given to see, feel, know and enjoy spiritual things. As all natural experience enables men to commune together in regard to natural things, so this one common spiritual experience is the foundation of the communion of saints. In this experience the saints of all ages have been one. In it they have seen eye to eye. True, there have been diversities of operations; but yet in this diversity there has been oneness or unity. Therefore one can tell the experience of another in telling his own. In this one experience is the witness of fellow-citizenship. In this experience believers recognize each other as brethren.

This one experience leads into a common faith. They who taste, see, hear, feel and handle the same things must know and believe the same things; and this faith is a moving force. It is not a dead, theoretical belief of the letter of the word of Bible testimony, but such a faith as is said to work by love, and to overcome the world. The difference between a mere assent, or a belief based upon the testimony of others, and this personal, living, vital, active faith, is well expressed by those of the city of Sychar (John iv. 42), who said unto the woman, "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 fellowship of which we speak with Christ and with each other is more than a mere agreement. It is the fellowship of the members of one body. The hands, head, limbs and feet of the natural body are not in communion with each other because on some former day they agreed to come together and live together in unity and concord; but they live thus together because they are already one, made so by forces acting upon them. In like manner the people of God have not agreed to be one, and to walk in fellowship with each other, but they are one by the power and grace of God; and being one in the Spirit, they walk in mutual union and communion. It is the communion of the body of Christ.

This oneness with Christ is not barren of results. As the branches abide in the vine they bear fruit. The branches bear the fruit, but it is

the fruit of the vine. The vine bears fruit through the branches. It produces the branches, and then the fruit. To this very end God brings his people to feel and know this fellowship with Jesus, that they may bear much fruit to the honor and glory of God. He is in them, and they in him, and he is glorified in them. This fruit is not artificial, but grows naturally, shall we say, as the result of spiritual oneness with Christ. The divine life works out its own fruits, just as necessarily as the earthly life produces its proper results. The natural life may be cultivated so as to produce much fruit. So also may the spiritual life; but let it not be once forgotten that in the latter case "our Father is the husbandman." How immeasurably superior is the fruit of life freely produced in the possessor of this life, to the forced legal righteousness by which men strive to exalt themselves to high seats in the heavens! The one is liberty, the other is slavery.

One peculiarity of this fellowship is that in it we are led to follow Christ, not men. "Be ye therefore followers of God as dear children." "Be ye followers of us, as we follow Christ." These and many similar expressions occur in the New Testament. Jesus himself said, "Follow me." It is not, then, one man nor another, nor a mere theory concerning the Scriptures or concerning anything, but Christ himself who is to be believed on and followed. All this is plainly set forth by Paul in 1 Corinthians i. 9–17. The inspired apostle there rebukes that portion of the church which said, "I am of Paul," as sternly (and with more fullness of detail) as he rebukes those who said, "I am of Apollos, or Cephas;" and those among them who claimed to be christians, *par excellence*, saying, "I am of Christ," also shared in the rebuke. Not because they were followers of Christ, but because they by thus saying would arrogate to themselves a certain sort of superiority above the rest. Having this factional spirit, they were as guilty of making divisions as were the others; and so while claiming much, they were not really followers of the meek and lowly one at all. To have fellowship with Christ is to have the Spirit of Christ; and that Spirit is always meek and lowly. It is such a spirit as esteems others better than ourselves. We all have need to take this warning in 1 Corinthians i. to our hearts, because we are all prone to follow some man rather than Christ. The record of the church in every age proves this. The events of to-day prove it. A look into our own hearts proves it. O that we might all "see no man, but Jesus only!"

This personal fellowship between believers and all other believers is essential to walking together in mutual love. Upon the basis of this personal fellowship the people of God are drawn to walk together, helping and encouraging one another to obey the Savior's commands. The fellowship of a common experience of a common salvation leads to the fellowship of obedience upon the part of each one to the commandments of God. Thus the people of God come to be baptized, and united in church relationship, and to walk in mutual love and helpfulness. This fellowship, we trust, has brought us together in this place, that we may worship God together, and learn of each other's welfare.

In closing we would call attention to the warfare which the world and Satan are continually waging against this fellowship. Because there is such a warfare, believers are enjoined to endeavor to keep the unity of the Spirit in the bond of peace. Because the flesh, when its dictates are followed, always leads to dissensions, therefore saints are exhorted to strive for the things which make for peace, and things whereby they may edify one another. May the Holy Spirit make us careful in all that we say and do, lest this holy fellowship be marred. It is a fearful thing to turn away from our Father's children. May we be followers of God as dear children, and walk in love, as Christ also hath loved us, and given himself for us, an offering and sacrifice unto God for a sweet-smelling savor.

Finally, brethren, farewell. Live in peace, and the God of peace shall be with you.

WM. GRAFTON, Mod
F. A. CHICK, Clerk.

EDITORIAL NOTICES.

POSTAL MONEY ORDERS.

BY a recent arrangement of the post-office department nearly every post-office in the United States is now a money order office for at least five dollars; and as it costs but three cents additional to obtain an order of not more than two dollars and fifty cents, or five cents for one not more than five dollars, or eight cents for one not more than ten dollars, and so on in proportion to amount of order, we request that all remittances be sent us by post-office money-order. You simply give the money you wish to send to your postmaster, and he will give you a money-order for that amount. You will inclose the order which he gives you in your letter to us; and if it should be lost in the mail you can get another one from your postmaster without additional charge. Please be sure to have the order made payable at Middletown, N. Y., and never at New York City, as that place is nearly a hundred miles from our place, and it puts us to considerable extra trouble and expense to get them cashed at the New York City office.

As will be seen from the above, an order for five dollars or less can be obtained cheaper than registering a letter, while an order not exceeding ten dollars costs but the same amount; and remitting by money order is a much safer way than sending by registered letter, as the postal department is not responsible for loss of registered letters, but money orders can be duplicated.

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Under no circumstances can new subscribers send to us direct and get the paper for themselves for less han the regular rates.

OBITUARY NOTICES.

DIED—July 22d, 1894, sister **Sarah E. Vannatta,** wife of the late Samuel Vannatta, in the 61st year of her age.

Sister Vannatta experienced a good hope through grace abounding to the chief of sinners, joined the church at Old Bethel in July, 1876, was baptized by the late Elder John F. Johnson, and lived a faithful member to the day of her death. Though much afflicted, and a great sufferer during the last few years of her life, yet she always seemed to bear it with pa[illegible]e, and filled her seat at the meetir[illegible]en possible to do so. But she is g[illegible]o more to meet on earth, but with t[illegible]rch triumphant.

[illegible]g away at the time of her death, [illegible]eral was appointed to be preached [illegible]irst Sunday in November. Elder [illegible] being present, spoke on the occa[illegible]eaching the blessed gospel of the [illegible]d, in which she rejoiced in life. [illegible]rd keep us, that we may wait [illegible]hange come.

ALSO,

Vannatta, son of Guy and Flor[illegible]nnatta, was born April 17th, 1894, [illegible]d Dec. 7th, 1894.

[illegible]gh a gift of but a few months, an [illegible] of days, the blooming youth, the b[illegible]o much loved, as the rose of au[illegible]s plucked by the frost of winter. May the Lord comfort their hearts, in that he is taken from the evil to come. May the Lord in his gracious work prepare them that they may say, as David did, It cannot come to me, but I can go to it.

P. W. SAWIN.

NEW CASTLE, Ky.

ON Sunday, May 26th, 1895, we laid to rest the mortal remains of our aged brother in Christ, **Lewis Bowles,** of Des Moines Township, Jefferson Co., Iowa.

He was born in Granville Co., N. C., March 10th, 1810, and was married to Elizabeth Rush, of the same place, Dec. 28th, 1841. Afterward he removed to Montgomery Co., Ill., where he resided until the spring of 1865, when he located on the farm where he died. He had long years labored under the convictions of the regenerating Spirit of newness of life, but from a deep sense of unworthiness did not offer himself to the church until the year 1880, when he was baptized in the Des Moines River Primitive Baptist Church, where he has ever since lived a devoted and consistent member. He had always been of industrious, frugal, honest and upright habits, raised his family with the affection of a kind, devoted and indulgent father, lived to see them all married and settled down away from home, and died at peace with the world. His affliction seemed to be loss of vitality from old age, followed by dropsy. He arose as usual the morning before he died, but complained of being weak, and began sinking away. At ten o'clock that night he breathed his last peacefully and painlessly. He previously expressed himself that if it were the Lord's will he desired to go.

An immense concourse attended the funeral, whom the writer of this addressed from 1 Corinthians xv. 53; after which his body was consigned to the church cemetery,

"There to remain in sweet repose
Till the Lord bids that time shall close;
With raptured joy 'twill then arise,
And meet its Savior in the skies."

I. T. FLINT.

ELDON, Iowa.

ON Feb. 23d, 1895, sister **Minerva Lockhart** departed this life to find rest in her Savior's presence. She was a life-long Primitive Baptist, and a subscriber to the SIGNS OF THE TIMES for more than forty years, which she loved next to her Bible.

This mother in Israel was born in Tennessee, April 22d, 1813. Her parents, Anderson and Celia West, in her early childhood moved to Alabama, where on Jan. 20th, 1833, she was married to Thomas Lockhart. In 1836 they moved to Holmes Co., Miss., where she resided until her death, her husband having preceded her many years to the spirit land. Sister Lockhart was an everyday christian, and during her long and useful life held to the doctrine of salvation by grace, through the imputed righteousness of Christ. While she believed strongly in the doctrine enunciated by her church, she was not so sectarian as to believe that none others would be saved. She believed they would come up from every kingdom, nation and tongue, and that God's people could and did live in error as to doctrine. The writer was intimately associated with her for many years before her death. O that he may have a glorious record such as hers of a bright, humble, consistent christian life to leave behind him. She was always humble, with less self-righteousness about her than any one I ever knew. She bore her afflictions with christian fortitude, relying on the goodness and mercy of the sovereign God. She told the writer a short time before she died, "I know, my brother, that I cannot remain long in this tabernacle; and when I am called to the bar of God I can only say, No merit in me; it is alone the merit of Christ if I am permitted to enter in." She was a faithful wife, a devoted mother, and a reliable friend. She scorned pretense and hypocrisy, and had a noble sense of humility and self-sacrifice. No heart so cold but was warmed by contact with the sunny brightness of her nature. May she rest in peace. Your brother,

A. H. C.

THREE DAYS MEETINGS.

A THREE days meeting will be held with the Zion's Rest Church, at the Red Oak school-house, commencing at eleven o'clock on Friday before the third Sunday in July, 1895. This meeting will be held fifteen miles northeast of Lexington, Oklahoma, and seven miles southwest of Burnett, in Cleveland Co., Oklahoma. All Old School Baptists are cordially invited to attend.

A. J. GILBREATH.

YEARLY MEETINGS.

A YEARLY meeting is appointed to be held with the Clovesville Old School Baptist Church, of the Lexington Association, on the first Saturday and Sunday in July (6th and 7th), 1895.

A cordial invitation is extended to all lovers of the truth as it is in Jesus to meet with us, and especially brethren in the ministry. Trains will be met at Griffin's Corners and Fleischmann's Station.

O. F. BALLARD, Clerk.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, JUNE 19, 1895. NO. 25.

D L Blackwell Florence

CORRESPONDENCE.

(*Concluded from page* 186.)

JOHN says that Christ "taketh away the sin of the world." What sin was that? You say it was the sin of the whole race of mankind. Paul says, in speaking of the same thing, that "by one offering he hath perfected forever them that are sanctified," and that he "obtained eternal redemption for us," or the church. Now, whose interpretation will you take, yours or Paul's? Suppose we admit that Christ took away the sin of all the world. If he did, he left the world in a justified state before God. If Christ redeemed all mankind from their fallen state, they all stand justified before God, and never can commit another sin. So you must see such is not the case.

You next quote, "Christ so loved the world," &c., and then say, "The word world in this passage means the whole human race." The word "so" explains the meaning of the above quotation. That is, God's love for the world was such that all those who compose the church of God shall be saved. He does not say that his love extended to every individual; but he does say in various places that it extends to the church, or elect of God. I will give you a few quotations to prove this. Paul says, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." "Feed the church of God, which he hath purchased with his own blood." "God, who is rich in mercy, for his great love wherewith he loved us [the church], even when we were dead in sins." This proves that he loved the church, even when she was dead in sins, and that was the reason why he quickened her.

Your next quotation is, "God sent not his Son into the world to condemn the world, but that the world through him might be saved." This Scripture simply means that Christ is the only Savior, or the only medium through which any man can be saved. Christ does not state here that the atonement extends to every individual of mankind, but simply that he is the only medium through which the world (or such portion of mankind as shall be quickened by the grace of God) should be saved. If these Scriptures refer to the whole world, what will become of all the millions of people that never heard the gospel preached? Millions of the race died before Christ came into the world, and a very small portion ever heard the gospel preached. Then how did Christ redeem all the nations of the earth, and reconcile them all to God, and then not provide the means for the gospel to be preached to them, but let millions for whom he shed his blood, and redeemed to God, go down to an endless hell without having an opportunity to yield to "the offered terms of mercy," as you say? I think you must certainly see that the word world is used in a limited sense in these quotations; because this doctrine is so plainly set forth in almost every chapter of the Bible, that they restrict these passages to simply mean the church; first, in her unregenerated state, and then in her regenerated state.

You next ask, "Why is the gospel preached to the world?" I answer, It is not preached directly to the unregenerate part of mankind. The office work of the Spirit is to quicken God's people, and then the gospel reaches them. The gospel never reaches a sinner until after he has been quickened by the grace of God. The ministers of the gospel do not know upon whom the Spirit of God is moving, and hence they are commanded to preach the gospel to every creature; but only those who have been quickened by the grace of God will receive it, and be saved. Now let me prove this assertion. Paul says, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."—Rom. i. 16. He here defines the gospel. Does he say the gospel is preached to the believer, or to the unbeliever? If the gospel is to be preached to the unbeliever, your theory is true; but if to the believer, my position is true; for according to your doctrine the gospel is the means of quickening dead sinners; and if it be not the means, why do you hold your long protracted meetings, have your mourners' benches, and put forth so many efforts in trying to convert souls to Christ, as you say? But if Paul gives a correct definition of the gospel, it is the power of God unto salvation to the believer, and not to the unbeliever. Why did Paul give this plain, unequivocal explanation of the gospel if he did not mean exactly what he said? You say the gospel is preached unto all the world, and that all the world can hear it; but Paul says it is only preached to the believer. Let us question Paul a little farther. He says, "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." Here Paul, if anything, gives a more lucid explanation of the gospel than in the first quotation. If the gospel is to be preached to all the world alike, why did Paul say it was a stumbling-block to the Jews and foolishness to the Greeks? You say the gospel is to be preached unto all the world; but Paul says it is foolishness unto a part of the world. But he goes on and points out a people to whom the gospel is not foolishness, but to whom it is the power of God and the wisdom of God. Now, who were they? He tells us who they were: "But to them which are called, both Jews and Greeks." Paul says that the preaching of the cross is the power of God and the wisdom of God to all the called of God. And to this agree the words of Peter when he says, "The promise [or gospel] is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Paul and Peter here bear testimony to the same fact that the gospel is preached only to those whom God calls and quickens by his grace. Another proof: "The preaching of the cross is to them that perish foolishness; but unto us who are saved it is the power of God." And in the next chapter we have this language, "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 does seem to me that I have said enough to prove to any reasonable man that the gospel is not preached to the unregenerate portion of mankind, but is foolishness unto them.

You then quote, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," or condemned. We all agree to that; but what causes a sinner to believe? Paul says the things of the Spirit (or the gospel) are foolishness unto the natural man, and he cannot even discern them; and if so, how can he believe them? I answer emphatically that he cannot, until he has been quickened by the Spirit of God, and translated from the kingdom of darkness into the spiritual kingdom of Christ. It requires evidence to produce belief. When a man is born into the natural world he is governed, controlled and influenced by natural things, and knows nothing of any other state of existence, until he has been born in another kingdom. You say that man's salvation depends upon his belief, and his condemnation depends upon his unbelief. Your idea is that the alien sinner has the power to believe the gospel. Belief is the fruit of the Spirit; and an alien sinner has not the Spirit, hence cannot believe; because every tree bringeth forth fruit after its kind; and the fruit of the natural mind is sin and unbelief. Belief is rather a result of salvation; that is, it is an evidence that one is saved from the wrath to come. You say that a sinner's condemnation depends upon his not obeying the gospel; but the Bible says he is already condemned, whether he ever hears the gospel or not. What brought this condemnation upon sinners; their disobeying the gospel? No. What then? Their fall in Adam. I think you certainly must see that the condemnation of the sinner is not the result of disobeying the gospel; because hundreds and thousands of the Adam race never heard the gospel, and they stand equally condemned before God. You ask, "How can a man believe a thing until it is presented to him? I answer, He cannot. But the gospel is not offered to the unregenerate, as I have already shown. You say that belief is a condition to be performed by man. I say it is not. Now I will prove that belief is not a condition. Suppose you were to see me kill a man, would it be in your power to disbelieve it? The very evidence itself forces you to believe that I killed him. Could you possibly disbelieve it? So you must see that belief is not a condition. When God reveals himself to a sinner, the sinner has the evidence within himself that he is a child of God; and this evidence produces belief. The Bible says that Christ is "exalted a Prince and a Savior, to give [not offer] repentance unto Israel and forgiveness of sins." But you say that "if the limited atonement doctrine be true, God is tantalizing the world by offering them peace and pardon." God never has offered peace and pardon to the world, and you, nor any other man, can ever prove it. Jesus says, "Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

You next refer to Mark viii. 34, where Christ was preaching to a mixed multitude, and said, "Whoso-

ever will come after me, let him deny himself, and take up his cross, and follow me." I have already stated in this letter that the gospel is to be preached into all the world, and to every creature; but only those who have been quickened by the grace of God can receive it, because they are the only class of people that have ears to hear. An unregenerate man has no cross; hence this Scripture would not apply to him. How did you answer the question, "What did Christ come into the world to accomplish?" Here is your answer, "He accomplished all that he came to accomplish." Is that the way Christ answers the question? He says he came to save his people from their sins. "I have finished the work which thou gavest me to do." And Paul says that Christ "obtained eternal redemption for us," the church. And, "By one offering he hath perfected forever them that are sanctified." The question is certainly answered as plainly in these quotations as it could be. Christ accomplished all this in his life, death and resurrection; and as time rolls on he manifests himself to each member of his body, or to each of the heirs of promise.

How did you answer my explanation of the field? You acknowledge the "field is the world," and that the pearl is the church. You say that man had a say in this purchase. When was this contract made; when Christ was here on earth? If so the majority of mankind had already lived and died, and certainly had no voice in it; and millions had never yet been born, and they had no voice in it; and very few who lived during the days of our Redeemer ever saw him, and they had no voice in it; so you must certainly see that man had nothing to do with this purchase. What was the stipulated amount, or the price paid? I answer, The life, death and resurrection of Christ. Now, if this is the price paid, what did man have to do with Christ's coming into the world and paying the debt or making a contract. Did Christ consult the church as to whether he would come into the world and redeem her from the law and all the penalties thereof, or was it the great love he had for her that brought him into the world? Paul says, "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Does not this prove that the whole plan of salvation was complete before time began, and cannot be altered or changed by anything that man can do? But you say the alien sinner can hear the gospel. If he can, he has spiritual ears, spiritual eyes, and a spiritual heart; for you very well know that he stony heart has to be taken out of the sinner, and God has to give him a heart of flesh, before he can believe. God has to give him spiritual eyes to see, and spiritual ears to hear, and a spiritual heart to understand, before he is a subject of gospel address. The psalmist says, "The law of the Lord is perfect, converting the soul." What law is this? Paul answers the question. He says, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Paul says he was first under the law of sin and death, and that the law of the Spirit of life in Christ Jesus freed him from the law of sin and death. You say that a man in that dead state has the power to free himself, or in other words, "yield to the terms of the gospel," and the Lord will set him free. You certainly must see the fallacy of such a course of arguments. You must have the sinner alive, or you must have him dead. If you have him alive, he would not have to be delivered from the law of sin and death. If you have him dead, he could not "yield to the terms of the gospel," because "the dead know not anything." You ask, "How can God judge the world except upon the promise that peace and pardon are offered unto all men equal?" When God created man he created him good, and very good, and gave him a law. Man violated that law, and became dead in trespasses and sins, and now stands guilty and condemned before God, having brought upon himself all the sin and corruption to which he is guilty by the fall. Now, as the church had her natural existence in Adam, she fell under the condemnation of the same law. Jesus Christ came into the world and redeemed that church, his body, the bride, the Lamb's wife, from the law of sin and death, and she now stands justified before God; and in the dispensation of the fullness of times they will all be called, quickened, born of the Spirit, and be judged worthy of everlasting life; while the remaining portion of the race of Adam will be left in their just condemnation and judged worthy of everlasting punishment.

You next quote, "Whosoever will, let him take of the water of life freely." Did you not know that this is written to the church in her backslidden state, admonishing her to live up to her duty? As I stated in the outset, every one that has a will or desire to be saved is included in the plan of salvation.

You next quote, "Look unto me, and be ye saved, all the ends of the earth." But who are told to look or come unto Jesus? Your answer is, "Dead sinners." But Christ says it is the hungry and thirsty, the weary and heavy laden, those who are of a poor and contrite spirit, and who tremble at the word of the Lord. It would look unreasonable for God to tell a people to look unto him, unless he first gave them spiritual eyes to see, spiritual ears to hear, and a spiritual heart to understand.

You next refer to the first chapter of John, and say that he "lighteth every man that cometh into the world." What you mean is that God gives spiritual light to every man to yield to the teaching of the gospel and live. If you will read the whole chapter, and also the sixth chapter, you certainly will not believe such an absurd theory. "In him was life, and the life was the light of men." This life or light that John speaks of is in Christ. Paul says, "Ye are dead, and your life is hid with Christ in God." So we see that this is the light or life of christians that John speaks of. "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." But you say the whole world knows him. John says the world knew him not. But John tells us who knew him and who received him. "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." To whom did he give power to become the sons of God? Those who were born of blood? No. To those who were born of the flesh? No. To those who were born of the will of man? No. Who then? Those who were born of God. So we see clearly that John in this first chapter teaches that a man must be born of God before he can receive Christ and believe on him. Now read the tenth chapter of John, and you will find that on one occasion when Jesus was addressing the Jews he told them that they did not believe, and then told them the reason why they did not believe, which was, "Because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me." Jesus says again to them, "Why do ye not understand my speech? Even because ye cannot hear my words;" yet he was talking to them at the very time, and they could not hear him. Does not this prove too plainly to be contradicted that the unregenerate portion of mankind cannot hear the gospel until after they have been quickened by God's grace?

You say that light has come into the world, and men love darkness rather than light? Why do they love darkness rather than light? "Because their deeds are evil." Every created being delights to live and be in its own element; and that is the reason why a sinner delights to live in sin, because that is the element he is born into; and he cannot delight in any other until he is born into a different element.

Now I will ask some questions and when you answer them in harmony with your theory and the doctrine of the Bible, I will accept your theory at its full value. What is the book of life? Whose names are writen in that book? When were they written there? John says that no one shall enter into the New Jerusalem except those whose names are written in the Lamb's book of life. And he tells us when they were written there. "And all that dwell upon the earth shall worship him [the beast], whose names are not written in the book of life of the Lamb slain, from the foundation of the world." "Whose names were not written in the book of life from the foundation of the world." Now we have these questions plainly answered. John says that all the names of those who are to enter into that city not made with hands, had their names written in the book of life from the foundation of the world, and that all the rest of mankind are to worship the beast, or the false doctrines and theories of men. If this does not fix the elect and non-elect definitely, then language can express nothing.

I have written a long letter, and have only glanced at this doctrine. Much more could be said, but I think I have brought forward more proofs in defense of a limited atonement than you or your colleagues can answer in harmony with your doctrine. Now, please read this carefully and impartially, and compare it with the word of God, and I certainly think you will have to renounce your universal atonement theory.

ROTEN HURST.

WARWICK, N. Y., June 8, 1895.

ELDER JENKINS:—We have just received this excellent letter from brother Coulter, which we would like to see in the SIGNS. Sister Mary is no better; in fact, we think the end is fast approaching. She is very restless and full of suffering; but her mind is clear, and she so longs to be with Jesus.

Your little sister,

M. M. ROUNSAVELL.

PHILADELPHIA, Pa., June 6, 1895.

MISS MARY PARKER—MY PRECIOUS SISTER IN THE LORD:—I kept on hoping that I might find an opportunity to go to the Warwick Association, and at the same time visit you; but Mrs. Coulter and myself were both disappointed. How often it is in this life that no fruit is born of our earthly hopes. We lay our plans with great earnestness and confidence, not even considering the will of the Lord concerning us. But I am glad that the Lord's people do not pout and sulk in their disappointment, but are willing to say, "Thy will, O Lord, be done." It is very pleasant and very gratifying when our designs are in harmony with the Lord's designs; then are we never disappointed. How beautiful in my eyes was your sweet resignation to the divine will in putting you again upon the bed of languishing, of suffering and of pain. Your whole life, my sister, as recorded on the indelible pages of the past (to all who pass and read), is an incontestable evidence of the reality of the Savior's love, of the truth of God, and of the fulfillment of all his precious promises; a history that makes plain to us the way and plan of salvation, through Jesus our dear Redeemer; showing first the bright dreams of happy childhood, and the fond hopes and aspirations which

entrance us in the time of budding into man and womanhood, when all things put on the golden hue, and cares and anxieties are a thing almost unknown. But, alas! too soon the glamour of this beautiful world perishes with the using. We enter into the realities of this natural life, with its stern demands, its anxieties and cares, its conflicts and defeats, its pain and sorrow, its hope deferred till the heart is sick; and in your case, my precious sister, you were shut in from the brightness of this world's pleasures, you came to the ends of the earth in a gracious experience, and you were favored to see Jesus, who was made a little lower than the angels for the suffering of death, and in his pity and his love he had taken you by the hand and led you out of darkness into his marvelous light. Before, you had looked upon the handiwork of God in nature as surpassingly lovely and beautiful; but now you have beheld the loveliness and beauty and worth of your gracious Redeemer, which surpasses far beyond your highest conception. With eyes of faith you have beheld the holy city, the new Jerusalem, whose light is far above the brightness of the noonday sun; for God and the Lamb are the light thereof. The world cannot understand that your lot is a happy one, that Jesus is your constant companion and dearest friend, that he pours oil into your wounds, and soothes your aching brow. Blessed Jesus! happy saint!

Affectionately your brother,

B. F. COULTER.

SELECTED.

CHURCH AND STATE.

IN these United States of America we have no State religion, and we are all glad that it is so. When Constantine, a Roman politician, who happened to be Emperor, made Christianity the State religion, he gave it a blow from which it has not recovered to this day. If Constantine was truly converted, he made the mistake which has since so often been made by Christians who had zeal without wisdom, by adopting carnal weapons in spiritual warfare, forgetting that the gospel of Christ stands not in the wisdom of men, but in the power of God. On the other hand, if Constantine was not a genuine convert (and the more I study his life the more I am led to doubt it) his was one of innumerable instances in which the livery of religious zeal was stolen for the service of political ambition or other selfish ends. The State religions are crumbling all over the earth. Some of them are already buried, and others are nearly ready to be put into their coffins. This unnatural union of Church and State has uniformly corrupted both. The State religions have been so mixed up with political intrigues and scandals and wrongs that in breaking their chains it has usually happened, as might have been expected, that reaction against the unholy alliance has given the liberated peoples an impulse in the direction of unbelief and irreligion. Look at France; look at Italy; look at Germany, and Denmark and Sweeden. And but for the conservative influence of a sturdy and growing dissent, we might add, look at Great Britain and Germany. The signs of the dissolution of this union of Church and State are multiplying rapidly in our day; and when the last State religion shall perish, from the Church of Christ will be lifted an incumbus under whose weight it has staggered during all the centuries of its struggle. This deliverance must come. We must be patient a little longer. It may be true, as John Bright has said, that the British State Church has roots, but so has had every other hoary abuse and evil that has been, or ought to be abolished. But this evil must go, and the time of its departure, let us hope, is at hand.

We want no union of Church and State in this country, and we will have none. We are all agreed in this.—*Exchange.*

MEMORIALS.

(By the Delaware River Association.)

WHEREAS, The unsearchable God, who doeth all things according to his sovereign will, has called to his eternal home our beloved and faithful brother, Elder WM. J. PURINGTON;

Resolved, That as a member of this association for more than a quarter of a century he gave unmistakable evidence of unswerving devotion to the great and glorious cause of our adorable Redeemer. As a preacher he commanded during his ministry the admiration of all, and the warm approval of those who know the truth. Waiting congregations have felt the force and truth of his utterances, and have been impressed with the solemnity and sublimity of his expositions of the word of inspiration. His frequent published communications have received widespread and universal commendation. We mourn his absence from our solemn feasts, and his wise counsels in the business of this association; but with profound sorrow we bow in submission to the divine will, realizing the soul-cheering truth that his life gave clear evidence of his interest in the heritage of glory in Christ Jesus.

Resolved, That this Memorial be spread upon the Minutes, and published in the SIGNS OF THE TIMES.

EXTRAORDINARY OFFER.

WE still continue our offer to send two *new* subscribers, and credit an old subscriber one year, for three dollars; but we *cannot* afford to send to *one new* subscriber, and credit an old subscriber one year, for two dollars. Please do not ask us to do it.

Any one who is already a subscriber is authorized to act as agent for us; and we will send the paper for the first year to any *new* subscribers they may send us at one dollar each, and they are entitled to retain the other dollar for their commission.

Under no circumstances can new subscribers send to us direct and get the paper for themselves for less than the regular rates.

CIRCULAR LETTERS.

The Warwick Old School Baptist Association, in session with the church at New Vernon, Orange County, N. Y., June 5th, 6th and 7th, 1895, to the several churches of which she is composed, sends greeting.

DEAR BRETHREN:—In addressing you at this time we desire to be directed by the Spirit of truth, so that our communication may be suited to the condition and need of every stranger and pilgrim on the earth to whom it may come. Since this peculiar people cannot be satisfied in any earthly habitation they must ever seek a country which is superior to this sin-defiled world. Their abiding home is in that kingdom of God in which the perfect law of liberty secures the blessed reign of righteousness and peace and joy in the Holy Ghost. Clearly such a people must have nothing of conformity to this world in the law by which they are led. While they are in the world they are not of the world; hence, whenever they are attracted by the alluring vanities of earth they forsake their own divinely precious mercies. They are called to a continual warfare in which they find no moments of rest and no cessation of the deadly conflict. No precautions of human wisdom can secure immunity from the assaults of the adversary by whom they are constantly beguiled. So Peter admonishes them to unceasing humility and watchfulness, and assigns the sufficient reason for the admonition. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." This is not merely a suggestion of prudence as a defense against possible danger; it is the direction of divine wisdom for the protection of the saints from the snares and temptations which they must encounter in their sojourn in this wilderness of sin. If there had been no possibility of their being deceived by the temptations of their wily adversary there would have been no need of this inspired warning. But it is appointed for those who follow Jesus that they must encounter temptations, and be assailed by all the fiery darts of the adversary. Therefore they have need of the whole armor of God, which is provided for them in the testimony of Jesus, and stored in the word of inspiration.

One constant source of trouble to the afflicted and poor people of God is their inclination to seek in their own natural hearts for evidence of their possession of divine life. In this search they invariably find that their heart condemns them. So far is that mind which is of the flesh from conformity to the spirit of truth that it is enmity against every principle of divine holiness. For this cause those who are called to follow after the righteousness which is of God in Christ Jesus, must ever meet the opposition of their own reason in addition to the sinful inclination of that natural heart which is deceitful above all things and desperately wicked. It is not strange, therefore, that the continual experience of the tried disciples of Jesus teaches them that they have no ground for hope when looking to their own works or trusting in their own merits. By this severe tribulation and conflict they are cut off from boasting, and learn that it is exclusively by grace they are saved in the daily conflicts of temporal trials as well as in their eternal redemption. Natural reason never can comprehend this spiritual truth. Although they know by faith that they are saved without their own works, yet reason ever seeks in themselves for some works of righteousness by which they can claim to have merited salvation. Failing to find such occasion for glorying in their flesh, they are led to question the reality of their hope in the salvation of God.

Instead of regarding this unceasing strife in their own hearts as a testimony that they have the life of Christ in them as the foundation of their hope, and therefore feeling inclined to glory over others, the invariable effect of this conflict is to produce that very humility which is enjoined upon the saints in the admonition quoted from the divine record. Thus God works in them both to will and to do of his good pleasure. Yet this wonderful way in which they are led is not the way which would seem right to the wisdom of man. No efforts of the natural mind can comprehend this hidden way. Only as they are brought by it can the saints themselves ever know that this is the way of holiness.

The carnal mind is satisfied with such voluntary humility as may be assumed in the sight of men, and such is the deceitfulness of sin in the flesh of the saints that they are sometimes puffed up with pride in their success in putting on this humility. Such is not the humility to which the apostle exhorts the elect strangers to whom he writes. Only that humility can be acceptable to God which is wrought in the subjects of his grace by his Spirit dwelling in them. The more of this humility they have the more they feel their own utter destitution of everything in which to claim the favor of God. None is ever exalted by the mighty hand of God while one thing remains in which he can claim merit in himself. Only the utterly destitute have the promise that God will regard their prayer. When brought to this extreme poverty those who are thus lost can have no confidence

(*Continued on page* 197.)

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 19, 1895.

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

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All letters for this paper should be addressed, and money orders made payable as formerly, to

GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

ANSWERS TO CORRESPONDENTS.

WE have received requests from two or three correspondents for some thoughts upon the expression, "Many are called, but few chosen." Sister Shepherd, of Trenton, is one of these, and Mrs. A. Campbell, of Selton, Ontario, is another. Sister Shepherd also desires some reflections upon Matthew xviii. 7–9.

With regard to the first expression, "Many are called, but few chosen," we do not feel like making any extended remarks at this time, because some few years ago, as a correspondent for the SIGNS, we wrote somewhat lengthily concerning this expression; but we will briefly present our understanding of its meaning.

It occurs twice in the New Testament; once in Matthew xx. 16, at the close of the parable of the laborers in the vineyard, and again in Matthew xxii. 14, at the close of the parable of the marriage of the king's son. These parables are recorded only by Matthew; and this particular expression, so far as we know, does not occur elsewhere in the Bible. We must therefore gather its meaning from an examination of the parables which are connected with it.

The language seems to us to have been a sort of proverb in general use at that time, and now used by the Savior as a sort of summing up of his teaching in these parables. It is true that these parables present different truths concerning the kingdom of heaven; yet both agree in this one thing, viz., they draw a dividing line between different classes of professors of religion. These parables do not, either of them, set forth the difference between those who serve God and the utterly careless world. In the parable of the laborers in the vineyard all are in the vineyard, and have been laboring there, and the parable simply sets forth a distinction of spirit and motive in these laborers. In the parable of the marriage of the king's son all are represented as having been bidden; while here also is presented a distinction in the spirit and behavior of those who were present. The one parable relates more to the motive of the service, the other more to the conduct of those bidden.

It seems to us that a careful study of these parables will show that Jesus is in both cases speaking for the instruction and warning of his own disciples, lest, as in the parable of the laborers, they should grow to be legal in the spirit and motive of their service; or lest, as in the parable of the marriage of the king's son, they should behave themselves unseemly in the house of God.

From this hasty sketch of the two parables where this language occurs it seems very plain to our mind that this language does not refer at all to the effectual call by which sinners are made alive unto God, and by which they are visibly separated from the world; and neither does the word "chosen" refer to the election of grace, by which men and women are chosen to be heirs of glory. Neither is there the shadow of a justification for the common Arminian interpretation of this language, viz., that God calls all who hear the gospel to accept it and be saved, and in the end chooses such as comply with the call. The two parables manifestly do not relate to this subject; and the words of which we are speaking are a part of these parables, and must be interpreted as a part of them, and in harmony with them.

In the one parable the choice is among the laborers themselves, not of some men to be laborers where others do not enter. In the other parable the choice is not of some to be guests, but it is a choice among the guests themselves. It is a choice among the Lord's servants themselves in the one case; it is a choice among the Lord's guests in the other case.

To sum the matter up, it has long seemed to us that the language means that here in the everyday life of believers there is to be found a very great distinction between themselves. Some, like Peter, say, "We have left all and followed thee: what shall we have therefore?" How few are free from this legal spirit. All are called in the gospel to a free, glad, spontaneous, willing service; but how few have fully entered into this spirit. "Many called, but few chosen." The word "chosen" has the meaning of "choice ones" here, as it seems to us. In the other case all who are bidden to the wedding of the king's son ought to conduct themselves in the king's house as he has required; yet how many, like the fine gold, have become dim! How few walk soberly, righteously and godly in the sight of God! How many seem to be careless as to their behavior in the house of God! How many, like the man in the parable, presume to sit at the feast regardless of the laws of the king! They have not put on the garment which he requires them to wear. These are his own bidden ones, his own favorites; and yet here also "many are called, but few chosen."

We do not know how our brethren regard this language, but for many years this has been our view of it. We submit what we have written to their judgment. We desire to say that we wish all our readers to understand that we claim no infallibility in our views of the Scriptures, and trust that all will feel free to present their own views, whether they agree with us or differ.

THE second Scripture to which sister Shepherd called our attention (Matthew xviii. 7–9) reads as follows, "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."

We do not purpose, nor do we think it needful, to enter into any extended review of this subject, but will try to present briefly what we understand the Savior to mean in this Scripture.

The whole connection of the text referred to is of interest and importance to be considered by the people of God. It shows that even disciples of the meek and lowly and unselfish Jesus may be so unlike their dear Master that they exhibit pride and selfishness even in the things which pertain to the kingdom of heaven. We find them inquiring, not who should be the least in the kingdom of heaven, but who should be the greatest. By the example of a little child Jesus rebukes them, and tells them that such a spirit would not only prevent them from being great in that kingdom, but would keep them from even entering it; and still farther, he says that a disciple had better be hopelessly drowned in the midst of the sea than to manifest such a self-seeking spirit as this. Nothing could be of greater offense to the "little ones" than a spirit to be great; nothing could be more contrary to the spirit of the Master himself.

Now, at the beginning of the text, still pursuing the same theme, Jesus says that such offenses must needs come. Woe should fall upon the world because of them; and woe should be to that man by whom they should come. As we said, we understand the Savior to be pursuing the same theme. In his view the chief and most deadly offense of which his disciples could be guilty is possessing and harboring that spirit of emulation and ambition and self-seeking which is so opposite to the humble, childlike spirit of the Savior. Such offenses must needs come. They belong to the carnal nature; they spring up out of it. What greater woe could befall a child of God than to harbor this deadly lust of pride which wars against the soul! Such offenses, while we remain in this state of warfare, must be—they belong to the weakness and imperfection of the flesh; but woe to that man by whom they come! They work great harm everywhere; but the chief harm is to the guilty disciple himself.

The word "offend," in the eighth and ninth verses, has the force and meaning of "cause to offend;" and we may certainly say with truth that nothing can be more offensive to a true disciple of Jesus than that which would cause him to offend. No matter how near and dear that thing may be, though it be a foot, a hand or an eye, yet if it be leading us into sin of any kind it is better that that thing should be cut off and cast aside, though the result to us be that we become lame or crippled for the rest of our lives. Nothing can be such an evil to us as sin. It is better to sacrifice everything than to be led by a spirit of pride or envy or emulation. Nothing can compare in importance with the possession of that meek and lowly spirit which in the sight of God is of great price.

We must not understand the Savior as meaning that an occasion would ever arrive when literally disciples would be required to cut off the hands or feet, or to pluck out the eyes; in fact, these things might be done literally, and by such an act the very spirit of pride against which the Savior is here warning his disciples be only increased by it. The Savior is rather speaking of the spirit which is becoming in his disciples, and which glorifies God. Anything that will cause his disciples to offend, anything that serves to foster pride, emulation, self-glorification, or any kindred evil in them, had better be cut off and cast away, though its loss cripple them, and though that thing be as dear to them as a foot or a hand or an eye.

We do not understand the Savior here to be speaking of members of churches under the figure of a hand, foot or eye, but of things that we as believers have to do with personally. If there were no organized churches, still these words would apply to each individual believer. They apply just as entirely to that child of God whose lot it is to dwell alone, as to those who are gathered in churches. All the children of God have things which are near and dear to them, but which yet are a temptation and a snare to them, and which cause them to stumble and offend. It is better that these things be cast away from them, than that having them they should be led into sin, and as a result fall into grief and shame and sore chastisement, here compared to hell fire.

These words may be made to apply very well, and without doing them violence, to the discipline of the church, though, as said before, we do not understand the Savior to directly mean this. If any member of a church, no matter how near and dear and useful and important he may seem to be, is led by such a

spirit, and so conducts himself that he is causing others to offend, such a member of the body, if he cannot be healed, must be cut off; for it is better for that church to go on her way crippled than to become corrupted, and fit only to be burned, as is refuse matter and filth.

The whole connection, as we understand it, grows out of the dispute of the disciples, recorded at the beginning of the chapter, as to whom should be the greatest. This the Savior proceeds to treat of; and he makes humility the chief thing on the one hand, and on the other the thing that is most offensive is pride and self-seeking. This, in and of itself, leads into wrath, debate, emulation and strife. Whatever, then, ministers to this pride and vainglory must be cut off; and when the Savior tells his disciples to cut these things off, he means no more nor less than when Paul exhorts his brethren to put off the old man with his deeds.

We leave these reflections for our sister and our readers generally. We trust that they may be found in harmony with the word of God.

C.

INFIDELITY.

By common consent the word infidelity is used to signify a disbelief in divine revelation, especially a disbelief of the divine inspiration of the Scriptures of the Old and New Testaments. The term is also used frequently by certain dogmatists and bigots as an epithet of reproach applicable to those who deny their peculiar tenets; or more commonly in modern times is it hurled spitefully at those who doubt the divinty of the modern improvements which have been made during the present century on the doctrine and ordinances of the New Testament.

But in whatever light we may regard the term, it is generally conceded that infidelity is in the first sense of the term, as stated above, alarmingly on the increase. Forty years ago, a person of ordinary intelligence could scarcely be found in our country sufficiently bold in skepticism to avow himself an unbeliever in the divine inspiration of the Scriptures; now our land is inundated with skeptics of almost every variety. Their lecturers itinerate the breadth of our land, and their presses teem with invectives against the record God has given of the truth. The object of this article is to inquire, or rather to point out some of the causes of its prevalence.

Poor, depraved human nature has undergone no material change since man was driven out from the garden of Eden; but the developments of the depravity of man have varied from time to time like the ebbing and flowing of the sea; and these developments have been as intimately associated with circumstances as the motion of the sea has been harmonious with that of the moon.

In all countries, and throughout all time, wherever science and religion have been in the popular mind identified, the way has been paved for open and avowed infidelity; and in the very nature of things it is impossible, without divine interposition, that it should be otherwise.

To sustain this proposition it is not necessary to impugn either religion or science, nor to show that the one, when rightly regarded, is hostile to the other; for as that religion which is a pure revelation from God is the greatest spiritual blessing, so education and science are among the greatest temporal blessings we are capable of enjoying. The fatal error lies in confounding them together, or in substituting the one for the other. The notion has been more prevalent for some years past than formerly, that the religion of the Bible may be taught as a science; that infant schools, Sunday schools, Bible classes and Theological schools can impart a knowledge of God and of the things of his Spirit to children and adults by which they may become christians, has had the unavoidable tendency to increase open and disguised infidelity. The multiplication of the number of professors of religion, without the vitality of religion, must necessarily degrade the profession by bringing into it graceless characters whose hearts have never been pricked. But this is not all; those who are taught to regard christianity as a mere human science tangible to the natural intellect of men, capable of being taught and learned like any science in the schools, very naturally infer that, as a science, they have a right to test its correctness by their reason; and if it be a mere science they certainly have that right, and they ought to do so. But in bringing the various systems of modern religion, which are taught as sciences in the schools, to the test of reason or common sense, every intelligent person must be convinced that there is defection somewhere; for those who are trained by Catholics become Catholics, those by Protestants become Protestants, those who are trained Presbyterians, or Methodists, or Universalists, so far as their training has effect, become disciples to the creeds of those by whom they have been discipled. And very few are so stupid as to believe that true religion could lead men into such extremes of opposition to the opinions and religion of each other.

But there is another reason why infidelity prevails, worthy of serious consideration. The great majority of all the religionists of the day have been educated into their religion without any experimental knowledge of God; and regarding religion as they do any science or natural thing, they feel a necessity devolving on them to sustain their religion, as the pagans do the sacredness of their idols and rites; and each, jealous for his peculiar theory, will go (in many instances) into the meanest systems of fraud and extravagance to sustain it. We have not room in this article to enumerate the schemes, such as fairs, lotteries, raffles, shows, mite societies, and hundreds of other contrivances to shave and gull the people. Those who have the independence to think for themselves on these subjects, are satisfied that a holy God cannot approve such monstrous wickedness, nor be the author of a religion which requires it for its support; and such of them as have no experimental knowledge of that religion which is a pure revelation from God, are very naturally led like Payne and Voltaire to regard religion itself as a delusion.

One thing more we would name in this connection. In all ages of the world, when men have assumed the prerogatives of God, and undertaken to evangelize the world, &c., their efforts have resulted in the increase of open infidelity.

Middletown, N. Y., May 15, 1849.

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In sending remittances for renewals of subscriptions to give us the same name that the paper is already coming to. If the party is married, and the paper is coming to the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur. It is a good plan to inclose in the letter one of the little pink slips containing the name, taken either from the margin of the paper or from the wrapper in which the paper comes.

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(Continued from page 195.)

in the flesh; and therefore they are humbled under the mighty hand of God. Then they do cast all their care upon God; and this is for the very cause that God careth for them. None can obey this admonition but those for whom God has the peculiar care by which they are cut off from all confidence in the flesh.

Sobriety and vigilance are wrought in the saints by the same Spirit which produces in them the humility and trust by which they cast all their care upon God. So, also, they must receive strength from the same source to enable them to resist their adversary the devil. Left to the protection found in their own care and watchfulness they are helpless in the hour of trial. No other resistance can avail in the warfare in which they are engaged but that resistance which is steadfast in the faith. By this faith alone do they know that the same afflictions are accomplished in their brethren that are in the world. Reason always decides that the afflictions of each one of the saints are peculiar to himself; and by the natural mind they are always assured that they have afflictions which are not endured by any other saint. Hence, it is only as they are experimentally under the protecting care of the God of their salvation that they can resist their persistent adversary, the devil; and when they are by faith made to stand against his assaults he will never be able to get the victory over them. By this living faith every follower of Jesus is able to vanquish the adversary in every assault, saying, "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee!" This everlasting victory is not attained by the valor and strength of the saints in contending against their enemy; it is the gift of that same love which chose the saints in Christ Jesus before the foundation of the world, that we should be holy and without blame before him in love.

Just in the same measure in which the saints are led into the knowledge of their perfect deliverance from the power of sin, they are made to realize the exceeding sinfulness and corruption of their own carnal nature and their destitution of power to resist the temptations which beset them in this mortal state. Hence they are made to cry out of the depth unto God, and to confess themselves entirely dependent on the infinite grace of our Lord Jesus for every claim upon the favor of eternal justice. In the light of this divine revelation they do indeed humble themselves under the mighty hand of God, and of necessity they call with heartfelt earnestness upon him for daily support and comfort, as well as for confirmation of their hope in the blood of Jesus, by which they are delivered from the bondage of sin and death. Only as they are steadfast in the faith can the saints

know that they are suffering the same afflictions which are accomplished in their brethren that are in the world. Reason confirms the suggestion of the adversary that their suffering is entirely different from the afflictions of those who are truly subjects of redeeming grace. But the testimony of faith cannot be overcome by reason, nor can the devices of the tempter prevail against the abiding witness of the Spirit of truth by which the saints are kept from falling under temptation. By this omnipotent witness alone can the feeble saints resist and overcome the combined powers of the world, the flesh, and the devil. May you ever dwell in the secret place of the Most High, and abide under the shadow of the Almighty. In every trial his grace is your sufficient refuge, and he gives the victory in every conflict. Therefore ascribe greatness to our God for evermore.

WM. L. BEEBE, Mod.
BENTON JENKINS, Clerk.

The Elders and messengers of the churches composing the Delaware River Old School Baptist Association, in session with the First Hopewell Church, at Hopewell, N. J., May 29th, 30th and 31st, 1895, to the churches whose messengers we are, send christian salutation.

BELOVED BRETHREN:—The people of God in their lives as fallen, degenerate sons of Adam, dead in trespasses and sins, walking in their own strength, and trusting in works of righteousness which they in their blind infatuation think they can do at will and pleasure, to cancel the debt of sin charged against them, pass on in carnal security until God sends an arrow from his quiver, piercing their heart, and bringing them to a knowledge of themselves, and of the only true and living God, the sovereign Ruler of the universe; which knowledge enables them to see themselves as sinners condemned, the wrath of God abiding upon them, and to feel the weight of their guilt sinking them down to endless night. But as the dark shadows of despair close around them, the light of the Sun of righteousness beams forth, and Jesus, who was made a little lower than the angels for the suffering of death, appears the atoning sacrifice. Then with Thomas they cry out, "My Lord and my God," and inquire, "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 answer comes, "If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents." "For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell."—Song i. 7, 8; ii. 11–13. With thankfulness and praise the pardoned sinners enter this delightful season, rejoicing in the liberty wherewith Christ hath made them free, and who leads them in the footsteps of the flock, to feed their kids beside the shepherds' tents. The kids, which may represent the desires of the spiritual or heavenly mind, feed and thrive beside the shepherds' tents; but how soon "the foxes, the little foxes," appear, "that spoil the vines; for our vines have tender grapes." The fox is cunning and destructive, and may represent the evil propensities of our natural mind, which is at war with the spiritual. "For the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." When led by the Spirit to reflect upon the glorious plan of salvation by grace the heart leaps for joy, like the putting forth of the tender vine, and we inhale a good smell. We see the fruit in embryo appear, and hope soon to satiate our longing appetite upon the luscious grapes, ripened by time and experience in our advance to the goal of happiness, and sweetened with the sunshine of the presence of our Savior, as we travel in spirit through the flowery fields of divine truth revealed to our thirsty soul, gladdening our heart with the singing of birds and the voice of the turtle. O how pleasant then to feed our kids beside the shepherds' tents! The feet of them that bring glad tidings of peace are beautiful to us; and we are watching for our Beloved, who came from Edom, with dyed garments from Bozrah. Then no storms, no business nor worldly pleasure will prevent us from attending the appointments of the church. We realize that the Savior's yoke is easy, and his burden light. We run, and are not weary. How we are pained when brethren turn aside or fall out by the way. Love constrains us to admonish them, and to strive with them for the things which make for peace, and pray the Lord to restore unto them the joy of his salvation. Then how frequently we visit our brethren and our pastor. It is our meat and our drink to do the will of our God. But while in the enjoyment of the rich repast, in our travel in the christian course to a more perfect walk, the little foxes appear, to spoil the vines; for our vines have tender grapes. In an unguarded moment our hasty temper (one of the little foxes) causes us to speak in a manner unbecoming the cause of Christ. A little rain, a slight cold, or some worldly business, prevents us from meeting with our brethren in public worship, and coming around the table of the Lord and participating in the blessings of the gospel, as promised in the assembling of ourselves together for the worship of our God. These are all tender grapes that the little foxes would spoil. These things clearly represent our complex being, as natural and spiritual; the first man, with all his faculties, earthly, carnal, and opposed to the second man, which is the Lord from heaven, or Christ in us the hope of glory. When in the Spirit, we delight in the worship of God, and in exalting his great name for that great salvation which he reveals to frail worms of the dust, exalting them as kings and priests unto God, and giving them seats with all the redeemed in the kingdom of his dear Son. We delight in the law of God after the inward man, and it becomes us to crucify the flesh with the affections and lusts. In so doing we take the little foxes that spoil the tender vines. In our walk and conversation we should endeavor to fulfill the law of Christ by precept and example, making straight paths for our feet, that the lame be not turned out of the way. The little foxes are the emissaries of the great adversary of souls; and when his hideous form would readily be seen and avoided he employs the cunning fox to spoil the tender vines. The new wine is in the cluster, and one saith, "Destroy it not, for a blessing is in it." Our Savior, with all the blessings of the gospel, is represented by the vine and its fruit. "I am the vine, ye are the branches," says the Savior. The rich clusters of grapes and the wine bring to view the table which the Lord has spread for the sustenance of his people as they journey through this wilderness world; and we have his promise that he will enable us by his Spirit to take the little foxes, that the vines be not spoiled or robbed, but that fruit in abundance may appear, that we may not be cut off from our brethren, or prohibited from that table where a full supply of bread and wine of the kingdom fills the board, and that we may eat and drink without money and without price, rejoicing in Christ our Savior, who is the Captain of our salvation, and will bring us off conquerors over every foe, and give us a place at the right hand of his Father forevermore.

SILAS H. DURAND, Mod.
ELIJAH LEIGH, Clerk.

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, 1895, to the associations and churches with which we correspond, sends love and fellowship.

DEARLY BELOVED BRETHREN:—We feel to praise our God for this privilege of again meeting with the brethren, whose messages of love have indeed been sweet to our hungry souls, and out of whose mouths has been the utterance of the one great truth, salvation by grace through our Lord Jesus Christ. This is our only hope of life and immortality. God, who is rich in mercy, hath redeemed his people out of every nation and kindred under the whole heaven, calling them by name. Jesus says, "My sheep hear my voice, and I know them, and they follow me."

Your messengers have come to us in love, and the truth has been proclaimed with no uncertain sound. We desire a continuance of your correspondence by messengers and Minutes. Our next session is appointed with the church at Middletown, N. Y., to begin on Wednesday before the second Sunday in June, 1896, when and where we hope again, if it is the Lord's will, to meet your messengers and receive your messages of love and fellowship.

WM. L. BEEBE, Mod.
BENTON JENKINS, Clerk.

The Delaware River Old School Baptist Association, in session with the First Hopewell Church, to the associations, corresponding meetings and churches with which we correspond, Greeting.

BELOVED BRETHREN:—The love and kind providence of God, that brought us together in this appointed meeting, in the fellowship of the gospel and love of the brethren, called for songs of praise and thanksgiving from those so highly favored. We united in heavenly anthems to his name, and experienced the blessing of sitting together in heavenly places in Christ Jesus, and received the comfort in the promise made to them that dwell together in love.

Your messengers and ministers we received in the love of the truth, and feel encouraged by the representation from so many states; and we rejoiced in the unity of spirit and peculiar power in the preaching, that touched our hearts as with a live coal from the altar, and gave the glory of our salvation to the author and finisher of it.

The churches of the association are reported as enjoying peace, and living in the order of the gospel. The business of the association has been conducted in harmony, and in a manner that becomes the professed followers of Christ.

Our next session is to be held with the Kingwood Church, at Locktown, Hunterdon Co., N. J., commencing on Wednesday before the first Sunday in June, 1896, at ten o'clock a. m., where we hope to greet your messengers and receive your communications of love.

SILAS H. DURAND, Mod.
ELIJAH LEIGH, Clerk.

CRUDEN'S CONCORDANCE.

TO MOST of our readers the above mentioned book is too well known to need any introduction or a description by us. While many of the Bibles have a Concordance appended, they are generally so condensed or abridged as to be of little or no use. Cruden's Complete Concordance, however, enables one to readily turn to any passage of Scripture of which they can call to mind two or three words, and in our opinion is the most complete and convenient as a reference book of any published. In addition, it contains many other aids in studying the Bible, as may be seen by reference to advertisement on last page. Remember, both the books there mentioned are CRUDEN'S COMPLETE.

OBITUARY NOTICES.

Mrs. Alice J. Harrison died at the home of her father, Black Rock, Baltimore Co., Md., May 1st, 1895, aged 26 years, 5 months and 6 days.

She was the daughter of brother Peter and sister Kate Kessler, members of the church at Black Rock. Her disease was consumption, with which she suffered for several months before death came to her relief. She leaves a husband and two little children, parents, brothers and sisters, to mourn what to them is a great loss. This dear family has been sorely bereaved and greatly blessed within the past two years. A noble son and affectionate daughter have been called away by death, and in that time a son and daughter have entered the fold of Christ by baptism; and in the death of this dear daughter and sister they do not know whether to sorrow or rejoice most. It is seldom that poor mortals so gloriously triumph over disease and death as was the case with Mrs. Harrison.

It has been our privilege within the past year to see the dear daughter, sister and wife very frequently at her father's home, and before that at the meeting at Black Rock. We have never witnessed a greater manifestation of solemnity and earnestness and carefulness to express no more than was true than was displayed in all that Mrs. Harrison said. The fellowship which sprang up in our first conversations with her continued to increase to the end. A solemn humility, and yet a humble trust in the merit of Christ, was manifest in her whole deportment. When we spoke to her about confessing her hope she would speak of her desire to be with the people whom she loved and believed to be the people of God, but then would express her sense of great unworthiness. This was before she became ill, and while yet able to get to the meeting. After the wasting disease began to make more rapid inroads her faith and hope brightened, and she became more and more clear in her testimony of Jesus.

Concerning her last days we can do no better than to subjoin a portion of a letter written us by our sister, Dora Kessler, her sister in the flesh:

"When she was first taken sick she said, 'I would love to live to raise my children, if it is the Lord's will; but if it is his will to take me he will make me willing when the time comes.' She said the good Lord did not see as we see, and his ways are not our ways. From a child she wanted to be a christian, but thought she had to do some great work to become one. Last spring the Lord made it plain to her, and that she was a sinner saved by grace, and that meant saved by God alone. On Friday before she died she called mother to her side and said, 'I am going to die. Do not be afraid to tell me, for I am not afraid to die. I have prayed the good Lord that I might be free from pain, so I could talk. Now I am free from pain, and I want to talk about heaven.' She repeated the first line of the hymn, 'Asleep in Jesus,' &c., and asked it to be sung at the house before leaving for the meeting-house. She also asked for the hymns, 'Jesus, lover of my soul,' and ''Mid scenes of confusion,' to be sung at her funeral. The last named had been a great comfort to her during her sickness. She said to her mother, 'Some people do not want to die; but here I am waiting, anxious to go. I may be too anxious, but I will wait the Lord's time.' When told that the end was near she smiled three times, and those around her never had witnessed such smiles. She prayed the Lord to comfort her husband, and kissed her little girl goodnight, telling her that when she awoke she might not have a mamma, for she might be asleep in Jesus; but grandma would be her mamma."

To the above we can only add that the sympathy of all who knew her goes out to the dear family in their bereavement, and all who love God rejoice to feel sure that this dear one is at rest. At her funeral the hymns she had named were sung. The text was 1 John v. 4.

C.

Our aged and beloved sister, **Mary Carrick,** was born at Bexhill, Sussex Co., England, Oct. 27th, 1808, and exchanged earth for a home with her Savior March 7th, 1895. She died at the residence of her daughter, Mrs. G. Gilbert, Kinsman, Ill., aged 86 years and 4 months.

She was married to Charles Carrick in September, 1825, and came to America in 1833. They both united with the New School Baptists in Buffalo, N. Y., in 1845. Her husband died in 1875. After this the Holy Spirit wrought a deep work in her soul. She was brought to see the utterly depraved state of her nature, and the entire hopelessness of doing anything to render herself acceptable in the sight of a just and holy God; but as a poor, ruined sinner she was led to Jesus as the only hope and foundation of her salvation, when she could no longer walk with the New School. She then united with the Predestinarian Baptist Church at Riker's Hollow, N. Y., and was baptized by Elder Hewitt. Her feet being now set on the Rock, Christ, her song from that time was,

"I am a fallen sinner still,
And grace must reign alone."

In 1883 she came to live with her daughter, and put in her letter with the Predestinarian Baptist Church called Ebenezer, near Verona, and was a consistent and highly esteemed member for ten years. Of five children, three had died before her, leaving a son and daughter, with several grand and great-grandchildren, to mourn their loss, as also does the church.

Much might be written about her, as she was a saint of great research and strength of mind. Besides her much-read and well-worn Bible and hymn book, the Signs of the Times, *Gospel Standard*, &c., she had a library of books of gospel truth by the best English and American preachers. Her conversation at all times showed that she was deeply taught in doctrine, experience and practice. She received nothing that did not lay the sinner low, and highly exalt her glorious Redeemer.

She was taken sick a week before she died. She knew her end was near, talked much of her hope, said it was in the blood and righteousness of Christ alone, and was all-sufficient. Then she said, "I want to see and know everything clearer. I want stronger manifestations to my soul." She then talked of the twelfth chapter of Isaiah: "I will trust, and not be afraid." Once she said, "I want to be in heaven." A little time before her death her granddaughter, sister Jennie Gilbert, was reading and talking with her. She read Romans v. 1: "Therefore being justified by faith, we have peace with God," &c. She laid her trembling hand on the book, grasped Jennie's hand with the other, smiled and said, "Yes, yes, yes." The Holy Spirit seemed to rest on both of them with power. Soon after this she quietly passed away.

The funeral service was held in Verona. A discourse was delivered by the writer from Proverbs xiv. 32, and her body was laid in the grave to await the resurrection morn.

S. BRADBEER.

Gardner, Ill.

By request of sister Mary Black, of London, Ontario, I send for publication in the Signs of the Times the obituary notice of her husband, brother **Daniel Black,** who died Jan. 7th, 1895, in the 76th year of his age.

Brother Black was for more than fifty years a member of the Covenanted Baptist Church of Canada. I have no particular date of the time of his conversion, but he was quite young when he united with the church. He was baptized by Elder Dugald Campbell, who was pastor of the church at the time. He was first married to Christiana Ferguson, daughter of James Ferguson, of Port Stanley. She was for many years a consistent member of the church, and was truly a helpmeet for him. Some years after her death he married his second wife, Mary McBrayne, daughter of Malcom McBrayne, of Jarmouth, who is a devoted member of the church.

Brother Black for some years lived on a farm, which he sold and moved to the city of London, where he resided many years, his house being a home for Old Baptists, and especially ministers who visited the quarterly meetings. On passing through the city he made appointments for them at his house, where they were hospitably entertained by him and sister Black. He was a most kind and generous brother, always ready to help those in need.

About the first of January he went out one evening for a walk, and when a short distance from his house he was taken with paralysis, and fell on the street He was carried into his house in an unconscious state. He lingered a few days, and on the 7th his spirit returned to God who gave it. He was buried in the St. Thomas cemetery. As a proof of the esteem in which he was held, the funeral procession was one of the largest ever seen in the city.

Our dear sister has the sincere sympathy of the church in her sore bereavement; but in humble submission to the divine will she can say, with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

D. T. McCOLL.

Wallacetown, Ont., May 31, 1895.

By request of the bereaved family I send you for publication a sketch of the life of our beloved and esteemed brother in Christ, **Elder Aaron Wood,** who in the providence of God was removed from earth on April 10th, 1895.

Aaron Wood was born in Fayette Co., Ind., April 11th, 1823, lacking but one day of being seventy-two years of age at the time of his death. He was first married to Isophena Baker, August 30th, 1843, this union being blessed with five sons and four daughters, of which number three sons only survive the father. Having lost his dear companion, he married Jane Canine, Nov. 20th, 1866, who lived but a short time, and he was thus bereft a second time of his earthly companion. He subsequently married Bethiah J. Davis, April 27th, 1869, who survives him, and with whom he lived until his death.

Our dear brother united with the Primitive Baptists on the second Sunday in July, 1842, and in after years, manifesting an evidence of a gift of the Spirit, was ordained to the full functions of the gospel ministry, on the 10th and 11th days of July, 1865, and for about thirty years has been one of the Lord's faithful watchmen on the walls of Zion, proclaiming the unsearchable riches of the gospel of the Lord Jesus with such ability and understanding as it pleased our God to give him; and although he was a man of much meekness and humility, and often keenly felt his weakness and imperfections, yet he did not shun his duty in declaring the word of truth, and of being a faithful guardian of the flock, over the which the Holy Ghost had made him overseer, greatly to the comfort and edification of the dear children of God.

He was a beloved member of Ebenezer Church, in Mahaska Co., Iowa, and had been for many years prior to his death. He had been afflicted for one or two of the last years, his eyesight being nearly gone; but he bore it all with courage and patience, often speaking of the time of his departure being near, and that he felt as though all would be well. So it proved at the close of his eventful voyage on life's tempestuous sea, his life going sweetly and peacefully out, in full triumph of redeeming grace. He was a quiet, unobtrusive, exemplary citizen, greatly esteemed by all acquaintances, a loving husband and indulgent father; and our humble prayer is that the Lord in his infinite wisdom and tender mercy may comfort and edify the bereaved companion, our dear sister in Christ, and the surviving sons.

The writer was sent for to conduct a funeral service at the time of his death, but not receiving the word in time, was not present, and so, by request, tried to deliver a discourse in honor of his revered memory to a large and attentive congregation on the occasion of the regular meeting of Ebenezer Church, on the third Sunday in May, using for a text 1 Corinthians xv. 56, 57.

M. W. BYRAM.

Fremont, Iowa, June 9, 1895.

Our dear father, **James M. Thomas,** died Feb. 25th, 1895, of pneumonia, at his home, Herndon, Saline Co., Mo.

He was born in Guilford Co., N. C., in 1818, and was married to Miss Jane Hill about the year 1848. Twelve children were born to them. Four sons and one daughter preceded him to the grave. He leaves our dear mother to mourn her great loss. Seven children, fifty grandchildren and five great-grandchildren are yet living. He joined the Old School Baptist Church at Towns Creek, Franklin Co., W. Va., and was baptized by Elder E. B. Turner in 1856. He moved to West Virginia in 1866, and united with the Providence Church, Lincoln County. He moved to Missouri in 1883, and united with Goshen Church, Saline Co., and afterward with Zion Church, in same county, where he lived a faithful member until called home. He always filled his seat with the church, and was always glad to meet his brethren. His funeral was preached at his home by Elder W. M. Startzman. He was confined to his bed five days, and sang his favorite hymns as long as he was able to speak, the last one being,

"Lord, submissive make us go,
Gladly leaving all below," &c.

A place is vacant in our home which can never be filled.

By his daughter-in-law,

MARTHA THOMAS.

Brother **Henry Morris** departed this life at his home in Martin Co., Minn., on Thursday, May 30th, 1895, at about ten o'clock p. m.

Brother Morris came here from Ohio about four years ago, where his membership was with the Old School or Predestinarian Baptists. He was baptized on Nov. 7th, 1877, and was 52 years, 5 months and 27 days old when he died. He was one whom we esteemed sound in the faith and doctrine, believing in the foreknowledge, predestination, creation and government of all things by that God in whom we trust. The writer visited him in his last illness, but was prevented by poor health from attending his funeral. Brethren in Ohio who knew him, when you read this contemplate with us his glorious change, and mingle your tears, sympathies and prayers with ours for his bereaved wife and family.

May God in his infinite wisdom, mercy and power bless this dispensation of his providence to the good of his little ones, is our prayer.

GARRETT MURPHY.

Garden City, Minn., June 5, 1895.

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D L Blackwell 1June95

CORRESPONDENCE.

ST. THOMAS, Ont., Feb. 2, 1895.

ELDER BUNDY—VERY DEAR BROTHER IN THE LORD JESUS CHRIST:—If one so unworthy as I can claim such a sweet and heavenly relationship to the Lord's dear people. My dear wife and I were very much pleased when we heard, as your letter stated, that you and dear Elder Vail arrived home safely to your dear loved ones. Well, dear brother, I have started to write, and my query is, What shall I write? I feel at a loss what to say or how to say it. I feel that if I were to write you of the things of time and sense, you would not be satisfied, nor feel any comfort of love in your soul, nor would you feel to call upon your soul saying, "Bless the Lord, O my soul; and all that is within me, bless his holy name." But on the other hand, dear brother, if by the goodness of God I should be enabled to write as one that has been with Jesus and learned of him, the meek and lowly Lamb of God, giving you a reason of the hope that is within me, then, methinks, your soul would go out in thankful praise and adoration to God, saying, or at least feeling, "Not unto us, not unto us, O Lord, but unto thy name be all the praise." It is about twenty years ago that I was running in that broad road that leads to destruction, caring not for God nor myself, when God, as I humbly hope, called me by his grace. Yes, the appointed time came, not to propose (and O how thankful my poor soul has often been that the God of all the earth does not propose), but call by grace. True, at that time I did not think or feel that God was dealing with me in mercy, but rather in awful justice. And under my heavy and awful load of sins I set to work, as I believe, in earnest, to work out a righteousness that would take me to heaven and save me from hell. That was all the kind of doctrine or practice I knew of. Yes, it was the doctrine of my carnal nature, which was, and is yet, enmity against God. And although I "went to church," read my Bible, and tried to pray, yet I found with unspeakable sorrow and trouble that the more I strove against sin's power, I sinned and stumbled but the more; and, I think, three or four times I gave up in despair of ever becoming fit for heaven by my own works; yet I had no doubt in my own mind that the only way anyone would get to heaven was partly by their own works, and partly by the mercy of God. Each time that I would give up trying to live a good life, I would go down deeper and deeper in sin, trying to stifle a guilty conscience. But then again the terrors of death and hell would come into my soul, and, poor slave that I was, I would set to work again, to work for life. Then again I would try earnestly to please God and gain his favor. I would read nothing but the Bible and prayer-book. As my parents were "Church of England" people, I was brought up that way. But through some unguarded word or angry passion I would be cast down, and would despair again. Then I would not look at the Bible or anything good, but the contrary. On one occasion, when I was reading a story paper, my mother asked me how it was that sometimes for a time I would go to meeting, read the Bible, and live good, and then again I would not look at the Bible, but would read story books and papers. I am utterly unable to describe what were my feelings when she asked me the above questions. I went to my room and stood beside my bed, when a terrible fear took hold of me, and it did seem that if I should go to bed without praying I would awake in hell; yet I felt that it was mockery for me to take God's holy name upon my lips. But, to be brief, the time came when I saw and felt myself to be the vilest of the vile. I verily believed that God could have mercy upon all mankind, but not upon me. I felt and reasoned with some of my Methodist brethren (for I had joined the Methodists on probation) that I could not see how God could be just and have mercy on me. But that very day, I feel to hope, God gave me to experience his loving-kindness and tender mercy, so that I could not help but sing,

"O happy day that fixed my choice
On thee, my Savior and my God."

I felt that after such a manifestation of the goodness of God to me I should never sin again. My poor soul was feasting upon his love. But I did not understand doctrine. I could not digest anything stronger than milk. For about six weeks I remained in this way, lifted up above myself and my surroundings. About this time I went to live with a man that my Methodist friends spoke of as being a strange man, and they left the impression on my mind that he was a bad man, and warned me against him. Up to this time I had not heard of any other doctrine or preaching but that of "do and live." I did not know that the above referred to man was a professor of religion. I went to work for him, and the first night that I stayed with him he sat down to read before going to bed. He read a chapter in the book of Isaiah. The chapter I cannot remember; but what I was shown that night, while listening to the word read, I shall never forget; for I was given to see that God loved his people in Jesus from eternity. In a word, it was given me to believe in the everlasting love of God to his people, in the doctrine of election, predestination, and the final bringing home to glory of every subject of grace. It was a glorious revelation to me, and the man never opened his lips to speak, except to read the chapter. And although of a quiet and shy disposition, yet such was my surprise and astonishment at what was revealed to me that I asked the man if that was the Bible that we read out of—meaning myself and my Methodist brethren; for it came to my mind what they had said about the man. I thought, Surely he is a strange man, and reads out of a different Bible from what I do. He answered me by saying, "Yes, that is the same Bible that you read out of;" and he reached me the book to see for myself. The man's name was William Knifton, and had been an ordained minister in England of the Strict or Particular Baptist Church. He had moved to Toronto, Canada, and then to Muskoka, where I met and worked for him. He has preached at Alborough, Ekfrid, and, I think, Dunwich meetings, a time or two. What I trust the Lord gave me to see in his word that night, while listening to the reading of his word, I shall never forget. It took such a hold upon me that I could not get away from it, though I tried hard, and to some extent I was forced to search the Scriptures to see if those things were true; and to the praise of him who has said by his apostle, "If any of you lack wisdom, let him ask of God, who giveth to all liberally, and upbraideth not," my blind eyes were opened and my ears unstopped, so that I was given to learn line upon line, and precept upon precept, here a little and there a little; and the love of God to his people, his great salvation, his unchanging faithfulness, seemed so unspeakably great that I felt it could not be for me. I felt that a people, the subjects of so great salvation, surely were different from me; for I felt to be the chief of sinners, and not worthy to cumber the earth; and it did seem to me that the devil in hell could not be worse than I was. At this time I was working in the bush, chopping a good part of the time; and if I went to a stream of water to take a drink, I was forced often to stop, lest that awful feeling I felt within would break out to curse God and die. Often when chopping a tree down I have had to stop and put my hand over my mouth to keep the awful curses and bitter feeling from breaking out. The above named temptation and trial was, I think, the sorest that I have ever passed through, and lasted for some months. For about three years I was sometimes beholding wonderful things in the word of God, and finding sweetness, joy and pleasure in contending for the truth as it is in Jesus. More than once have I been beseiged by those who were strong and wise in their own conceit, and often has the Lord at such times given me light and heavenly wisdom, so that the truth was to me sweeter than honey and the honeycomb. Often during those three years would I have given worlds to know if that great salvation, which I found such great sweetness in contending for, was for me. On one occasion when a number of the Methodists tried to show me that I was wrong, they asked me if I knew I was saved or not. I answered with much inward feeling that whether I was saved or not I could not say, but that if ever I was saved it would be in accordance with the truth that I tried to contend for; that it was the only way whereby God could be just and the justifier of the ungodly; that if ever I was saved, I desired to be saved in righteousness and truth. On another occasion they tried to show me how vain it was for me to think that I was right, and that they, with all the great and mighty of the religious world, were wrong. I sank down in my feelings, and left them, and went along the lonely forest road to my home; and O how foolish did I see myself to be, to think that I, a poor worm and no man, knew the truth, which gave the lie to all the preaching of great men; yes, great, and so far as I could see, good men, who had grown greyheaded in preaching a lie, if what I believed was the truth. I felt, O! it cannot be that they are all wrong and I am right. I was in despair, until I was led to think of the Scriptures, and there I

was given to see that the prophets, the psalmist, and all the New Testament saints, told the same glorious story of salvation by grace, from first to last; and I was enabled to go on my way rejoicing that it was the truth of God I believed in. I had some time previous to the above requested that my name be taken off their church-book, as I could not walk nor live with them. One of them tried to show me that I was doing wrong, and pointed me to that Scripture which says, "Not forsaking the assembling of yourselves together, as the manner of some is." I answered him by saying that when the apostle used those words he was speaking to the church of God. The man got quite angry, and asked me if I dared to say that they were not the church of God. I was taking the "Gospel Standard" at the time, and O what comfort I got in reading! It was sweet indeed, and if I could have gone to England I would have done so, to hear the glorious gospel of the Son of God, so great was my desire to find a people or a person of truth. But my enemies declared that I would never find a people who believed as I did, and I was afraid that I would not. One day while chopping in the woods, with my mind on these things, the question came as plainly and as forcibly as if asked audibly, "What are you staying here for?" I was given to see that, unknown to myself, I was thinking more of making a home for myself than I was of finding the children of God; and I felt to beg of the Lord that, if it was his will for me to leave that part of the country, he would guide me. To be brief, I will pass over a space of time. I left Muskoka and visited my dear friend, Elder Knifton, in Toronto, and stopped two or three days there, and then went west one hundred and twenty miles, to London, the home of my mother and the rest of the family. I went to work in the car shops, and hunted for a place of truth, but could not find it. I sometimes attended a New School Baptist place, where I sometimes heard the letter of truth preached, and while seeing them baptize two or three persons I was led to see a great beauty in it. I felt a strong desire to follow the Lord, so that for a time I thought of, and waited outside of the meeting-house, to ask the minister if he would baptize me; but while waiting, the thought occurred to me, Even if he baptizes you, can you live with them? I had to admit that I could not; so I had to abandon the thought. As I was alone, and had walked alone for about six years, I felt very lonely. But I am going too fast, and am slipping over a period that to me was, and is yet, very sweet. About the end of the first three years I was sitting in an orchard on a Sunday. I was reading the Bible, and came to the words, "O thou afflicted, tossed with tempest, and not comforted." They seemed to enter my very soul and to completely describe the condition I was in. It did me good for a day or so, and gave me to hope, though it seemed to be hoping against hope. Then darkness prevailed for two or three weeks, until one night I was sitting at the table reading the Bible; but the book, chapter or verse I have never remembered; but it declared the everlasting love of God to his people. Although only a few minutes before this I was the most forlorn creature in the world, and my case seemed to be the most hopeless of all, yet now something seemed to speak it into my very soul that God had loved me when I cared not for myself; yes, when dead in sin, he loved me, and with everlasting kindness he was drawing me. So full was my poor soul with the love of God that I felt it to be too good to be true. My soul went out to the dear Lord, and I thought, Can it be that thou hast loved me and saved me? I was so fully persuaded that it was true that I felt to say, "Lord, it is enough!" for I felt that I could not live and endure the greatness of his love as I felt it that night. I have never since entirely lost the sweetness and comfort of that night. Then, again, one Saturday evening I went home to see my mother, intending to walk back on Sunday evening; but my mother wanted me to stay until Monday morning, and she would be sure to have me up early to walk seven miles to my work; so I stayed. In the morning I started on the seven miles, and got to m[illegible]o go with him; but he was so anxhome before the family were out[illegible]ous for me to go to work for him bed. That was a glorious morning to me indeed; for all nature seemed to be quiet; and I was given, while walking along the road, to behold by the eye of faith the dear Savior of sinners as dying, the just for the unjust, and through death destroying him that had the power of death, that is, the devil. The feeling of my soul was, "O death where is thy sting? O grave, where is thy victory?" O how gladly would I have died then, feeling that the terror of the grave was gone. Yes, I felt to welcome the tomb. Since the Savior has lain there, I dread not the gloom. But I was not to die then. I had to learn more of my awful depravity, and the great mercy and long-suffering of that God who is not willing that any should perish, but that every subject of his love shall know him, from the least to the greatest. O how my poor soul has gone out in grateful praise to God for giving me in any measure to know and be established in his glorious truth. I have often felt that next to my soul's eternal salvation is a knowledge of the truth, and it has saved me from the cunning craftiness of men, whereby they lie in wait to deceive. I felt that I must look for the church and people of God, feeling that I could not live without them. I started from London against the wishes of my friends, my mother and sister. I had heard Elder Knifton say something about preaching west of London, so I took a train for Longwood, about twenty miles west of London, and my soul's desire and cry to the Lord before leaving was that he would guide me and give me to find his people; at least to find employment with one of his children. When the train arrived at Longwood Station, rain was falling and I had to stay over night; so I made inquiries of the people if there was any Old School Baptist meeting-house in that part of the country; but I did not get the desired information. I started the next morning for the village of Melbourne, and made inquiries along the way, but to no purpose. I stood on the street corner, and it seemed to me that I was the gazing-stock of every eye, and the biggest fool that ever lived, to leave my work and my home and start out, not knowing where. There were four ways to go, and which way to go I did not know; but after a little time I felt to go west from where I stood. After going about one quarter of a mile I met a man, and to start conversation I asked him if he knew anyone who wanted to hire a man for harvest work. He said he did not know of anyone but himself, and he was very anxious to hire me; but I felt I could not hire with him, nor anyone else, until I knew where I was. So I asked him if he knew where there was an Old School Baptist Church or meeting-house in that part. He said he did not know of any, so I did not want that he said his wife was a Baptist, and perhaps she would know where there was a meeting-house of the Old School Baptists. So I agreed to hire with him for half a month, and to let him know in three days whether I would stay through the whole harvest or not. Those three days included one Sunday. I found out from the man's wife that there was an Old School Baptist meeting-house over four miles from them, and there was to be meeting there the next Sunday; so I started out that morning early to go to the meeting, but my feelings I cannot express. Several persons drove past me, going, as I supposed, to the Baptist meeting, and I thought, those dear people are all Old Baptists. These are the people I have looked for, for the last six years or more. As I had plenty of time to walk I did not want anyone to ask me to ride with them; therefore I hid my face with my umbrella. But there was one rig with one man and one woman in it, and they insisted on my getting in with them, so I got in. The woman asked me if I was the schoolteacher. I answered her no. Then she asked me where I was going. I said I was going down to the Baptist Church. She then asked me what I was going there for. I answered that I was going to see if I could hear the truth there. She then asked me where I came to know the truth. I told her that the only man I had ever heard preach the truth was a Mr. Knifton, in Muskoka. She was interested at once, as she was anxious to know how Mr. Knifton was, having heard him preach. However, I went and heard Elder Pollard preach the truth of the gospel, and I mingled with the dear children of God. Within a week afterward I was living at the same place, with the above named dear old sister who was so inquisitive at our first meeting. The next Sunday was the time of the quarterly or June meeting, when I was favored to hear Elders Pollard, Durand and Beebe, and was favored in my soul, and felt that God had abundantly answered my cry in giving me to find a gospel church and to live in the house of one of his children. I seemed to be satisfied, and, as far as I remember, had no thought of uniting with the church for two or three months. I felt to want to know beyond all doubt that I was a proper subject before I would ask for a name or place with the dear children of God. But I read an article in the SIGNS OF THE TIMES by old Elder Beebe, and was given to see that I was wrong in looking for what I was. Then dear Deacon Bateman (who is now in that world where sickness, pain and death cannot enter) and myself were going to Lobo to meeting, and he questioned me about joining the church. I felt quite alarmed at the thought, and told him that I would like to wait longer; that I had had so much trouble in leaving the Methodists that my mind was to be fully satisfied before I would unite with another people. We went and heard Elder Pollard preach, and toward the latter part of the service I felt that if the Lord would enable me I would offer myself to the church a month from that time. On our way home I told Deacon Bateman my mind, and he told me that he had told Elder Pollard he thought I would come to the church a month from then, which surprised and humbled me. On my way home these words came very sweetly to me and gave me much comfort, "In keeping his commandments there is great reward," and my soul went out to the Lord. Yes, "in keeping;" not for keeping. I felt that I had done right, and in the midst of doubts and fears during the following month these words came often, and urged me to come before the church, "If ye love me, keep my commandments." So I went to the church and tried to tell them what the Lord had done for me. But it seemed that I could not say anything that I thought I ought to say, and I felt sure that the church could not and would not receive me. O the pain and trouble it gave me, when that dear old sister Scates said she felt to say, "Come in, thou blessed of the Lord." The church received me, and I spent the most of that day in sore trouble, asking myself, "What have I said to deceive those people?" I was baptized

about a month from that time in Lobo. My mind was mostly dark, and I had no particular joy or comfort. As the water met or closed over me, these words came with some hope, "All thy waves and billows passed over me."

So I found the people whose God is my God, whose joys and sorrows are mine; a people who are not ashamed of the gospel, feeling it to be the power of God unto salvation. I have been in the church now about twelve years, sometimes feeling the joy of God's salvation, but more often filled with darkness, unbelief and sin, and often have felt, "I would not live alway, thus fettered by sin." Death, which puts an end to mortal life, will also put an end to sin. I have heard a goodly number of ministers from the States preach here, and have felt to thank the dear Lord for sending us so many able ministers of the new testament, who rightly divide the word of truth, giving to each their portion.

When I started this letter, dear Elder Bundy, I had no thought of writing my experience; but I found myself at it before I was aware. As you know, I have very little time to write. I have written in a rambling way, but have tried to show forth the praise of God in calling me from darkness to light, and from the power of Satan unto God. If after carefully reading this you feel that it would be of any comfort to the poor and needy of God's house, and to the praise of God, you can send it to the SIGNS OF THE TIMES. But let me ask you, dear Elder, to read it carefully and correct my mistakes, which I feel are many. I feel if I had not sent you the letter when I did, you would not have it now, feeling it to be a very imperfect scribble.

I remain, as I humbly hope, your brother in the hope of the gospel,

RICHARD CASE.

GRAIN VALLEY, Mo., April 12, 1895.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—I have been requested to write for the SIGNS OF THE TIMES my experience. The Lord willing, I will try, and it will be with you to publish or not. I know I have an experience, but whether I have an experience of grace or not the Lord knows. I hope I have, and I would not exchange that hope for the world. I never have been without a hope of heaven from my earliest recollection. In my boyhood days my hope was based on what I was going to do for the Lord, in order to obtain heaven; but now my hope, I trust, is based on what the Lord has done for me. That I call a good hope through grace.

I will first give a little history of my life in an unregenerated state. My mother says I was born in McMinn Co., East Tennessee, and the family record shows my birth to be on the 14th day of December, 1850. My parents moved to Missouri before I was quite three years old, and settled in Ray County, where I was raised to manhood. My parents moved here poor in this world's goods, but began to accumulate a little, when the late war came on, and the 22d day of February, 1865, my father died, leaving a poor widow woman to battle through life alone, with five little children to care for; and I, being the eldest, just turned into my fifteenth year, had to work hard to help support the rest of the family, they being all girls except the youngest one. I can say to the praise of my mother that, though poor, she raised her children in honor to herself. My advantages for a scholastic education were poor. I was taught morality, and to be honest, and can say (not boastingly) that there is not a person living that ever heard me swear an oath. I never visited a ball-room, never made a practice of visiting saloons nor places of amusement. So, by the way, I was a Pharisee. My thoughts and resolutions were pretty much the same as all others in a state of nature. The thoughts of death and the grave were a terror to my mind, and I realized when quite young that death and the grave was my certain doom. Also, I believed there was a place called heaven, and a place called hell; that all good people would go to heaven when they died, and all bad people would go to hell; and, of course, my intentions were to be good, that is, make peace with God before I died; for I thought God was willing to save me when I got willing to be saved. Of course my will was the motive power, for it was my will that was to regulate God's will; and that which regulates is greater than that which is regulated. Such a view as this I believe to be about as good a conception as carnality ever had of the great Sovereign of the universe. I somehow never could get willing; it was always in the future I was going to do. When I became grown, I got acquainted with a young man, and he and I became intimate friends. He belonged to the Campbellites, and from him I began to learn the Campbellite doctrine, which agreed with my natural thoughts; so in the course of time he and I attended one of their protracted meetings, and during this meeting I was almost persuaded to be a Campbellite. The preacher told what an awful thing it was to die without religion. He pictured out hell with all its horrible scenes, and how willing God was to save the sinner; all of which was a very serious matter with me. I became very attentive to reading the Scriptures, for I thought the Lord required that of me; and I thought I believed that Jesus Christ was the Son of God. I have wondered why I did not join their church, but I hope the Lord reserved me, and kept me from bowing the knee to their image. Hence it was but a short time after the meeting closed that I left off reading the Scriptures, and drove those serious thoughts from my mind; for I felt I was too young, and at the same time promising myself and the Lord that when I got older I would attend to it. I thought that if I would marry and settle down then would be a good time to make the necessary preparations for heaven; so on the 30th day of July, 1872, I was married to Miss Lettice Odell, and we have shared each other's joys and sorrows ever since. But I was not yet ready to begin the work; the time was yet in the future. I would sometimes come to the conclusion that there would be time enough just before I come to die, and of course I thought I would know when that was. I thought all I would have to do would be to become very penitent, ask the Lord to save me, and all would be well; for I could not see how God could remain just and do otherwise. Poor, blind mortal! not conscious of the depraved nature of man, that in the sight of God his heart is as a cage of unclean birds. But time passed on, and I slumbering in the death sleep of sin, with an occasional fear of hell, (which is the cause of the world's religion), until in May, 1873. One evening I had been to a little country store, and was returning home; the sun was getting low in the western horizon, when suddenly my mind seemed to be clothed in thick darkness. The sun seemed not to shine as bright as it had a few minutes before. Everything seemed to be away off. O how dark the future looked to me! The tears began to flow from my eyes, for all was not well with me. I felt condemned, and being possessed of that pharisaical nature, I began to try to make peace with God. I began to read the Scriptures to try to find relief for my troubled mind; but they seemed to be sealed; I could get no comfort from them; and the very things that I had thought all along would be to my salvation, I found to be to my condemnation. When all other efforts had failed, I thought I must try to pray in a formal way, not knowing that I was then praying. So one evening about dusk I left my house, and after getting away a little distance I found (as I thought) a suitable place, and there I dropped on my knees to pray, for the first time in my life. O! imagine a poor, guilty wretch, dumb before the God of the whole earth. I do not remember that I uttered a word, but I left there one of the most miserable beings on earth. I thought I would certainly never try it again; but in this I was deceived, for it was often that I resorted to some lonely spot to try to plead with God for mercy. Before this I thought that justice was what I wanted; but now I saw if justice was meted out to me, hell was my doom. I had been accustomed to attending Old Baptist meetings from my earliest recollection, my father being a member of that church before I could recollect, and my mother a Baptist by faith. So now I went to hear them preach, to see if I could get a word of comfort. But alas! their preaching left me out. The doctrine proclaimed by them was a mystery to me; and when they would describe the characteristic of a mourning soul, I could travel along with them until they were enabled to embrace Christ as their Savior, and there I was left. I longed to know that I was a mourner, as I knew there was a promise of a blessing to the mourner; but I could not claim the promise. Thus I mourned because I could not mourn. It was almost a year that I was led along here, and the breathing of my soul was, "Lord, have mercy." (In these three words I believe is the greatest prayer ever uttered by mortal man.) These were my thoughts by day, and my dreams by night. I would sometimes think I would drive all from my mind, and not study about it; but I could not. I regretted that I had ever been born and I would have given the world, had it been mine, to believed the Infidel's doctrine that I would cease to exist when I should come to lay down in death; but I could not believe it. It seemed I was doomed for misery and woe. I would envy the brute creation, and look at the little worm crawling in the dust, and think, O that I were just like it! It was innocent, it had never sinned; but here I am, a poor, condemned, sinner, doomed to death, and after death to eternal punishment. Yet the very breathing of my soul was almost continually, "Lord, have mercy."

I now come to a period of time which I shall never be able to describe what I did see or feel. About two o'clock p. m., I was meditating over the deplorable condition I was in, realizing the justice of God in my condemnation. In a moment the whole burden of guilt that had been weighing me down for almost a year was rolled off, the prison-doors unlocked, and the captivated soul set at liberty. O what joy sprang up in my heart! It was heaven before, behind, and all around me, and I seemed to be swallowed up in love. How long I had been standing where I was I cannot tell; but when I became conscious of my surroundings I was standing with my face to the north, looking upward. That was the first time in life that I had ever seen any beauty in election. This was all seen and felt, not by my natural senses, but, I hope, with the inward eye. I went on in my meditations on the power, glory and grandeur of God, one of the happiest persons on earth. But when I betook myself I began to hunt for my old burden. It was gone; and here began the warfare with me. I wondered if I might claim what I had just passed through as religion. I knew it was not as I expected, but that burden was gone, and I never could feel it as I had before. And

(Continued on page 205

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 26, 1895.

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All letters for this paper should be addressed, and money orders made payable as formerly, to

GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

ANSWER TO INQUIRIES.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I have been asked of late the following questions, which I am not able to answer. If it is consistent with your will, please give us your views about the matter through the SIGNS OF THE TIMES. The questions are as follows:

If man is dead in sin, and cannot do anything to save himself (that is, to give himself eternal life), and God gives it to whom he will, and if everybody is under God's just and holy law, and all stand either justified or condemned in the sight of God; if, as I have said, all this is true, and all men are not saved, whose fault is it? To make it short, if man cannot save himself, and God will not save him, whose fault is it if he is not saved?

The above has been asked me, and I must confess that it is too deep for me. I very greatly desire you to write upon it if you feel to do so. Also please give your views, when you feel to do so, upon a portion of Scripture in 1 Peter iii. 18-20. What I desire to know most about is what is meant by Christ preaching to the spirits in prison. I am not writing merely to ask questions, but I greatly desire to know the truth.

Your brother in hope of eternal life,
ELDON BARTLETT.

MANSE, Ky., March 16, 1895.

REPLY.

WE trust that for many years we have had no greater desire than to help the people of God in any way that we could, and we feel still the same desire as much as we have ever done. Especially have we desired to minister to any who are perplexed by the wiles of the enemy of truth, because we ourselves know what such sore temptations mean. We must never forget that not our reasonings, but the Scriptures of truth, must be allowed to settle all our disputes, and all our questions and doubts. There is not a single truth revealed in the word of God, and precious in the hearts of the children of God, but what has been assailed by the sophistry of human reasoning and the assertions of a vain philosophy. Such questions as have perplexed our brother have been common in all the ages since the doctrine of grace was first revealed. Salvation by grace, and every cognate truth, have ever been charged with making God unjust with leaving an open door for men to run into riot and licentiousness, and with doing away with all use or necessity for good works in any way whatever. The very grace that magnifies the sovereign mercy of God, and makes his justice shine forth with resplendent lustre, that puts into the hearts of men a love of holiness, and that shuts them out from licentious living, and that shuts its recipients up to all good works and ways, is maligned and abused as an evil thing, simply because it will give no praise to vain, boastful, self-righteous man, and persists in putting the crown upon the head of Jesus. Salvation by grace is hated because it will not acknowledge that any man can by his own exertion make himself a better man, or succeed in putting God under any obligation to save him in the future.

In the suppositions stated by our brother there are some things true; there are some things sustained by the word of God. We will state them first. It is true, and the Scriptures do teach, that man is dead in sin, that he cannot do anything to save himself, that he cannot give himself eternal life, that God gives life to whom he will, that all men are under the just and holy law of God, and that all men stand either justified or condemned in the sight of God. More than this, it is true, and the Scriptures teach, that all men are not saved, that man cannot save himself, and that God will not save all men. These things are all true, and abundantly sustained by the Scriptures of eternal truth. We suppose that all Old School or Primitive Baptists will at once accept these declarations as containing what they understand the Scriptures to teach. We suppose that our brother has in conversation been asserting these things as his faith, and that some one has met this, his confession of faith, with the question, Whose fault is it, then, if everybody is not saved? This question is not so very dissimilar from the question which Paul rebukes as a replying against God, in the ninth chapter of Romans. If wicked men by their wicked actions are but carrying out the will of God which he has purposed from all eternity, as Paul there asserts is the case, the carnal mind replies, Then whose fault is it that they do this, and what reason has God to find fault with man? So here with regard to salvation; when the Bible asserts that it is all of grace, and not at all of the work or the choice of the sinner, men say, Then it is the fault of Jehovah that all men are not saved. It would seem as though the thoughtful natural mind even would shrink from applying the word "fault" to the holy God, the Creator of all. How can the name Jehovah be used in the same breath as the word "fault," or "faulty?" But without further criticising the word "fault," we will proceed to consider the idea which we suppose is intended to be conveyed by the question, "Whose fault is it?"

The true question is, How and why are men lost? The question, Whose fault is it? would not be propounded at all if there were any clear understanding of the fallen, sinful, lost and condemned condition of all men without the exercise of saving grace or mercy. We wish to emphatically say that the Scriptures do not teach that man is in danger of being lost, or that man may be lost, or is going to be lost; but they do teach that man is lost. We cannot emphasize this too much, nor make it too plain, because in our view the whole plan of salvation is hinged first of all upon the condition in which man is placed by the fall in Adam. Man is already lost. In proof of this we need only refer to the saying of the Master himself, "The Son of man is come to seek and to save that which was lost."—Matt. xviii. 11; Luke xix. 10. Jesus did not come to keep men from being lost; he came to save men who were already lost. When the Scriptures speak of men as being lost, they mean that men are sinful and depraved, or dead in sin and justly condemned, already condemned, and exposed to the wrath of God. Man is under the curse of the law already, and already has the sentence of death been passed upon him. We desire to insist upon and emphasize this. One of the ideas implied in the question which has perplexed our brother is that men are not yet lost, but are in danger of being so. We cannot too earnestly combat this theory, because it is a denial of the Savior's own testimony as quoted above.

The question is not, Whose fault is it if a man is lost by-and-by? There is no room for this question, seeing that man is now lost. But if the question be asked, Whose fault is it that man is now lost? we answer upon Bible testimony that sin, his own sin, is the cause of his lost and condemned condition. "By one man's disobedience many were made sinners."—Rom. v. 19. "By the offense of one judgment came upon all men to condemnation."—Rom. v. 18. "By one man's offense death reigned by one."—Romans v. 17. "Through the offense of one many be dead."—Rom. v. 15. "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. "Sin hath reigned unto death."—Rom. v. 21. We might refer to many more portions of the word, but surely enough has been quoted to convince all who hold the word of God in reverence that man is fallen, lost, condemned, and already lost, and that sin is the cause.

We might pause here, and say that the question is fully answered, Whose fault is it if men are lost finally? It has been shown from Bible testimony that sin alone is responsible; and this sin is man's transgression against the law of God. We say that we might pause here, and claim that the question proposed to our brother has been fully answered; but we desire to consider one or two other matters which are also connected with this subject.

The idea is so ingrained in the minds of men that man is not lost yet, that he is in a state of probation, that his future destiny depends upon what use he shall make of this state of probation, and that somehow man has a claim upon God to give him what is called a chance to be saved, and that God is unjust and unkind if he does not give to every man a chance to save himself, if it be by no more than simply accepting an offer of salvation, that we trust that we will be excused if we pursue the theme a little farther. Most of these ideas enter into the question, Whose fault is it if any man is not saved?

If, as we have seen, man is already condemned and lost, he is not in a state of probation, and his future destiny does not therefore depend upon what use he shall make of his time and opportunities. Still farther, if man is justly condemned for sin, then it follows that God is under no obligation to man in any sense of the word, and he is not unkind and unjust if he does not give to man any chance (as it is called) to either be saved or save himself. If it be true that all have sinned, and come short of the glory of God, then justice can only demand the execution of the penalty announced in the law against sin. That penalty is everywhere in the Scriptures declared to be death,

If man has violated the law of his Maker, and incurred the penalty, death, what obligation can God be under to save that man, or to give him a chance to be saved? Indeed and in truth, after man had sinned, the God against whom he had sinned might have left all men to perish, and no stain of injustice would ever have marred the immaculate holiness of his throne. Sin lay at the door, and no man could plead exemption from its penalty. Aside from the infallible testimony of the Scriptures, every christian experience teaches the truth of the just condemnation of the sinner. In this experience the question of the heart is not how God can justly condemn the sinner, but how can God be just and save the sinner. The justice of our God is magnified when by reason of sin men are condemned and perish. His justice and holiness would have still been magnified had he left all men to perish. No fault could have been laid to his charge.

If men have a right appreciation of the truths which we have thus briefly stated, instead of asking whose fault it is if men are lost, they will begin to ask about the wonderful grace and mercy that could save anybody. Paul had once been in a condition of mind concerning himself which led him to believe that it would be the fault of Jehovah if such a good man as he were lost; but the time came when he could only magnify the grace of God for saving a sinner like him. We trust that those whose questions confused the mind of our brother may by the grace of God come to magnify great grace in their own salvation. We trust also that what we have written may help

set the matter in a clearer light before our brother himself. We shall have to leave the text referred to for consideration, if the Lord will, at some future time.

C.

EPHESIANS VI. 12; MATTHEW V. 23--26.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

It is highly important that the nature of the christian warfare should be well understood by those who are called to be soldiers of the cross; and the inspired apostle has been very particular in pointing out for their instruction the enemies they are to confront, the cause of the war, the manner of combat, all the necessary panoply of the warriors, the discipline of the army, certainty of ultimate victory, how achieved, &c. In this connection the apostle treats on the relative duties devolving on christians as citizens of the world, in common with their fellow-men, which are not invalidated by their connection with the church of God. Among these he has noticed the abiding obligation of wives to their husbands, and husbands to their wives; of children to their parents, and parents to children; of servants to their masters, and of masters to their servants; none of these relations or obligations being changed or abridged in the least by our conversion to christianity or allegiance to Christ as our spiritual King; for his kingdom being spiritual, and not of this world, does not interfere with the policy of civil governments. As a good and sufficient reason why the saints in their religious capacity should not make war upon the established laws which regulate our relative duties as members of the human family, the apostle shows in our text that it would be incompatible with the nature of their warfare. "For we wrestle not against flesh and blood." We struggle not as christians to dissolve the rights, duties, or the privileges of wives, husbands, parents, children, servants or masters; such a contest would be one of flesh and blood, in which we are not as christians called to be engaged. If our Master's kingdom were of this world then would his servants fight, aye, fight, or wrestle against flesh and blood; but as it is, we are to make war neither upon the persons, property, privileges nor characters of our fellow-men; a nobler cause is ours. We are marshalled against the spiritual wickedness of high places, and our armor is adapted only to the peculiar kind of warfare to which we are called. Our weapons are not carnal, as they would require to be if designed for fighting against flesh and blood.

The helmet of salvation, the breastplate of righteousness, the shield of faith, the girdle of truth and the sword of the Spirit are incapable of being used for the injury of mankind; but in the spiritual conflict with sin and Satan they are mighty in bringing down the strongholds of the devil.

By principalities and powers, and the rulers of the darkness of this world, and spiritual wickedness in high places, against which the soldiers of Jesus are called to contend, we understand principalities to mean the organized antichristian confederacies against the cause and kingdom of our God and his Anointed, whether Pagan, Papal or Protestant, as well as the kingdom of darkness in its more general or universal acceptation, as embracing all whose names are not in the book of the Lamb, organized in their opposition to God, with Satan at their head. With all the organized forces of antichrist the saints are called to wrestle. The powers of darkness are all brought to bear against the gospel, whether these powers be hidden in the horns of the dragon, or of the seven headed beast, or the two horns which were like a lamb, or in that power which should give life to and be developed in the image of the beast. We, the christian church, wrestle with all these powers whenever we meet with them; and we wrestle also with the powers of corruption in our own depraved nature, and with the temptations of the devil. These powers are all too potent for us; but we are made conquerors, and more than conquerors, over them all, through him that has loved us. By the rulers of the darkness of this world we may understand,

1. All the princes, potentates and legislators of this world who interfere with ecclesiastical matters in any way or shape.

2. All those teachers of divinity who regard the religion of Jesus Christ as a mere science, and who, by their machinery of Sunday schools, theological seminaries, tracts, &c., exert an influence in giving direction to the darkness of this world, which they call light.

3. They include all the presidents, directors, executive boards and agents of all voluntary religious societies. All these in general, together with an antichristian clergy in particular, are rulers of the darkness of this world; and all are brought to bear against the cause of truth and righteousness, and all the children of God have to wrestle with them. By spiritual wickedness we understand that kind of wickedness which has to do with religious profession, in distinction from that which consists in a mere development of the depravity of the human heart, where no pretense is made to religion; and by high places, we understand unauthorized ecclesiastical councils, synods, presbyteries, conventions, associations, &c., where power is usurped over the heritage of the Lord, or the peculiar prerogatives of Christ are assumed by men. And we also regard the high places of civil authority, whether thrones, parliaments, congresses or state governments, both legislative and executive, as being included, when they interfere with the institutions of the church of God.

Such, in short, are our views of the passage proposed for our comments; and the closing remarks of the apostle in this epistle to the Ephesians, we think, go to confirm the view we have taken of the text. May we all take the admonition contained in this sixth chapter, from the 13th to the 18th verse inclusive, and fight the good fight, finish our course with joy and receive the crown of righteousness which the Lord, the righteous Judge, shall give on that day to all who love his appearing.

The passage in Matthew v. 23–26, is found in the discourse of our Lord to his disciples on the mountain. With them our Lord retired from the multitude, and opened his mouth and taught the disciples exclusively; and the 5th, 6th and 7th chapters of Matthew contain a record of the instructions then and there given. It will be observed that he was himself at this time with his disciples, under that law which he had come to fulfill in all its jots and tittles, and to suffer its penalties, and ultimately to redeem his people from its curse and dominion, that he might set up his spiritual kingdom. Until this work was accomplished his disciples as well as himself were required to observe and perform the service which the law required; and that, in the exceeding broadness of the commandment, as extending to the thoughts and intents of the heart. As being angry with a brother, in the spirit of the law, disqualified the Israelite for offering gifts on the altar, until the evil was put away, so we learn that in the order of the spiritual kingdom of Christ no member can profitably or acceptably exercise his gift in the church of God for the edification of the saints while he is angry with his brother. Whatever may be his gift, he is to leave it unoccupied until he takes the steps required of him to effect a reconciliation, and then come and offer his gift. While the matter of difficulty is between the offended and the offender, the one stands in the attitude of an adversary to the other. In the first steps of labor he is "in the way with him." Take heed lest the adversary, or offended brother, deliver thee to the judge, or church, and the church deliver thee to the officer, or discipline, and thou be cast into prison, or your liberty in the church taken away, by withdrawal of church fellowship, and when this is done the offender can enjoy no liberty in the church until he has made perfect satisfaction, or canceled the last farthing.

MIDDLETOWN, N. Y., August 15, 1849.

(Continued from page 203.)

now my thoughts were turned in a different direction to what they ever had been. I had new ideas and new desires. I desired above all things to be baptized, and be numbered with those I believed to be the people of God. I would read my Bible, and go, every opportunity I had, to hear the Old Baptists preach; and when I would read and hear the servants of God tell of the beauty of baptism, it concurring with my desires, the exclamation was, "O that I were worthy! how readily I would submit." I would go to meeting thinking, Surely I will offer myself to the church, and let the church decide my case, and that will settle it. I went time and again with the same resolution, but would go away with a guilty conscience. But the time came, which was the third Saturday in July, 1874, when the Lord gave me strength to go to New Garden Old School Baptist Church, and in a poor way relate what I hoped had been the dealings of God with me. I was received for baptism, and the same evening, together with my mother and a brother, we were baptized by Elder Allen Sisk in the fellowship of the Old Baptist Church.

I now come to record one of the darkest periods of my life. It seemed, immediately after I was baptized, I was led into the wilderness, where darkness was so great that it shut out every ray of light, and the tempter began to tell me what an awful hypocrite I was. Finally night came, and the very moment I law down upon my bed to rest the pain increased, and it seemed if there had been a fifty pound weight lying on my breast, it could not have been heavier than the weight that was on my mind at that time. The night was spent in sighs and groans, and tossing myself about in bed. Some time in the night (I do not think I was asleep; if I was, I was conscious of my troubles) there appeared one of the muddiest places I had ever seen; I never saw anything to excel it for filth; and there appeared in the midst of it a very small stream of water, as clear as crystal. As the stream got larger it all disappeared, and I was conscious again of my surroundings. Since then, this vision (if I might call it a vision) has been a comfort to me in my meditations. I have thought the mud (as the water did not change the mud, neither did the mud seem to have any effect on the water) represented the flesh, and the troubled state of mind, and the water was the grace of God, or that pure water flowing out from the throne of God and the Lamb. Next morning I arose feeling O so wearied and disconsolate. My wife prepared breakfast, but when I came to the table my appetite, as well as my sleep, had failed me. I could not sleep nor eat. I told my wife I did not think I could go to my meeting. I left the house, went out into the cornfield, and dropped on my knees

and tried to pray. About all I remember saying was, "Lord, have mercy." I arose, went back to the house, and sat down by the table on which my Bible was lying. I picked it up, hardly realizing what I was doing, and without any effort upon my part it opened at the tenth chapter of Matthew. The first words my eyes fell on were in the 38th verse, which reads, "And he that taketh not his cross and followeth after me, is not worthy of me." I did not read another word, neither did that ease my aching heart; but it produced a willingness to go to my meeting. When I got to the meeting-house the congregation was gathering. I felt so miserable and unworthy I did not feel like going up among my brethren, so I took a seat to myself. Elder W. T. Brown came to me, and greeted me with, "How do you feel this morning, brother Newton?" Language was too poor to describe to him how I did feel. He tried to comfort me by telling me how Satan tempts the little ones of our Redeemer's kingdom. Brother Sisk said a hypocrite never had any fears of being deceived. But none of that did me any good. My Beloved was gone, and they could not tell me where he was. I sought him on my bed at night, in the secret chambers. I went about the city and in the broad ways seeking my Beloved. The watchmen tried to tell me where he was; but I had to pass all of these; and the third day, in the evening, about sunset, I found him whom my soul loveth; but it was when the mist of darkness was rolled away. Then he appeared as the one altogether lovely. The great waves of trouble ceased to dash against my little bark and threaten my destruction. Here was a soul at perfect rest. O how calm my feelings were! It did not seem I ever should get so low in the valley of despond again; but alas! the warfare had just begun. I am there a great portion of my time. If I ever had any impressions to tell, or rather try to tell, of the beauties of Christ and his kingdom, it began with my experience. The impression bore with such weight on my mind that it caused a trembling and a dread; yet it seemed it would be a relief to my mind to make the attempt. I thought that perhaps every one that had an experience of grace at first had a great zeal for the cause, and a desire to tell of God's mercy, and it might be the impression would leave me after awhile. But from the time I was baptized it seemed some of my brethren knew my impression; yet I never intimated to them that I ever thought of such a thing as preaching. I was very timid, and would argue with myself that I was ignorant and unlearned; yet that did not remove the weight off my mind. As best I can express my thoughts, it appeared that I had to try to preach; yet it seemed away in the future; and when I would be called on, I would refuse; but my conscience would condemn me for refusing, and at the same time I would think I was not able for the task. So time moved on until Sunday after the third Saturday in February, 1879, when I made my first effort. I read the language of David in First Samuel xvii. 29, "Is there not a cause?" Just think of a poor, ignorant boy taking one of the greatest texts in the Bible. From my effort there, I hardly know how my brethren kept from silencing me then; but they encouraged me to go on, and it seemed, if possible, they would have put words into my mouth. I certainly did (and do yet) realize my weakness, and it was through much fear and trembling that I continued to try to preach. Finally my ordination was called for, and on the third Saturday in December, 1880, I was ordained to the full work of the gospel ministry by Elders Isaac Odell, W. T. Brown, Allen Sisk and R. M. Ogle, all of them sound and orderly walking Baptists and able defenders of the truth. Old brother Odell has since gone to his reward. I was, soon after my ordination, called to take the care of Mt. Pleasant Church, Clay Co., Mo., and served them with the ability God gave me, if my memory serves me right, eleven years. I have tried to serve from two to four churches ever since. I have the care of four churches now. I have never used flattering words to tickle the fancy of the carnal mi[illegible] nor modified the truth so as to get the applause of the unregenerate. God's servants are all made willing, for they feel a dispensation of the gospel of Christ is laid upon them, and "woe is unto me if I preach not the gospel." It pleased God by the foolishness of preaching to save the believer, or the church. It takes every principle of the doctrine of Christ to make all the counsel of God, and I believe God gives each of his servants the ability to preach all that he requires of them. Whether my preaching has been edifying to the church, my brethren who are acquainted with me know. My prayer is that God will keep me by his power, that I may never disgrace the cause that is dearer to me than everything else on earth. O how often I have thought what a deplorable condition I would be in if I were to be deprived of the fellowship of my brethren.

This poor, imperfect letter is too long now, but I have only given the outlines of what I hope have been the dealings of God with me. If you see fit to publish it, I want to say to my brethren, Praise God for his wonderful works with the children of men; for his mercy endureth forever.

H. W. NEWTON.

GARFIELD, Ark., April 16, 1895.

DEAR BROTHER BARTLEY:—I will try, if the dear Lord will direct my mind, to write some of what I hope have been my travels from nature to grace. How blessedly is the story told of the work of the Spirit in the favored sinner's experience who is called by the grace of God, of the comforting revelation of the dear Lamb of God, and of the heavenly effects and fruits felt and brought forth in God's elect, who know the grace of God in truth. It is the marvelous grace in Jehovah in making known his salvation to a poor sinner like me. When the set time is come, not to propose, but call by grace, Jehovah the Spirit sendeth forth his arrows as lightnings.—Zech. ix. 14. Not an arrow misseth its mark, for the archer is the Almighty.—Job vi. 4. No armor that the sinner has arrayed himself in is of any avail; he cannot ward off the piercing arrows of the Lord. No matter how much he may have hardened himself in sin, and have flattered himself that he was proof against all the lightnings of the thunder of God in the law, God causeth the arrows of his quiver to enter into his reins.—Lam. iii. 13. Who was more sinful, more hardened, than I? With others I ran in pursuit of fleshly lusts, fulfilling the desires of the flesh and of the mind, by nature a child of wrath, even as others; but in the time appointed the Holy Ghost sent forth an arrow that hit me, even me, the chief of sinners. O what amazing grace, what love divine, what tender mercy, this was the proof of! I was a stricken sinner. As I review all the dealings of the Lord of hosts with my soul, how sovereign are all his acts of grace, and how distinguishing his love and mercy to a vile sinner like me! O that I could love and praise the precious and glorious name of God my Redeemer for his marvelous loving-kindness to my soul! The Lord wounded me. His electing love and sovereign mercy singled me out, and I truly found his arrows sharp in my heart; and I felt in my soul, O! what a sinner I am, a rebel, an enemy of God, a hell-deserving sinner. "God is against me." "The arrows of the Almighty are within me, the poison whereof drinketh up my spirit; the terrors of God do set themselves in array against me." As Job thus expresses himself, so I found it. That Scripture, "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth," dashed me to the earth. My contemplated life in the pleasures of sin was blighted. My sins, so many and so great, as sharp arrows of the law wounded me. I was stricken through and through by my sins. The law of God to me, a transgressor, I found to be unto death. It was the ministration of condemnation and death in my soul. My sin, taking occasion by the commandment, deceived me, and by it slew me.—Rom. vii. 11. Sin revived, and I died. The commandment which was ordained unto life, I found to be unto death. I was stricken—stricken by the Lord. I felt that I must perish, for the arrows of eternal justice pierced me, and the poison thereof drank up my spirit. They were deadly arrows indeed. Jehovah's just and holy condemnation convicted my soul of guilt; his terrors made me sore afraid. I said in my heart, Hell and the damnation of hell is surely my destination, and justly my portion. O what pain and grief possessed my soul! I remember one day when in the midst of my distress I sat in anguish of mind pondering over my awful condition, so vile and abominable did I feel. I was such a mass of sin that I was well nigh plunged into utter despair, and felt there could be no mercy for such a vile transgressor. On every hand I could see that which brought my sins to view, and the law that I had transgressed poured forth its curses upon my sinful head. What was I to do to assuage my wounded heart, filled with anguish because of my sin? My poor heart fainted within me. Thus the Holy Spirit made me know my lost and undone condition. While in this state little did I know the mercy, the rich mercy, in store for my soul. The wounds which God's truth made in my heart I could not heal, and I judged they were forerunners of my eternal destruction, and that now the Lord was about to destroy me utterly. The ways of the Lord are hidden from our view. His ways and thoughts are higher than ours. I could not see how mercy could reach me. How could the high and holy One that inhabiteth eternity pardon my sins? But when Jesus found me O what a revelation of mercy and salvation I beheld in him, while on my knees there, in my grief and wounds! A sinner stricken with sin, with many arrows deep infixed I was on my knees, imploring the Lord to pardon my sins, when Jesus, the dear Savior, was discovered to me. There was presented in my mind a vision of Christ crucified. I saw by faith the dear Redeemer on the cross; and while I gazed upon him a voice in my soul said, "Salvation is of the Lord." Then for the first time was salvation revealed in my soul, as one perishing. My heart went forth in cries and sighs and bitter weeping unto Jesus to save me. I saw indeed that he was the one who had himself been hurt by the archers. In his side he bare and in his hands and feet the cruel scars. Never shall I forget the sight which the Holy Spirit gave me of the crucifixion of the Son of God. I saw the dear Savior extended on the cross in agonies and blood. It was Immanuel, our Lord Jesus Christ, who was the one that was hurt by the archers. He was stricken by the arrows of eternal justice. "For the transgressions of my people was he stricken."—Isa. liii. 8. While thus at the feet of the crucified one, longing for some word, some glance to heal my painful wounds and save me from my sin and misery, I

thought the dear Redeemer looked down upon me from the cross with such compassion and tender love in his countenance that it seemed to my soul that he was with gentle force satiating the darts that lacerated my poor heart. I felt to cast my all on him, to repose myself alone in his sufferings and blood to save me from my perishing condition, to heal all my wounds. O the depth of the riches of his grace to me! O that I could utter his praises! He looked with such ravishing love upon me, and said in my heart, "I suffered for thee; I did this for thee." The arrows that stuck fast in me, his own kind hand of salvation drew them forth, and healed and bade me live. O what mercy to a vile sinner like me! What comfort and rejoicing filled my heart! My wounds were healed, my pain and anguish were gone, and I believed in him by the mighty power of God. A beseeching cry went forth from my heart to him who sees in secret, and knows all our thoughts, which are vanity in his sight, "Create in me a clean heart, and renew a right spirit within me." Since then, with few associates, in remote and silent woods I wander, poor and afflicted, a disobedient child, if one at all.

Your brother in a blessed hope through grace,

S. P. RICHMOND.

TOUCHET, Wash., June 11, 1895.

G. BEEBE'S SON—DEAR BROTHER IN THE LORD:—To-day I took in two dollars and fifty cents in money, the first I have taken in for three months or more. Two dollars of it I inclose to you, to be credited on my subscription to the SIGNS OF THE TIMES. I hope I shall be able to catch up and get ahead on my subscription before the close of the present year. The inclosed pays up to the present year. I may be able to send you a little more in a month or two. I hope you will not have to encumber yourself with extra expense on account of the negligence of our brethren, as well as unfortunate ones like myself who have not been and are not yet able to get around with the pay in the proper time. I am greatly surprised at brethren allowing the paper continued after the time for which they had paid for it, and then refusing to pay for it because they did not order it continued. We might expect worldlings to do such things, who are not strictly honest, but we can hardly account for a brother doing such a thing, unless it be gross ignorance of what is right and honest between man and man. We would be sorry to believe there are many such on your subscription list. I have been a reader of the SIGNS since the year 1850, and have taken it as a subscriber since 1854, the most of the time, and hope it is God's will to enable me to take it through the remaining days I may have to remain on earth, which cannot, according to the course of nature, be many years. I am pleased with your editorial staff. I believe the Lord's hand was with you in the selection; and I hope the SIGNS OF THE TIMES may continue to be what it always has been. May the Lord be with you, is my prayer.

Yours in hope,

R. CUMMINS.

LOS GATOS, Cal., June 10, 1895.

MR. B. L. BEEBE—My dear and esteemed friend in the faith:—I have heard with pain your Macedonian cry for help, but until now have been unable to respond; but now I feel thankful, I trust, that the blessed Lord has graciously enabled me in my feebleness to remit my dues to help you in your distress. You will therefore find $1.50 inclosed. I wish I could double the amount. You have been very kind to me, and I feel confident that the Lord has put it into your heart to remember and pity me in the past. It would indeed be a sorrowful day to the people of God if the SIGNS OF THE TIMES should ever be obliged on account of the apathy and delinquency of its patrons to suspend publication for even one week. But I entertain an abiding hope and trust that he who knows the end from the beginning, and who will do all his pleasure, and none can hinder, will never suffer the venerable SIGNS OF THE TIMES, which has never been found wanting in fearless and unwavering defense of the truth, to go down so long as it continues in that defense or time endures.

Hoping that the present political oppression and darkness may be lifted before our once-prosperous country shall go down in financial and social gloom, and that by the help of the Lord you may be able to weather the storm, I beg to remain, as ever, your sincere friend and well-wisher for both your spiritual and temporal prosperity,

HENRY S. STIPP.

EDITORIAL NOTICES.

ALWAYS SEND DIRECTIONS.

WE have received of late quite a number of postal money orders without any letter of directions. It is much better to always send directions how you wish the amount of the order credited.

MARRIAGES.

BY Elder A. B. Francis, June 5th, 1895, at the residence of the bride's father, in Alexandria, Va., Mr. James P. Elliott, of Chicago, Ill., and Miss Mary R. Broders, of the former place.

BY the same, June 18th, 1895, at the residence of the bride's father, near Laurel, Del., Mr. Leroy M. Brian, of New Castle Co., and Miss Julia M. Plummer, of Sussex Co., Del.

BY Elder G. N. Tusing, June 8th, 1895, at the bride's residence, Mr. Wilbert Harsh and Miss Bertie Hansel, all of Hocking Co., Ohio.

AT the home of and by Elder George A. Bretz, in Albion, Ind., June 2d, 1895, Curtis T. Cole and Emma L. Smith, both of Ligonier, Ind.

OBITUARY NOTICES.

ON Monday, June 17th, 1895, at 9:40 p. m., at the age of 46 years, 9 months and 14 days, our beloved sister, **Mary Parker,** ended her weary warfare here, was released from her sufferings, and entered into everlasting rest and bliss.

It is not our purpose to write an extended obituary, as brother Durand will shortly prepare a suitable memorial. When the end came it found her anxious and ready to go. The immediate cause of her death was a cancerous tumor. She underwent an operation for the same at a hospital in Philadelphia last August, which was successfully removed, but it shortly afterward returned, and developed rapidly. On Sept. 5th she was taken to the home of our noble, generous and self-sacrificing sister, Mrs. M. M. Rounsavell, at Warwick, N. Y., who had visited and cared for her at the home of her brother, Mr. John Parker, New Holland, Ohio, and later was brought by her to the hospital, and finally to her comfortable home in Warwick, arriving there on Sept. 5th, where all that loving hearts and willing hands could do was done to make her last days as comfortable and pleasant as possible. As the end approached the sufferings of the loved one were very great, but were borne with that quiet submission to the will of God which had characterized her through all the weary and painful years of her sufferings. Her cheerfulness and trust in her God and Savior throughout all her years of suffering was truly sublime and wonderful, and proved how wonderful is the grace of God in supporting his children under the most trying circumstances. With the psalmist she could say, "My flesh and my heart faileth; but God is the strength of my heart, and my portion forever."

On the morning of the last day sister Rounsavell said to her, "Do you know that you are dying?" Sister Mary replied, "Do you think so?" Sister Rounsavell replied, "Yes, Mary." Sister Mary then clasped her hands and exclaimed, "I'm so thankful!" As cold water was given her to slake her intense thirst she would say, "I shall soon drink at the everlasting fountain." As no opiates had been administered to her since she came east, her mind was strong and clear until about thirty minutes before the end came, when to all appearances she sank into an unconscious state, which continued until her ransomed spirit took its flight to the God who gave it.

Funeral services were held at the Old School Baptist meeting-house in Warwick on Wednesday p. m., which were conducted by Elders Silas H. Durand and Benton Jenkins, Elder Wm. L. Beebe being on a visit to Canada. At four o'clock p. m. of the same day sister Rounsavell started with the mortal remains of the loved one, expecting to arrive with them at New Holland, Ohio, at six o'clock p. m. the following day, where another funeral service was appointed at 10:30 a. m. on Friday, and the body consigned to its last earthly resting place, by the side of her beloved father and mother, Elder John Parker and wife, and amid the scenes of her early childhood and riper years.

BENTON JENKINS.

AT the request of our sister I send you the obituary of her daughter, **Mrs. Etta Thompson,** wife of W. A. Thompson.

Mrs. Thompson was born to Mr. and Mrs. H. A. Harvey, March 29th, 1875. She was married to W. A. Thompson, March 22d, 1893, and died at her home in Monroe Co., W. Va., March 31st, 1895. She was not a member of any church, but from the evidence she left we hope that she is now enjoying the presence of Jesus, where pain and death cannot enter. She regretted to die only because she would leave her husband and friends in trouble for her. She said she knew that Jesus was her blessed Savior. What better anchor could one have? Jesus is all the Savior one needs. Then, friends, dry your tears, and think of her only as an angel, or as one gone from the evil of this world. Though she was beautiful, gentle and loving here, she is far more beautiful there. Could you, fond husband, see the light of her face, glowing with the presence of Jesus, you could not wish her back. Though she was the pleasure of your life, it would be far more pleasure to see her basking in the sunshine of Jesus than suffering here with that terrible consumption, which for ten months was weaning her from earth, and preparing her to say, "I do not care to die."

She leaves a husband and little son, mother, brothers and sisters, with many fond friends, to mourn their loss; but we hope that our loss is her eternal gain.

S. E. BROYLES.

WIKEL, W. Va.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—By request of the children it becomes my duty to ask you to publish the obituary notice of my wife's mother, **Asenath J. Miller,** a dear sister in Christ, who was called from these scenes of sorrow and tribulation May 28th, 1895.

Her parents came here from New York in February, 1827. She was born near this place, May 28th, 1827, and was sixty-eight years old on the day of her death. In October, 1845, she became the wife of Rufus C. Miller, who departed from this life Nov. 10th, 1885. They united with the Abbington Old School Baptist Church July 26th, 1863. She had been a sufferer for more than thirty years from a disease which caused her death, but by grace divine was enabled to bear her suffering without murmuring, and since the death of her husband had often expressed a desire to depart. She leaves five children, who mourn their loss of a kind and loving mother; also several brothers and sisters, who were deeply attached to her by natural ties, and the church of which she was a worthy and beloved member for many years. Although she was very weak, and unable to speak a word distinctly, a short time before her death she was given strength to speak to those around her of the precious hope she felt in Jesus as her Savior.

Her funeral was largely attended. Elder D. M. Vail spoke to the comfort of the living from the words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

G. W. GOODRICH.

JUSTUS, Pa.

YEARLY MEETINGS.

DEAR BROTHER BEEBE:—Please announce in your paper that the Soldier River Church, of Monona Co., Iowa, will hold her yearly meeting on Saturday before the fourth Sunday in July, 1895.

T. A. DENTON.

A YEARLY meeting is appointed to be held with the Clovesville Old School Baptist Church, of the Lexington Association, on the first Saturday and Sunday in July (6th and 7th), 1895.

A cordial invitation is extended to all lovers of the truth as it is in Jesus to meet with us, and especially brethren in the ministry. Trains will be met at Griffin's Corners and Fleischmann's Station.

O. F. BALLARD, Clerk.

THREE DAYS MEETINGS.

A THREE days meeting will be held with the Zion's Rest Church, at the Red Oak school-house, commencing at eleven o'clock on Friday before the third Sunday in July, 1895. This meeting will be held fifteen miles northeast of Lexington, Oklahoma, and seven miles southwest of Burnett, in Cleveland Co., Oklahoma. All Old School Baptists are cordially invited to attend.

A. J. GILBREATH.

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,

MIDDLETOWN, ORANGE CO., NEW YORK,

To whom all letters should be addressed, and money orders made payable.

EDITORS:

BENTON JENKINS, Middletown, N. Y. F. A. CHICK, Reisterstown, Md.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, JULY 3, 1895. NO. 27.

POETRY.

PRECIOUS JESUS.

Jesus, how sweet thou art,
So full of love and grace!
Take me unto thy heart;
O let me see thy face.
Smile, and my fears shall all depart,
Sweet peace and joy shall fill my heart.

O Christ, thou art my Love,
My soul is drawn to thee!
Enthroned in heaven above,
I long with thee to be.
O my soul's hope, I thee adore,
And want to love thee more and more.

Wonderful is thy love,
Beauteous is thy face;
Thou meek art as the dove,
Abundant is thy grace.
Thou art so excellent, so fair,
There's none that can with thee compare.

My heart by love is won,
By that dear love of thine;
O Jesus, fairest One,
Round thee my heart entwine!
O let me never from thee rove,
But ever dwell in thy sweet love.

Jesus, thy mercy's sweet
To a poor worm like me;
In thee I am complete,
From sin and wrath set free.
Thy blood did all my sins atone,
Faultless I stand before the throne.

When wandering far from thee
I was by grace sought out;
Grace made me bow the knee,
I could not do without
Thy mercy sweet. To me 'twas given,
Which raised my soul from hell to heaven.

When drawn I came to thee,
Thou didst not cast me out;
From sin I was made free,
My foes were put to rout.
Now 'neath the shadow of thy wings
My soul in peace and comfort sings.

FRED. W. KEENE.

North Berwick, Maine.

WHAT I AM AND WHERE I HAVE BEEN.

I'm a sinner, all vile and polluted,
With no goodness in which to appear,
Unless the dear Savior has wrought me a robe
Of his righteousness spotless and pure.

I am travel-stained, footsore and weary,
Often thirsty and hungry for bread,
With the pathway all hedged up before me,
And clouds lowering dark o'er my head.

I've been down to the foot of the mountains,
All enwrapped and entangled with weeds,
And no voice in the desolate silence
Came to answer my desperate needs.

I've been where my feet had no standing,
In a pit filled with miry clay,
And my garments are soiled and bespattered
With the rubbish and filth by the way.

I have wandered around in thick darkness,
Like the valley and shadow of death,
With billows and waves dashing o'er me,
And treacherous quicksands beneath.

I have cried in my sorrow and anguish,
With spirit all broken and sore,
Hath God forgotten to be gracious?
Are his mercies clean gone evermore?

I've been often cast down and discouraged,
Yet never forsaken outright;
For before overwhelmed in the darkness
There has come a small glimmer of light.

And I sometimes dare hope, when earth's sorrows,
Its sins and temptations are o'er,
To share with the ransomed in fullness of joy,
Where are pleasures forevermore.

CORRESPONDENCE.

A SABBATH DAY'S JOURNEY.

The declaration of the apostle that "All Scripture is given by inspiration of God, and is profitable for doctrine," &c., should be received in all the fullness of its import. When "all" is mentioned in the Bible, it clearly means every one—every one of which the inspired writer has in view. If we conclude that portions of the inspired writings, either in the Old or the New Testaments, are unprofitable or unnecessary, merely because it appears to us not to be so, then do we greatly err, and fall short of the solemn truth of Jesus' words, that "They are they that testify of me." I often go back in sad remembrance to a time when I did read the Scriptures merely as pages of history, or as a performance, for the merit of which I would reap a reward, and would often look upon some expressions as superfluous; for instance, in the expression of our Savior, "Verily, verily, I say unto you," &c., my own mind decided that one "verily" was sufficient. But I am glad that I now believe that every word in the Bible was placed there (by its compilers) because the Lord ordained that it should read just as it does, and that each scriptural passage has its special significance, and indeed, also, every separate word in the passage. Each literal event or circumstance as recorded in the Bible points to its antitype in the christian experience. And as Jesus is revealed in the heart's exercises, so at the proper time and in the proper place the literal circumstance or event appears in that exercise as a testimony to which the troubled or glad heart may witness. I love to think of natural Israel (with her types and shadows, her laws and ceremonies, her wanderings, and all that pertained to her travel) as in everything typical of the work of grace in the heart of spiritual Israel. "Pay me that thou owest," is a just demand of the law to every one who has become its debtor. This was required of the carnal Israelite, and because of his inability to fulfill the requirements of even one point of the law, he was adjudged guilty under the whole law. Jesus, having come in our flesh, possessing a full measure of grace, was able to fulfill every requirement of the law to which we were subject; and having the right to redeem, because he was the husband of the guilty one, he freed his people from under the law, bringing them into the liberty of the gospel. Under the Jewish dispensation the laws were rigid and binding. Special laws governed special occasions, and especially strict and binding were the laws governing the Sabbath. "Six days shalt thou labor and do all thy work. But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," &c.—Exod. xx. 9, 10. Sabbath signifies rest, or a cessation from all labor. As God rested upon the seventh day from all his labors, having created and brought into existence and manifestation all things necessary for his purpose, so he blessed and sanctified the day. Because in it he rested from all his labor, therefore it became the Sabbath. The literal observance of the seventh day as a day of rest was kept by the Jews only. We have no record that the surrounding nations had any law governing them to observe a seventh day as a holy and sanctified Sabbath. It is well to keep in mind the difference between the literal Jewish Sabbath (the day which the Lord blessed and sanctified, and which was strictly observed in the legal dispensation) and the day which is now observed and erroneously called by the religious world "The Sabbath." Not only have they ignored the literal Sabbath of the Jews, but without authority they have instituted a day, other than the seventh day, which like all their creature or idol worship, they have themselves set apart, and are actually doing more work on that day than on any one of the six others. And even the type they have set up holds good in setting forth an entire want of knowledge of the spiritual import of the true Sabbath, or rest, which remaineth to God's people by the course they so ignorantly follow. There were some in the days of the apostles who set up an altar "To the unknown God," and to them Paul said, "Therefore whom ye ignorantly worship, him declare I unto you." But they of to-day profess to worship the God of Abraham, while in truth they know him not, neither Abraham, nor his seed, nor the rest (or Sabbath) into which they (Abraham and his seed) have entered.

"Sabbath day." The Jewish day began at sunset, and ended at the next sunset, following the circle of time, as is recorded, "And the evening and the morning were the first day," &c. This applies to all the seven days alike, as setting forth the ushering in of the night or law dispensation, which continued until the rising of the Sun of Righteousness. Not a new thing, for its reflection shed a lustre through the long, dark night. But its manifestation in the eastern horizon blotted out the old heavens and earth, and a new heaven and a new earth was created. The gospel day shone resplendent, a day of rest and peace, a veritable Sabbath. Six days had been spent under the law, six days of hard labor and weary toil. And now the dead works, the laws and the ceremonies, have ceased and are buried, as was Moses buried by the Lord, and no man knows to this day where he was buried, neither hath any man seen his grave. In the great sacrifice upon Calvary a spiritual Joshua leadeth the hosts of Israel out of the wilderness into a land of milk and honey, into the gospel pasture, where he "maketh his flock to rest at noon, the rest that remaineth to the people of God. In contrasting the six days of labor and toil under the law with the seventh day, or day of rest, and in considering the real substance which it sets forth in type, let us enter into the secret chambers of the heart exercised by grace, and in the working out through a daily experience that which was wrought in by the power of the Spirit, and perchance we may find the spiritual significance of "A Sabbath day's journey." Literally a journey always suggests travel from one place to another, while the travel in the christian journey implies the going out of one condition into another. A day's journey under the Jewish law was about twenty-four miles, meaning a weary travel from sun to sun. But the "Sabbath day's journey" is neither suggestive of toil or labor, but rather of restful exercise, it being less than a mile. Indeed all that pertains to the Sabbath, points to rest, not only of

body, but mind and soul and spirit. The works of the creature are not confined to physical force alone, but to mental strain as well. The body is subject to the decisions of the mind, therefore the body is an instrument under control of the mind, the mind being the active working power. In the working out of salvation which God has wrought in his people by the spirit of grace, the whole of the seven days is experienced. First, the six days of labor under the law, and afterwards the seventh day, made holy by the presence of our Redeemer King, who having come in our flesh has set up his kingdom in our hearts. Each one of us may readily call to mind those dreadful days of unrest and anguish after we had been brought into a knowledge of our totally depraved nature; how sin became unto us exceeding sinful, and how we now hated and loathed that which before we rolled as a sweet morsel under our tongue; and how we resorted to every means within our reach to extricate ourselves from our sad and awful dilemma, working all the day long, accomplishing the full day's journey, within fearful proximity to the mutterings and thunderings of Sinai, and at night tossed upon a sleepless bed of sorrow for sin, with groanings unutterable, having in full view all the time the justice of our condemnation under the law, while all our efforts were futile to satisfy its demands. We remember, as each effort failed, how we resorted to other means, until we had gone through the whole six days of toil and sorrow. And as we came to the end of the sixth day we found the law was as rigid and relentless as on the morning of the first day. Like Moses, who at the age of one hundred and twenty years, "His eye was not dim, nor his natural force abated," we had sweated and worked and journeyed and fretted, until every creature effort was exhausted, and each had failed; yet the law remains unsatisfied and inexorable. Its natural force abated not at all, neither its eye grown dim. Our strength is all gone, we fall helpless and undone. Yet, like "As the hart panteth after the waterbrooks, so panteth my soul after thee, O God." And now, when all hope seems to be gone, every creature effort found useless, condemned already, black as the tents of Kedar, a guilty criminal, a vile transgressor, yet the cry comes out of a burdened heart, "Lord, save, I perish." Such a cry could not have come before, because the burdened one did not realize his perishing condition. But hark, "The vision of Obadiah. Thus saith the Lord God concerning Edom, We have heard a rumor from the Lord, and an ambassador is sent among the heathen. arise ye," &c. The ends of the earth having come to us, "We [now] see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor." With John, we see "The holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Jesus reveals himself to us as an all-sufficient Redeemer, whose blood shed for us on Calvary cleanseth from all sin. We are now made to see clearly how all our sins are washed away in the blood of the Lamb, and every just demand of the law satisfied. That which we ourselves with carnal hands could not accomplish, and "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 law might be fulfilled in us, who walk not after the flesh, but after the Spirit." This is glorious news, and this the heavenly rumor that comes from the Lord, as in the vision of Obadiah, concerning Edom. The sun has set upon the six days of labor. The law and the prophets were until John, and have now accomplished all that was in the mind of the Lord concerning them. The old legal heavens have departed and disappeared as a morning mist. The new heaven has appeared in the majesty and glory and peacefulness of the Sabbath morning, made glorious and bright by the presence of Jesus, who is our sun and our shield. In the winding up of that dark dispensation, when all things were being prepared, leading to the finished work on Calvary, the ordinance of the supper was instituted; and wherever or whenever it is observed by the Lord's people it is a solemn time. Jesus blessed the bread and brake it, emblematic of his broken body. He also blessed the wine and gave to his disciples. And after this solemn ordinance, it is recorded, "When they had sang an hymn they went out unto the mount of Olives." The distance between Jerusalem and the mount of Olives is the only record of "A Sabbath day's journey;" hence its significance. The mount of Olives is a place of weeping and sorrow, while Jerusalem is the "perfection of beauty, the joy of the whole earth." When king David fled from Absalom his son, he "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 were with him covered every man his head, and they went up weeping as they went up." On this mountain Christ wept over Jerusalem. From this mountain he ascended unto his Father, leaving behind the sorrowing disciples. Weeping and sorrow are therefore associated in our minds with the mount of Olives. While Jerusalem is the dwelling-place of God on the earth, as the old temple in Jerusalem was built for that purpose, so the antitype in the New Jerusalem was set up in the hearts of his people that he might dwell there. Now, whosoever dwelleth in Jerusalem is even in the presence of Jesus; for the glory of God does lighten the city, "And the Lamb is the light thereof." In the experience of the Lord's people, when the presence of Jesus is manifested unto them, they realize perfect peace. But alas! those precious moments are few and very short. While the gospel day is a day of rest unto the saints, yet it is full of sorrow and tribulation. A continual warfare is kept up, the flesh lusting against the Spirit, and the Spirit against the flesh. This seems paradoxical, yet it is true. For while there is a continual sense of unrest, there is also a continuous and sure resting-place, "a covert from the storm," the day star of hope, established in the heart by faith. When we experimentally partake of and feed upon the broken body and spilt blood of our gracious Redeemer, as the emblematic supper typifies, we are in Jerusalem; and those are the few and short precious moments that we live in his presence and realize perfect rest and peace. But "when they had sung an hymn they went out unto the mount of Olives." How wonderfully sweet and precious are those delectable moments in the presence of Jesus in Jerusalem. And when they went out they went a Sabbath day's journey, to the mountain of sorrow and weeping. Truly the journey is short, but full of marrow and fatness, for we have seen Jesus, and in this short journey we feed upon the wonders of his love. Of a truth, then, the Sabbath day's journey is a transit of loving and grateful remembrance of the banquet of rich and heavenly food partaken of in the guest-chamber of our King. And when we have taken that short but precious journey, are we not prepared by an abundant grace, which has been ministered unto us, to ascend the mount of weeping? For every tear we shed for Jesus' sake, we realize that he also wept; and we also know that he took upon himself all our infirmities. Inasmuch as we are weak, and ignorant, and poor, and afflicted, and wretched, and miserable, and blind, so also did he become all things for us, "That we might be made the righteousness of God in him." To suffer for Jesus' sake is a consummation in our experience greatly to be desired, although the flesh ever shrinks from suffering. For, "If we suffer, we shall also reign with him." The Sabbath day's journey from the banqueting house of our heavenly Lover, to the mountain of weeping, it will be remembered, is a transition from the full fruition of God's matchless love, not to the valley of weeping in Achor, neither to the valley of weeping in Baca, but to the mountain of Olives, which represents a godly sorrow for sin. David wept on this mountain because of the treachery and want of filial love (because of sin) in that son whom he so dearly loved. It was godly sorrow for sin that caused Jesus to weep over Jerusalem, for the sins and iniquities of its people had become a stench in the nostrils of the Lord. The disciples no doubt wept with godly sorrow for the sin that bound them to the earth when the Savior had disappeared from the mount of Olives, and ascended to the Father, to be seen of them no more, so long as they remained in mortal flesh. As the gospel Sabbath implies a gospel rest, so the "Sabbath day's journey" is restful in the sweet assurances it gives of the heavenly inheritance, so dear and precious to the heart of each true believer.

B. F. COULTER.

PHILADELPHIA, Pa., June 11, 1895.

GOD'S PROMISES TO HIS PEOPLE.

THIS afternoon I will try to comply with a request from sister Lucinda Patton to write for the SIGNS on the above subject. We seldom, if ever, read a chapter in the Scriptures without finding some of God's promises to his people recorded; but we can derive no comfort from them unless they are also written in our hearts. The Lord 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: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord." God's ministers cannot teach his people anything that has not first been put into their mind and written in their hearts. This promise must be fulfilled before we can embrace any of his promises as ours, or joy in his goodness. The servants of the Lord can only tell us what the Spirit has first wrought in us. Only that "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life," can we understand and embrace as our own; and unless we can see his promises fulfilled in our own experience we can draw no comfort from them; but when the Comforter takes these things of the Father and shows them unto us we live upon them. The Lord does not leave the teaching of his people to preachers. "And they all shall be taught of God." The anointing which we have received of the Father abides in us, and we need not that any man teach us; but this same anointing teaches us all things. The apostle, taught by this anointing, lived "in hope of eternal life, which God, that cannot lie, promised before the world began." The Lord declared the fulfillment of this promise when he said, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born."—Zech. xii. 10.

The spirit of grace and supplications is promised to none but the

house of David and the inhabitants of Jerusalem. "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." It is "sure to all the seed," and includes no others. When this spirit is poured upon the heirs of promise it enables them to see Jesus pierced by their sins. This spirit or life, being the light of men, reveals to them the corruptness of their hearts, and causes them to mourn, and be in great bitterness of soul. Like a crane or a swallow, so do they chatter; they mourn as a dove; their eyes fail with looking upward; and they cry out, "O Lord, I am oppressed; undertake for me." They feel rejected by the Lord, despised, and forever banished from his presence, when it is only his promise fulfilled in them. If the cause is promised, the effect must be promised too; so it is as much God's promise that we should mourn and be in bitterness, as it is that he should pour upon us the spirit of grace and of supplications. His promises embrace our trials, conflicts, persecutions and tribulations, as well as our deliverance from them. It is as much God's appointment that "in the world ye shall have tribulation," as that ye shall have peace in Jesus. The Lord promised his disciples that men should deliver them up to the councils, and scourge them in their synagogues; that they should be brought before governors and kings for his sake, and for a testimony against them and the Gentiles. But when we see ourselves hated of all men for his name's sake; when our brethren betray us into the hands of our enemies; when tribulations, distresses, persecutions and perils of every kind overwhelm us; when the sorrows of death compass us, and the pains of hell get hold on us, we doubt having an interest in his promises, and often cry out, "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?" But we must learn that his promise gives darkness as well as light, evil as well as good; and that it is he who commandeth, and raiseth the stormy wind that lifteth up these waves. He forms the light and creates darkness; he makes peace and creates evil.

"If light attends the course I run
'Tis he provides those rays;
And 'tis his hand that hides my sun
If darkness clouds my days."

"When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him?" Our times are in his hand, and we may well ask, "Shall we receive good at the hand of God, and shall we not receive evil?"

We have shown that the Lord has promised his people persecutions, temptations and afflictions; but he has also promised to be with them and uphold them in all their trials. For every conflict he has promised a victory. He said to Jacob, "Fear not. * * * 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. xliii. 2. It matters not how billowy may be the waters of tribulation, nor how turbid and boisterous the rivers of distress, neither how hot the fires of temptation and flames of persecution through which the child of God must pass; he shall neither be swallowed up nor consumed, for the Lord his God, the Holy One of Israel, his Savior, is with him. This promise made to Jacob embraces all the heirs of salvation, for "Jacob is the lot of his inheritance."

The church of God has always been surrounded by enemies; and not only surrounded by them, but they dwell in her tents. "The Lord hath commanded concerning Jacob, that his adversaries should be round about him: Jerusalem is as a menstruous woman among them."—Lam. i. 17. But what is the character of the enemies that surround us now? Let Paul tell. We are living in the last days; and he says that in them "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, high-minded, lovers of pleasures more than lovers of God: having a form of godliness, but denying the power thereof."—2 Tim. iii. 2–5. These heady, high-minded traitors and false accusers, who despise those that are good, are continually taking counsel together, and bearing false witness against the children of God; but their witness agrees not, because the Lord has said, "Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us." So, dear child of God, fear not; for "he will keep the feet of his saints: and the wicked shall be silent in darkness; for by strength shall no man prevail." Some trust in chariots, some in horses, and think their great number will deliver them; but by their strength they shall not prevail. So "be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks." They will hide a snare for thee, and spread a net for thy feet by the wayside; yea, they will bend their bow, and lie in secret to shoot at thee. Yet they shall not prevail against thee; for our God, who is not slack concerning his promise, has said, "No weapon that is formed against thee shall prosper." These proud blasphemers and false accusers, who speak lies in hypocrisy, will lay to your charge things which you knew not. They will devise deceitful matters, and open their mouth wide against thee, saying, "Aha, aha! our eyes have seen it." But be not terrified at all this; for the Lord our God, who neither slumbers nor sleeps, and whose eyes are in every place, has said, "Every tongue that shall rise against thee in judgment thou shalt condemn." The apostle challenges this world and all the infernal powers of darkness to lay anything to the charge of God's elect. Truly we have a strong city; for God hath appointed salvation for walls and bulwarks, which is a sure defense against all the attacks of the enemy.

But we have enemies more heinous than those which revile, persecute and falsely accuse us. While we dwell in the midst of a people of unclean lips, and are commanded to "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," still we can find at home something more deceitful than these. Do you ask what it is? No; the children of God know too well to ask that. "The heart [and every tried soul is constrained to say, "My heart"] is deceitful above all things, and desperately wicked." The enemies which annoy us most are those which dwell within us.

"But of all the foes we meet,
None so oft mislead our feet,
None betray us into sin,
Like the foes that dwell within."

It is these inward foes that prevent us from doing the things that we would, and cause us to do the things that we hate. When prompted by the Spirit of God to do good, they rise before us to turn us from our purpose. They bring us into captivity to the law of sin, and then make us cry out, "O wretched man that I am! who shall deliver me from the body of this death?" Is deliverance from these foes included in God's promises to his people? Are we to be delivered even from the corruptions of self? Yes; for Paul, in telling who shall deliver him from this body of death, says, "I thank God, through Jesus Christ our Lord." It is written, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Again, Paul tells us that "the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." But as long as we live in the flesh we must suffer the temptations and oppressions of these inward foes. We will never be able to drive them out of the flesh, but when led by the Spirit we bring them under subjection; and God has promised that he "will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." This promise, as all others, is based upon God's faithfulness, as it begins with, "God is faithful;" hence it cannot fail until God fails to be faithful. But we often feel that it is not for us, for our temptations seem more than we can endure, and there is no way to escape from them; but the Lord has not promised that he would make a way for us to escape temptation, but will with the temptation make a way to escape from the snare. This very temptation, which we feel to be our destruction, is the means of our escape. So we know that all things, even our trials and temptations, work together for our good if we are the Lord's.

God's promises are all sure and unchangeable. He makes no yea and nay promises. "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." When he speaks it is done; when he commands it stands fast. The certainty of his promises depends upon his universal government. Convince me that the absolute predestination of all things is not true, and I will be ready to admit that some, if not all, of God's promises may fail. Though he says to Jacob, "Fear not," yet what evidence could Jacob have that he need not fear if the devil and his infernal train are left to carry on their own affairs, and not governed by God's decrees? But when the Lord opens our eyes, and enables us to see that all things are under his control, that "hell is naked before him, and destruction hath no covering," that devils must have his consent before they can even go into a herd of swine, that he "worketh all things after the counsel of his own will," and that his counsel shall stand, and he will do all his pleasure, then when he says, "Fear not," all the combined powers of earth and hell cannot make our souls afraid. As he that has promised is faithful, and cannot lie, and is also able to perform it, we cannot fail to receive all his promises to us. May the Lord enable us to embrace these glorious promises as ours, and feast upon them day by day. I am so full of unbelief that I am continually doubting his promises; yet sometimes I can say, "Lord, I believe; help thou mine unbelief."

I will say no more upon this subject at present, trusting that what I have written will comfort some downcast soul.

Yours in hope,

J. W. FAIRCHILD.

ELLIOTTSVILLE, Ky., May 24, 1895.

GOING HOME.

To the home-loving it is something sorrowful, something sad, to be a wanderer; to be, as it were, alone in the world; to be outside the place where the family dwell together; to not be reckoned as one with them. When the Master said to one, "Go home to thy friends and tell them what great things the Lord hath done for thee," it was to one who was indeed afar off in his mind; yet in body he was not far from those friends or from that home.

(*Continued on page* 214.)

EDITORIAL.

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LIFE INSURANCE.

ELDER F. A. CHICK—DEAR BROTHER:—I have read your writings with profit and with satisfaction, and do not wish to tax you with difficult questions and knotty problems, nor with mysterious passages of Scripture; but there is a question that I would like you to answer, and that is as to life insurance. Is it right for a Baptist (and when I say Baptist I mean Old School, for I believe they are the true Baptists) to insure his life, or take out a life policy? It is a question of importance, and is agitated in certain sections of the country, and has given me much concern. Is there a "Thus saith the Lord" for it? I would like you to write on the subject. I know some among us who practice it, and say it is right.

Yours in hope,

W. LIVELY.

OPELIKA, Ala., May 23, 1895.

REPLY.

IN reply to the above request of our dear brother Lively we desire first to say that it is always our wish to write or speak carefully and candidly as the matter may appear to our mind. Especially does it become us to do so wherever there may seem to be differences of judgment concerning any matter among brethren. With regard to the question proposed by brother Lively, we do not desire to say anything purposely to hurt or wound any brother who may not see as we have been led to see in this matter. We believe that the people of God desire above all things to do right and to be right. We do not think there can be any danger of strife growing out of our response to brother Lively's request, even though there may be some difference of opinion. The servants of God should strive together for the faith of the gospel; and if this be the supreme motive there is little room for strife among themselves, save in emulation of each other in striving to know and do the truth.

We have never heard the question of the right or wrong of life insurance discussed among our brethren in this part of the country. So far as we know it is regarded as being like any other business arrangement, whereby a man strives to secure a competency for his family after he has passed away from them. It had not occurred to us to think of it in any other way until we were told that in some sections brethren were disposed to think it wrong. We desire to respect the honest scruples of every one. We should think it a sin to needlessly do violence to the convictions of any brother or sister. Yet we have not been able to see any more wrong in life insurance than in any other business which requires the association together of a number of people.

We will call attention to a few considerations. First, life insurance does not mean that anybody makes an attempt to insure people against death. On the contrary, life insurance expressly recognizes the certainty of death, and the uncertainty of the duration of any man's life. We mean its uncertainty to us; with God nothing is uncertain. Life insurance is not a charitable organization. It is purely a fair and equal business transaction, as much so as fire insurance, marine insurance, or any other method which men may take to save themselves from loss and their families from want. It is business pure and simple.

When a man has his property insured against damage by fire or lightning or wind or water, it does not mean that the company with which he is insured undertakes to guarantee that his property shall not be destroyed; but they do say that upon consideration of the fact that he pays into the common treasury a certain amount every year to help others who may suffer loss, he also shall be reimbursed out of the common fund if he shall himself suffer loss. Not one in a hundred may ever have his buildings burned; but by paying a certain amount to help others in their time of loss, he has a certainty of similar help if he shall be burned out. We suppose that all this is fully understood by all, and that all admit the propriety of the business of fire insurance.

Now, we have understood life insurance to occupy the same ground. A hundred men or a thousand men or a hundred thousand men agree together that they will pay into a common fund each of them so much every year or oftener, which shall go toward paying the families of those who die a certain sum to help them on their way after the death of the husband and father. Each man pays in a certain sum annually as long as he lives, and when he dies his family draws out of the treasury of this company a certain sum, proportioned to the amount which he has paid in yearly. All is thus far fair and honest and above-board. While, as we said, life insurance is not charity, but purely business, yet those who are paying in their dues have the satisfaction of knowing that they are daily helping widows and orphans, who otherwise would be needy and suffering, and also of securing to their own wives and little ones a generous bounty if God should call them away at any time.

Life insurance, as well as fire insurance or any other business, may be badly or dishonestly or extravagantly managed, but this does not affect the right or wrong of the business itself. So a man may be covetous in spirit; but this does not affect the right or wrong of any business, in itself considerate, in which he may engage.

We have heard the objection urged that to take out a life insurance policy showed that the man who did so was guilty of distrusting the providential care of God. It is true that we all are no doubt guilty in this regard, and have reason to confess our guilt before God daily and hourly; but we cannot see that life insurance is any greater evidence of this than is fire insurance, or than when a mechanic or farmer or merchant or physician strives to save something against old age or sickness for his family to fall back upon. One of the most commendable things in any man is that he be industrious, frugal and saving, looking on to the time when he may be disabled from providing for himself and family by old age or disease or death. This is not distrusting God; it is simply using our God-given faculties in such a way that with the blessing of God upon our efforts we may not become a charge upon others, to be supported by their charity. Life insurance seems to us to be one way of investing surplus savings to that end. We are not here arguing for the advisability of this special way of saving. We would say nothing about the wisdom of this way; each one must decide for himself about this. We are only expressing what seems to us true, viz., that life insurance is not a sin against God, any more than it is a sin to invest money in a savings bank, in houses or land, or in anything that seems to us safe and prudent.

To be miserly, selfish and grasping is always wrong. It is condemned in the word of God, it is contrary to his will, and opposed to the very spirit of Christ. The believer is enjoined to be kind and considerate of the poor, and to minister to the needy as often as he shall find them; and this forbids a selfish, grasping spirit. It is also enjoined upon believers to be just and liberal in all their dealings with those in their employ, and with all men. "Owe no man anything, but to love one another." All the above is true; yet the Bible has enjoined upon all diligence in business, and thoughtfulness to care for our families, and to provide things honest in the sight of all men. Selfish greed is condemned in the Scriptures; but we know of no instance where men were condemned for an honest effort to accumulate a share of this world's goods for their families, or against the time of want for themselves. As said before, this does not argue any distrust of God, nor want of confidence in his providential care over us.

The religion of Christ is not a lazy, idle religion, neither does it lead to idleness or carelessness or wastefulness. On the contrary, pure and undefiled religion will stir up its possessor to the practice of every good word and work. If it is of any worth at all, it will make him a better husband, father, brother and son, a better neighbor, and a more honest, careful, frugal and industrious man. It will make him kind and thoughtful of others, especially of those whom God has laid upon him in the family relation. All this, we doubt not, will be admitted by all who know the grace of God in truth. We are not able to see that life insurance in any way is out of harmony with these general truths, nor with Bible teaching.

If brother Lively or any brother sees this matter in a different light we respect their views, and hope they will believe that we desire to be right and do right as well as they. We submit this in love to all.

C.

ISAIAH LIV. 5-15.

THE prophet had been speaking of the barren and widowed state of the church under the legal dispensation; but by virtue of the redemption so vividly presented in the preceding chapter, the church is called on to break forth into singing, and thus express her joy and gratitude to God for her deliverance and enlargement. From the first to the fourth verse inclusive, assurances are given her that she shall be cared for, all her reproaches wiped away, and she completely shielded against shame and reproach. But as the children of God have always been more or less afflicted with a propensity to doubt and distrust the promises of God, and as these tidings to the church, after she had been so long accustomed to shame, reproach, widowhood, &c., would seem to be too good to be true, the admonition is given in the fourth verse, "Fear not!" These promises are of God in Christ, and they are Yea, and in him Amen, to the glory of God by us. There is no occasion for the church to fear a failure on the part of God to fulfill all that he has promised, nor to fear a repetition of those evils from which her God has delivered her. And to sustain this admonition, and encourage and confirm the faith and confidence of the church, he adds, "For thy Maker is thy Husband." Never were the nuptials of so unequal a match before announced. She that was refused in her youth while blooming in her greatest personal attractions, she who stood degraded, poor, afflicted, friendless and a widow, loaded with the curses of the law of God, pursued by vindictive justice, and unable to deliver herself, joined in holy wedlock to him who is holy, harmless, separate from sinners, and higher than the heavens. In these connubial bands she is identified manifestly with her Maker. Her husband has made her. Her spiritual existence was in his from everlasting; her life is hid with Christ in God; and this makes her one with him, even as he is one with his Father. He has made her all that she is, in form, condition, relation-

ship, and in prospect. "This people," he says, "have I formed for myself; they shall shew forth my praise." In form,

"He forms her beauty like his own."

And in regard to her condition, she is by him elevated; for

"He calls and seats her on his throne."

In relationship, she is one with her Lord, vitally, legally, experimentally and indissolubly, and this truth should forbid her fear. But the character and perfections of her Husband are such as to confirm her faith and confidence in him; "The Lord of hosts is his name." The commander of all the hosts of heaven; the "King of kings and Lord of lords;" "The God of the whole earth shall he be called." His dominion extending to the Gentile nations, and spreading from the rivers to the ends of the earth; possessing all power in heaven and on earth, angels and principalities being subject to his government. This Maker, Redeemer, holy One of Israel, this Lord of hosts and God of the whole earth, has taken his bride by the right hand, and said unto her, "Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." "Return unto me, O backsliding daughter, for I am married unto thee." "I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness and in mercies; I will even betroth thee unto me in faithfulness; and thou shalt know the Lord." And the Lord God hath said that he hateth putting away. In his marriage he has assumed all the responsibilities of a husband, to love and cherish her as the bone of his bones and flesh of his flesh; to protect and support her to the full extent of his almighty power; to feed her with the bread of heaven, comfort her with apples, and refresh her with flagons of wine. He has pledged himself that he will never leave nor forsake her; and he will put his fear into her heart, that she shall not depart from him.

"Hail! sacred union, firm and strong!
How great the grace! how sweet the song!
That worms of earth should ever be,
One with incarnate Deity."

Though a woman may forsake her sucking child, yet the Lord will not forsake his bride; she is engraved in the palms of his hands, and her walls are continually before him.

"For the Lord hath called thee." Not, however, when she had rendered herself amiable, beautiful and lovely; not when she was rich, and increased in goods, and had need of nothing; but "As a woman forsaken and grieved in spirit, and a wife of youth when thou wast refused, saith thy God." It was customary in Israel for parties to be espoused to each other by their parents from infancy; but there was a provision by which the espoused husband could refuse his espoused bride, when they came of age; and this was often done; but the refused wife of youth, or of espousal, was subjected thereby to reproach and grief of spirit, and few grooms of respectable standing were willing to marry one who had been thus publicly degraded or refused. Such was the case of the church, espoused from the ancients of eternity, and the time appointed for the celebration of the marriage in time; but during the law dispensation she was refused, alienated, degraded and reproached. And when John the Baptist came and raised the midnight cry, "Behold, the Bridegroom cometh, go ye out to meet him," darkness covered the earth, and gross darkness the people. Under such circumstances she was called; so she has the assurance that he commended his love, in that while she was involved in sin and shame, he gave himself for her, that he might redeem her from all iniquity, and purify to himself a peculiar people, zealous of good works.

"For a small moment have I forsaken thee;" during her bondage under the law, until the impediments should be legally removed; until she should become dead to the law by the body of Christ, that she should be married unto another, even to him who is raised from the dead, that she should bring forth fruit unto God. "But with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer." This is certainly a most precious assurance to the dear church of God. She shall not only partake of his mercy, even of his great mercies, but these mercies shall be ministered to her in everlasting kindness. And for her security she has the word of her God, the Lord, her Redeemer. And in addition to this word of promise, for her strong consolation, her God has graciously added his oath, in the following words, "For this is as the waters of Noah unto me; for, as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee." Is this not enough for Zion's faith to rest upon under all circumstances? Can she need more than the word, the promise and the oath of her God, who cannot lie? But her God has given her more. "For the mountains shall depart, and hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy upon thee." To such gracious promises may the church respond, "God is our refuge and strength." "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."

"O thou afflicted, tossed with tempest, and not comforted." God's people are an afflicted and poor people. In the world they shall have tribulation. By the swelling and roaring of the waters, the saints are often tossed with tempest, and often need to be comforted; often feel the need of strong consolation, and a firm foundation to rest upon. Conscious of her utter inability to protect herself when thus tossed, she is stripped of all confidence in the flesh; and she is ready to inquire, By whom shall Jacob rise? But her faithful God replies, "Behold, I will lay thy stones with fair colors." He is the Builder of Jerusalem, and he will bring all her stones from the dark quarries where they are hidden, and he will quicken them, and build them up of lively or quickened stones, with fair colors, as those precious stones described in Rev. xxi. "And thy foundations with saphires. And I will make thy windows of agate, and thy gates of carbuncles, and all thy borders of pleasant stones." The foundation on which the church shall rest shall be such as no man can lay; for strength and beauty it shall be worthy of the Man whose name is "THE BRANCH."—Zech. vi. This stone which the builders refused is made the head of the corner, and the gates of hell shall not prevail against the church which God hath builded on this Rock. Her windows are the avenues through which light is communicated; these may signify gifts which God has bestowed on this church, especially apostolic gifts, and through them he has poured floods of living light into his church. Her gates are very clearly described in Ezekiel's vision, and all her borders of pleasant stones. "Salvation will God appoint for walls and for bulwarks."

"And all thy children shall be taught of the Lord, and great shall be the peace of thy children." Our divine Monitor has given us a most blessed comment on this text: "Every one therefore that hath heard, and hath learned of the Father, cometh unto me." None can come to Christ except the Father draw them; but all of Zion's children shall be drawn, shall come, and shall not be cast out. Great shall be the peace of all who are taught of God; for Christ is their peace, and they shall experience peace in their souls, and such peace as the world cannot give nor take away.

"In righteousness shalt thou be established." Not at the expense of justice, truth or law, but in harmony with all the perfections of Jehovah is the church established. Established in Christ her Righteousness, she shall be far from oppression; for she shall not fear; and from terror, for it shall not come near her. From these assurances, however, we are not at liberty to infer that the church shall have no enemies to encounter while in her militant state; for, "Behold, they shall surely gather together, but not by me." Not by any authority which he has given them; and he has provided, therefore, that "Whosoever shall gather together against thee, shall fall for thy sake." The God and Husband of Zion has created the manufacturers as well as the users of means and instrumentalities; and as they can have no power or wisdom beyond what he has given them, they are incapable of inventing any manner of instruments which can prosper against the church; for he hath also created the waster to destroy. Consequently, no weapon formed against her shall prosper, and every tougue that shall rise against her in judgment she shall condemn. "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

We have not attempted a full explanation of all that is embraced in the chapter.

May the bride thus happily wedded to Christ, and secured from all harm, appreciate her privilege and walk worthy of her high vocation.

MIDDLETOWN, N. Y., Sept. 15, 1849.

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IN sending remittances for renewals of subscriptions to give us the same name that the paper is already coming to. If the party is married, and the paper is coming to the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur. It is a good plan to inclose in the letter one of the little pink slips containing the name, taken either from the margin of the paper or from the wrapper in which the paper comes.

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(*Continued from page* 211.)

But his poor mind was in such a state that he regarded neither friends nor home; but when he became clothed and in his right mind, then he could sit at Jesus' feet, could understand and receive the commandment at his mouth, and could discern his kindred and his home. So of the dear ones who have been brought to Jesus' feet in this way; to all such is the word applied. How well we remember how long we lingered around the fold, the church, the home, sometimes feeling unworthy to even be around her; often thinking to attend her solemn feasts, to just follow in the footsteps of the flock, was more than enough for us; to just behold the beauties of the vineyard, the garden inclosed, and inhale the fragrance thereof, to grow as a plant outside the wall, was everything to us. But if this were to satisfy us all, there would be no visible church, no laborers in the vineyard, no home for the cheerless wanderer; so we must be made to feel the longings for home, even a place at the Master's table. And there must be dwellers under the home roof; there must be someone to spread the feast; all things must be in order at the Father's house. O how much there is in having everything in readiness at home. How do we know when some absent or wandering one may be coming homeward and suffering? If everything should be in confusion, and the mother not ready to receive and entertain the returning one, would it not be most sad and disappointing? The anxiety and care and sorrow is not always with the absent children; yet when I was such an one I truly thought it so. I thought no one could have such trouble as I. I wanted to get home, but did not find how to do it. I could see the anxious, expecting faces of those who were looking for me, but I regarded them not. I thought all happy at home, while I was outside lonely, desolate and afflicted. Sometimes I felt literally to say, "Lord, bid them that they help me." I felt that they might do it in some way; and as I now look back I can remember the many encouraging words, the many things that did seem to help me; yet there were things I must do myself, trusting alone upon him who said, "Fear not; I am with thee." But many days have gone by since then, and now I know what it is to dwell in the home and earnestly look for the children to come home. I know now just how my father and mother, who were in the church, as well as all the fathers and mothers, brethren and sisters there, felt when they were so long waiting and looking for me. What honorable mother does not have every one of the family in her mind? Is there one absent? It is the first one in her thoughts. Is there one astray, or in captivity? It is the one subject of most earnest prayer. Is there one who has forgotten home and friends? The mother does not forget him. Possibly the light is, or should be, kept burning all the time, so that the wanderer may see the light of home. So with the church, when she is as she should be, as "a city set on a hill, whose light cannot be hid." When she is like this, the homeless one can find her, though she may be far from his place of sojourning. Especially when we see the fathers and mothers, when we see them going to the home beyond, how desolate we feel; how earnestly we look for the dear children of God to come in to fill the vacant places. And when we appoint a feast, when we arrange at such a time to meet, and invite all who wish to come, we have them all in mind, wondering if each dear face will greet us again; and often at such times the mind goes back to the sweet by-gone times when these things have been such a chief part of the sacred pleasures allotted us in this life; for we can truly witness that

"The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
Or walk the golden streets."

Our mind goes back in memory of those times as we prepare for those before us. Before us will rise those held in such sacred remembrance; for then father was here, mother was here, expected ministers were here, and friends from abroad. These were the first our eyes sought as we entered the dear assemblies of the saints. But now they are gone; and yet we meet dear ones still; dear in the same bond of love that binds the children together.

Before our last annual meeting I received a note from a dear one in a distant city, asking the time and wishing to know the way to our place of meeting. I readily knew it was one away from home, and gave her such welcome as I was enabled to do; and when the time came it found me sick, as is often the case. I was full of sadness on account of myself, and many things made me fear that we would be a disappointment to her, and others who were expected to visit us. But I am so near the place of meeting and baptizing that I am much favored in these things; and when the dear ones came the meeting commenced, and I could feel and catch the spirit of it all. I knew by the glowing faces of the dear ones who came in to see me at intervals that the Lord was with us; and what more could we want? And feeling that, the sickness I could forget; but the dear delights of the meeting would be lasting with me. I rallied all my little strength and attended the morning sermon on Sunday, and for the first time listened to Elder A. F. Dove, from Ohio. How thankful I was to be there. Then I went to the baptizing, when not only the sister whose dwelling was far away, but also a brother who had always been near us, received the ordinance according to the command of the Master. How I love to go to the water remembering that

"He who came our souls to save,
In Jordan bowed his head."

How peaceful, quiet and beautiful was this scene. Toward the close of the feast-day how beautiful the autumn tints of earth and sky, the crystal waters, the voice of prayer and praise, the felt happiness of the obedient ones, and above all that deep peace from above, witnessing the divine approval. Why all these sacred blessings, if it were not necessary to observe these solemn rites? Why the burden of disobedience that rests upon us so great that we are constrained to leave all for this? Why so happy in obedience? Why this deep felt joy in the church, the home, when the dear children come to her? Surely it is the Lord's own way, marked out for us to follow. Again, when dark November came with its cold and dreariness, a dear young brother, a nephew of mine, whose heart was warm with love to God and home, also came to us, was baptized, and I was favored to be present. There was unusual love and peace in the family at that time. And all the long, dark, cold winter I tried to get well enough to write this letter and tell you these good things, so you might rejoice with me; for with me the heart is as an harp that sings, when lifted by some sweet, heavenly influence, or is fanned by soft zephyrs, or moans under some heavy weight, or swept by some withering blast. So I breathe out these things to you; else how could you rejoice with those who rejoice, or mourn with those that mourn? But I could not get well enough to write, and much of the time I have been looking for the boatman, listening for the dip of the oar, to bear me to the other shore. How earnestly I tried to sight that shore. But all was dark. I learned I must watch, must wait awhile yet; and I have truly been blessed in the waiting. After the dear sister who came to us returned to her home she told her husband of the little church she had found, told him of her joyful acceptance at the home here, so that he was constrained to write and tell me of his exercises in the time long gone by, and of his desires to also come home to the people, as we trust, who love the Lord. Surely I gave him the welcome of the church, and at our May meeting he came; and although for months I had not left my room, I was enabled to again attend the morning sermon on Sunday. As the air became as warm as that of my own room, and all things were so favorable, I again went to the water, and how beautiful and solemn it was to me. Then we returned and sat together at communion, where I saw the brother and sister who came to us, sitting together in this most solemn observance. I could but think of Zechariah and Elizabeth, who walked together in the ordinances of the Lord's house blameless; but I could but feel that the Lord had also some special favor and blessing for them. And often, so often, do I think of the final "going home," of that sweet, eternal home, unalloyed by all the things that may distress us here. When the time comes we know that every ransomed one will be there. Father and mother will be there; all the children will be there. And where is it? It is where the Father is. It is where the Son is; and his words are, "Here am I, and the children which God hath given me." How sure it is, how good it is, and all through the blood of the everlasting covenant. Nothing but the blood of the Lamb could span the gulf between the holy God and sinners born to die. Nothing else will do for me. In nothing else can I hope for an entrance to the home of glory.

"There saints of all ages in harmony meet,
Their Savior and brethren transported to greet;
While the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul."

KATE SWARTOUT.

KELLEY'S CORNERS, Mich.

HERNDON, Va., March 8, 1895.

DEAR BRETHREN EDITORS:—I inclose you a letter which I received a short time ago from brother A. B. Lester, of Mason City, Iowa. It was a sweet comfort to me, and I thought I would send it to you for publication in the SIGNS, if you think it would be profitable. Brother Lester is a stranger to me in the flesh, but I hope he is not a stranger in the Spirit. I have received many precious letters from him in the past two years of our correspondence. It is a great blessing indeed from the Lord that his people are enabled to communicate with one another though they may be miles apart. "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." When this precious ointment is put upon us we are made for a little while to forget our old, sinful nature, and are given that joy which is unspeakable and full of glory, and are made to exclaim, in the language of "the Song of Songs," "Let him kiss me with the kisses of his mouth; for thy love is better than wine. Because of the savor of thy good ointments thy name is as ointment poured forth, therefore do the virgins love the." The name of Jesus is indeed sweet to our souls. He is the chief among ten thousand and altogether lovely.

Your brother, I hope,

J. F. OLIVER.

MASON CITY, Iowa, Feb. 1, 1895.

MY DEAR BROTHER AND SISTER OLIVER:—I find myself this cold, stormy day seated with pen in hand to write a reply to your precious letter, which was read with great

pleasure. But I know that if I am not led with a higher and more holy spirit than that which is in man my writing will do you no good. Your letter I feel to indorse from the beginning to the end. You complain of coldness and darkness of mind. I feel to sympathize with you in that; but can you not sometimes see a ray of comfort in those dark, gloomy seasons? A person that is nuturally blind knows no difference between light and darkness, until some mighty power gives him the light. Then let that light be taken away and how quickly they will discover the darkness. How was it with you before Jesus found you and opened your blind eyes? Were you troubled on account of being in the dark? I think I hear you say no. But shortly after you found him whom your soul loveth. You discovered that your whole being was contaminated with sin; that your heart, which you had thought was as good as any one's, was as a cage of unclean birds. So these dark and gloomy seasons are only a manifestation of the light that shineth in darkness, and has shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ. Jesus, our Leader, was led into the wilderness, and we must needs follow in doubts and darkness. Job said, "He hath fenced up my way that I cannot pass, and he hath set darkness in my paths." God speaks by the mouth of Isaiah, saying, "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Again, "For a small moment have I forsaken thee, but with great mercies will I gather thee." Again, "In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on the, saith the Lord thy Redeemer." O! have we not great reason to rejoice in such tribulation, knowing that God's people through all times are led in the same way? James says, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." Then, dear brother and sister, when these doubtings and darkness seem to entirely obscure the rays of light of the Sun of righteousness, let us with patience wait the coming of the dawn. Isaiah says, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." But, dear brother and sister, be not confounded by worldly religionists in their interpretation of the word wait. To wait for a thing does not mean to reach forward and "take it by storm," as they do. They say, "There is no need of anyone being in the dark. Wait upon the Lord; pray and exercise faith." Poor, deluded mortals! They are ignorant of the faith of God's elect. They know not that faith is the gift of God, and works by love. They mistake the effect of the "strange fire" that they have kindled, and are walking by the sparks thereof, and call it the love of God shed abroad in the heart, in payment for what they have done, which is consistent with the rest of their theory. When we say anything to them about our troubles, their reply is, "Why don't you pray?" That question goes to show that they are strangers to the covenant of promise, and have never been brought to see their helpless condition, and to realize the fact that "By the deeds of the law no flesh shall be justified in his sight." Neither do they have a realizing sense that it is by grace we are saved, and not by works, or they never would have asked such a question. The constant desire of the heart of God's chosen people is that God would remove the dark clouds from their sky and cause the light to break forth as in times of yore. Sometimes the cloud becomes so heavy and dense that they come into gross darkness and conclude that they never knew anything about God by an experimental knowledge, and perhaps conclude that this is the reason why they do not enjoy the preaching. "O! can it be?" they say. "Yes, I believe I am deceived. And more than all else, I have deceived the church." Yet, at the same time, the breathing of their soul is, "O that it were with me as in days that are past, when the candle of the Lord shone round about me." "God, be merciful to me, a poor, lost sinner." But like the children of Israel at the Red Sea, they have to stand still and see the salvation of God; yes, "wait upon the Lord." And he will assuredly renew our strength. We shall mount up with wings as eagles, to soar on Pisgah's lofty heights, there to bask in the smiles of our dear Redeemer, and hear him once more assure us, "I will never leave thee nor forsake thee." Thus for a short time only are we permitted to rejoice with joy unspeakable and full of glory, when we again behold our imperfections, and that this nature is just as prone to wander as it ever was; that when we would do good, evil is present with us. Are not these fearful trials a manifestation of that light that shined out of darkness, that has shined in our hearts, that has revealed all this mass of inbred corruptions? That which we have mistaken for darkness is a manifestation of light. It has not only revealed to us that our own righteousnesses are as filthy rags, but it has revealed unto us that Jesus is made unto us wisdom; that when we speak or write upon this glorious subject, led by the Spirit, it will be to the edification of his children. Righteousness; yea, he is our righteousness, sanctification and redemption, our all and in all. O what a glorious rest for the people of God! and entering into that eternal gospel sabbath day of rest, prepared for his chosen sons and daughters, where they cease from their labors (legal works) as God ceased from his. There they lie down in green pastures, beside the still waters, relying on the glorious promises revealed to them by him who has all power in heaven and on earth, saying, "My counsel shall stand, and I will do all my pleasure." Then, my dear brother and sister, what more can we want? A few more rising and setting suns, and the last enemy will be conquered, which is death. And when 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?"

But I must close. My wife joins in love to you both. Please cast over this the mantle of charity, and write soon.

A. B. LESTER.

STONEVILLE, N. C., June 24, 1895.

EDITORS SIGNS OF THE TIMES—VERY DEAR BRETHREN:—I wish to pen you a few lines to express to you the great pleasure and enjoyment that I had in attending the Delaware River Association of Old School Baptists, held with the church at Hopewell, N. J. I have long had a desire to visit the Baptists in that section, but have never been able to do so until this spring. There I met with many of the ministering brethren whom I had never had the pleasure of seeing before, and heard them preach the gospel as taught by our Lord and Savior Jesus Christ. My heart was made to run over with joy to hear the same gospel proclaimed from the stand there as I hear in this country. I felt like I knew that I was with my Father's children. I heard no new doctrine, but the old Bible doctrine of salvation by grace, and grace alone, from first to last. I feel to hope to visit that people again in the future, if the Lord will. As I went out north I stopped over at Front Royal, Va., and attended a union meeting at that place, ending on the fourth Sunday in May. I heard the same doctrine preached there, if I am any judge, that I heard at the Delaware River Association, and it seems to me that those good people ought to be in full fellowship, as God's people are the same north and south, east and west.

Yours in hope of life eternal,

F. J. STONE.

EDITORIAL NOTICES.

POSTAL MONEY ORDERS.

BY a recent arrangement of the post-office department nearly every post-office in the United States is now a money order office for at least five dollars; and as it costs but three cents additional to obtain an order of not more than two dollars and fifty cents, or five cents for one not more than five dollars, or eight cents for one not more than ten dollars, and so on in proportion to amount of order, we request that all remittances be sent us by post-office money-order. You simply give the money you wish to send to your postmaster, and he will give you a money-order for that amount. You will inclose the order which he gives you in your letter to us; and if it should be lost in the mail you can get another one from your postmaster without additional charge. Please be sure to have the order made payable at Middletown, N. Y., and never at New York City, as that place is nearly a hundred miles from our place, and it puts us to considerable extra trouble and expense to get them cashed at the New York City office.

As will be seen from the above, an order for five dollars or less can be obtained cheaper than registering a letter, while an order not exceeding ten dollars costs but the same amount; and remitting by money order is a much safer way than sending by registered letter, as the postal department is not responsible for loss of registered letters, but money orders can be duplicated.

EXTRAORDINARY OFFER.

WE still continue our offer to send two *new* subscribers, and credit an old subscriber one year, for three dollars; but we *cannot* afford to send to *one new* subscriber, and credit an old subscriber one year, for two dollars. Please do not ask us to do it.

Any one who is already a subscriber is authorized to act as agent for us; and we will send the paper for the first year to any *new* subscribers they may send us at one dollar each, and they are entitled to retain the other dollar for their commission.

Under no circumstances can new subscribers send to us direct and get the paper for themselves for less than the regular rates.

YEARLY MEETINGS.

DEAR BROTHER BEEBE:—Please announce in your paper that the Soldier River Church, of Monona Co., Iowa, will hold her yearly meeting on Saturday before the fourth Sunday in July, 1895.

T. A. DENTON.

A YEARLY meeting is appointed to be held with the Clovesville Old School Baptist Church, of the Lexington Association, on the first Saturday and Sunday in July (6th and 7th), 1895.

A cordial invitation is extended to all lovers of the truth as it is in Jesus to meet with us, and especially brethren in the ministry. Trains will be met at Griffin's Corners and Fleischmann's Station.

O. F. BALLARD, Clerk.

THREE DAYS MEETINGS.

A THREE days meeting will be held with the Zion's Rest Church, at the Red Oak school-house, commencing at eleven o'clock on Friday before the third Sunday in July, 1895. This meeting will be held fifteen miles northeast of Lexington, Oklahoma, and seven miles southwest of Burnett, in Cleveland Co., Oklahoma. All Old School Baptists are cordially invited to attend.

A. J. GILBREATH.

CRUDEN'S COMPLETE

(STUDENT'S EDITION)

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, JULY 10, 1895. NO. 28.

CORRESPONDENCE.

SOUTH PASADENA, Cal., April 25, 1895.

DEAR BROTHER CHICK:—Your very kind letter came to hand some three days past, and I will now try as I have light given me to give an expression of my views of Rev. xi. 1–8.; and in so doing I will in my clumsy way answer your kind letter, and show why I see the beauty and glory of this mystery as I do. And first of all I will say that I have been an attentive reader of the SIGNS OF THE TIMES since 1855, and have noted carefully the views of Elders Trott, Dudley, Stipp, and others; also I have heard Elder Thomas H. Owen preach and talk on the subject. They all differed on some points. It was a subject of great magnitude to me, so much so that I was much exercised on the subject. Elder Owen and I have talked, argued and corresponded on the subject for several years, and finally he gave up the argument and accepted my views for the most part. I will say that to my mind almost all the views presented either directly or indirectly rob God of the glory and praise that seems to me to be his due as the sovereign Ruler of all things; but while I so understood the views of those able brethren, let not any conclude that it is my purpose or design to say that any of them so intended; but I do say that we only see in part, and know in part; and while to my mind the Scriptures plainly prove my view to be correct, to another it may appear different. With this preface I will in my clumsy way present some thoughts for your perusal; and if you think them worth the space, or of any value to the brethren, you are at liberty to publish them, either with or without criticism, as you may think best; for if they are truth, rubbing will not hurt them, but make them shine all the brighter. And farther, in presenting these thoughts I repeat, it is not for the mastery, but that God may be glorified, and the church be the recipient of the blessing.

The first thought to present is the office, purpose and use of these witnesses, which is called prophecy in this chapter; and also this prophecy is called testimony.—Verse 7. And this must be for a purpose, which is, we will say, to testify to the truth of God and his Christ. The first two verses of the chapter, to my mind, should be considered as the introduction to the subject under consideration. We find that the angel signified to John, the servant of Jesus Christ, these things to the seven churches; which signifies or means the church in all its beauty, glory and perfection throughout all time. And in thus signifying what should shortly come to pass, John is given a reed or rod, and commanded to measure the temple of God, and the altar, and them that worship therein. "But the court which is without, leave out, and measure it not; for it is given unto the Gentiles," &c. Here we are shown a discriminating difference between the children of the married wife and the bondwoman; and as this measurement is a matter of life and death, and none could be condemned without the corroborative testimony of two witnesses under the typical law. Num. xxxv. 50; Deut. xvii. 6, 7; xix. 15; 2 Cor. xiii. 1; Matt. xviii. 16; Heb. x. 28. These witnesses to the truth of God and his Christ witness that all men are dead in trespasses and sins; and their testimony is a savor of life unto life, and of death unto death; hence the measurement; and hence the prophecy in sackcloth (the flesh). Now, as the great discrepancy and inconsistency among brethren seems to be as to what these two witnesses are, or who they are, I will go to the law and the testimony. Isa. viii. 20. Consistency as well as Scripture seems to place the Spirit of Christ as the first witness. 1 Peter i. 1–12. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it was testified beforehand the sufferings of Christ, and the glory that should follow." Again, Rev. i. 5; xxii. 16, "I, Jesus, have sent mine angel to testify unto you these things in the churches."—Rev. xix. 10. We here are informed that the testimony of Jesus is the spirit of prophecy; and in Acts xx. 23 we are informed that the Holy Ghost witnessed to Paul that bonds and afflictions awaited him in every city or place; and in John xiv. 16–26, and xx. 26, 27, we read, "But when the Comforter is come, whom I will send unto you from the Father, the Spirit of truth, which proceedeth from the Father, he shall testify of me." "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not in me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged."—John xvi. 7–11. This prince I understand to be the god of the earth, of verse four. And in Zech. iv. 14 is presented the Lord of the whole earth, by whom these anointed ones stand; rendered in the margin "sons of oil." Now we know that a lamp without oil in the vessel is useless, as in Matt. xxv. 1–13. And we know that the oil here represents the essence of life or light (eternal), which is spirit, and by it prophecy, teaching, testifying, witnessing, all, all are manifest, and the world is reproved, and the church is approved of God; and [illegible] her this life or light and [illegible] manifest; and the god of [illegible] standing by or before them shall, when they shall have finished their testimony, as a beast ascend out of the bottomless pit, and make war with them, and overcome them, and kill them—the vessels or clothing of these witnesses. The term sackcloth here in this place is very significant, and not only represents the flesh as such, but also its vanity, its vileness, and yet manifesting all the love and humility of a servant of God, through whom God is manifest; and the only character that can be a witness in the sense of the Scriptures, and do and suffer as therein described. Therefore I will pass to notice the olive trees; and while I accept the fact of the olive tree being used as a figure of the people of God, both in the Old and New Testaments, I hold that in this instance, if in none other, it or they represent the principle of life or light, the spirit of prophecy, as manifested in them, and in connection with the two candlesticks, which in some sense I am free to admit prefigures the church, but only so far as to show the embodiment of these two witnesses, keeping in mind the fact that the number of these witnesses is not without importance in the economy of God. In the fifth we are informed that "fire proceedeth out of their mouth and devoureth their enemies; and if any man will hurt them, in this manner he must be killed." Under the types and shadows of the law every disobedience received its just reward, and in some extreme cases fire did consume the enemies of truth.—See Lev. x. 1, 2. Here are the two sons of Aaron offering an insult to Jehovah, a hurt to the witnesses of truth, and fire devoured them.—Num. xi. 2. Here the complainers, though of the house of Israel, are destroyed by fire from the Lord. And the disciples understood that it was the power of God that controlled these things, for they asked the Master (Luke ix. 54) if they should command fire to come down from heaven and consume his enemies. And as an illustration of the power and vengeance of God on his enemies, the Master calls the attention of his disciples to the flood, and the destruction of Sodom by fire, and leaves an admonition to all his followers, "Remember Lot's wife." And in Luke xii. 49 we read, "I am come to send fire on the earth; and what will I if it be already kindled?" The sixth informs us that "these have power to shut heaven, that it rain not in the days of their prophecy."—See 1 Kings xvii.; and many other places to the point. And farther, they have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." Who, I ask, is not able to say that nothing short of the power of Omnipotence is able to do these things? None, I answer, but the dead. We are next informed that they are (the witnesses) to be overcome and killed; and, as I understand, it is by the god of this world, the beast that ascended out of the bottomless pit, called also "the prince of the power of the air, the Spirit that now worketh in the children of disobedience," "the devil and Satan." And the eighth verse informs us where we may look for the dead bodies of these witnesses, and the period of time that they are to remain dead, and the name of this city, and that our Lord was crucified there. We have a type of this city very early in the history of Israel, in the account given of Jericho; and we are informed that this city was destroyed. Space forbids enlargement, and I will only say that this is the city of antichrist, spiritually called Sodom and Egypt, where our Lord was crucified. The period of time required for the witnesses to finish their testimony appears to be the same as that which the woman was to be preserved in her place in the wilderness (Rev. xii. 6, 14); and also the time for the bodies of these witnesses to lie in the streets of this city is three and one half days. Now, the

beginning or ending of all these periods has not been made manifest to my mind, only on this wise, that all these things, as well as that which follows relative to the different beasts, all point to the second coming of Christ, which I understand is the crowning glory of the wonderous plan of the salvation of sinners; and no man knoweth, not even the Son, but the Father, when these things shall be. But when you see the fig tree budding you know that spring is near; even so come, Lord Jesus. I cannot forbear adding here that the signs of the times are ominous of the end, and that all would do well to heed the admonition of our Lord and Master, "What I say unto you I say unto all, Watch." Here is a good opportunity to adopt that purest, noblest and best confession of faith ever given a form of words, "Our Father who art in heaven." No matter where that heaven is, either in unmeasurable space, or the church, it is in the presence of God the Father, though visible only by faith. Who can say, "our Father," but the living? and they only can render perfect praise, as to say, "hallowed be thy name. Thy kingdom come, thy will be done in earth as in heaven." Do the dead desire the bread of heaven? Nay, but bread of earth, the loaves and fishes. "Lead us not into temptation, but deliver us from evil." O! my brother, the glory and beauty of this theme is too wonderful for such a poor, sin-defiled worm to contemplate. Bless the Lord, O my soul; all within me, bless his holy name.

After closing my lengthy article (which you will pass by as one of my imperfections), I picked up your letter and read your suggestions on the three points. Your first and second are sufficiently noticed; but one thought touching the third seems necessary; that where the church as a body is referred to it is typified both in the Old and New Testaments by the number seven, viz., as a place of rest; the seventh day, week, month, year; and the perfect rest by the fiftieth year, or year of Jubilee. As a source of light, by seven lamps or candlesticks; and as a source of power, seven spirits; all signifying perfection. Hence to me the two candlesticks (Rev. xi. 4) signify not the perfection of prophecy or testimony, but its power in a given case to accomplish the determined end; for as the law required two witnesses to establish a fact, so also under the gospel God is pleased to give the same as he required in the pattern; and hence he was pleased to signify these things to the seven churches by their seven angels.—Rev. i.

Now, brother Chick, I hope you may be enabled to see the glory and beauty of this grand mystery, which (blessed be his holy name) is hid from the wise and prudent, but revealed unto babes, of which I certainly am one of the least; and when I pause and consider myself according to nature, I shrink back from the seeming presumption of offering any of my reflection to the church, either by word of mouth or by pen and paper. Hoping that you and the brethren editors will reject these thoughts if found not in harmony with the Scriptures (for if so found they had better find the waste basket, box or pile), and in the hope of a better resurrection by the power of an endless life, I am, as ever, your little brother for the peace of Zion,

A. H. HAGANS.

SOUTHAMPTON, Pa., May 17, 1895.

DEAR BRETHREN:—I have our dear sister Hassell's consent to make such use of the following letters as I think best, and I think they will be of especial interest to many dear brethren and sisters if published in the SIGNS, so I send them to you.

Your brother in hope,

SILAS H. DURAND.

WILLIAMSTON, N. C., Feb. 16, 1895.

ELDER SILAS H. DURAND—MY DEAR BROTHER IN CHRIST:—I feel unworthy thus to address you, yet I cannot help it. You are to me a dear brother in the Lord, and a faithful servant of Jesus, whom he has called to preach his everlasting gospel. All our perfection is in Christ Jesus, so in him we may glory. He is the only perfect man that e[illegible]r lived on this earth. I was [illegible]ed when I received the last [illegible] of the SIGNS OF THE TIMES [illegible]ur letter in regard to unworthy me. I cannot tell you how I felt. I wanted to hide out of sight, I felt so small. Behind the cross of the bleeding Lamb I would hide, and beg for his blood to wash all my guilty stains away; for I am vile and full of sin. "When I would do good, evil is present with me." "The good that I would, I do not; but the evil which I would not, that I do." But let us exalt the Lord in the house of his friends. Is this not right? I do not see, my dear brother, how you could write as you have about me. You do not know what a perfect blank my life has been; but wondrous grace and mercy have followed me all the days of my life. In hearing your letter read it brought many things to my mind that, like a panorama, passed before me. Had I power to condense my thoughts I could tell many wonderful things of God; but as it is, I cannot. One thing in particular that came forcibly to my mind was a precious visit from your dear departed father and mother at my home, when my first dear husband was living. They came to attend an Old School meeting, and it was a precious one. Love abounded at that time in the hearts of the dear saints, and their meeting together was delightful, a heaven below. From this scene my thoughts went on and took in such a multitude of things, until the last farewell word and look came from my dear departed one, and after a few weeks I had to go alone hundreds of miles to see him placed in the cold and silent grave. Such trials and depths I have passed through; but the mercy and love of my dear God and Savior, his sustaining power, I cannot tell. Let us bless his holy name. The fellowship of saints, O how dear to me. It has been wonderful to me through all my afflictions, from east to west, from north to south. My four years of widowhood were years of deep trial and changes, as my dear departed one sacrificed his all for the cause of his blessed Master. And a wonderful, mysterious providence brought about the union and my relation with my last precious husband. We lived together in perfect union, passing through many cares and trials, both in peace and in war. I have been blessed with two of the best husbands that have fallen to women to have. No unkind words or hard sayings ever passed from either of my dear ones to me. I have been a widow nearly fourteen years since my last dear one passed away, and I feel as lonely and sad as ever, and ever expect to realize this while I remain a pilgrim here below. I cannot tell you, my dear brother, how precious to me is the fellowship of the dear people of God, although I feel so unworthy of their blessed fellowship and love. Why God should thus bless me I have felt to wonder ever since I was made to feel the need of Jesus, when I was but a child. When I professed his name, when I was but twelve years old, like Moses I felt, I chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; and I feel that this is my desire at the close of my pilgrimage. But I so often fear that I do not know Jesus and the power of his resurrection. Am I a child of grace, or am I not? Have I taken the shadow for the substance? It is a great and wonderful thing to be made an heir with Jesus, a joint-heir with him in all his glory and perfection.

I have received a precious letter from your dear sister Bessie, who is a precious child of grace. I learn through her that you expect to leave very soon for Florida, on account of sister Durand's health. I trust, the Lord willing, it will benefit you both. Our life and health are in the Lord's hand; all our times are in his hand; and it is truly blessed when we are enabled to sink into his will. Grace alone can make us truly submissive. My own health is tolerable, considering my age. I feel much of the anxious cares of this mortal life. It is truly a world of trial. Trials and afflictions are the common lot of man; as Job says, "Man that is born of a woman is of few days and full of trouble." I think the afflictions which are the common lot of man, sickness, pain and death, the train of mortal woes, have a different effect upon the child of grace. All are to wean him from earth and draw him to Christ. And with all these, he has the world, the flesh and Satan to contend with. All are mighty foes. * * * *

I hope I do love the peace of Zion's children, and it is painful to see at any time a want of perfect union. We know the blessed Spirit alone can teach and lead us into all truth and in perfect harmony. In the kingdom of Christ there is but one Lord, one faith and one baptism; but antichrist has many. May our labors of love be for the peace of Zion, and may your labors be blessed of the Lord. I trust you will pardon all you see amiss in me. My own faults are so manifold that they hide the imperfections of others. Pray for me. We are in much sorrow at present, yet the Lord holds us up. Write me if you ever find time and feel so inclined.

In christian fellowship,

M. M. HASSELL.

WILLIAMSTON, N. C., Feb. 26, 1895.

ELDER SILAS H. DURAND—MY DEAR BROTHER IN CHRIST:—I received your welcome letter of the 22d instant. I was truly glad to hear of your safe arrival at your destined place in Florida. I was pained to hear of sister Durand having La Grippe with her other troubles, and do hope she is better ere this. Truly the ways of God are past finding out. "His footsteps are in the great deep," but his ways are perfect, he reigns in righteousness, and rules in judgment. He doeth all things in perfect harmony with his divine will and holy purpose. His power is great, his wisdom is unsearchable, and his love is without bottom, brim or shore. All his purposes of grace are embraced in the covenant of love and mercy toward his dear, chosen people. His faithfulness and love will never fail toward his people. The blessed Jesus, who gave his life a ransom for them, will never leave nor forsake them. In all their afflictions he is afflicted, and the angel of his presence will sustain them. All their afflictions will work for their good, whatever their character or degree. In sickness or in health, in poverty's vale, or abounding in wealth, in all their conflicts with the world, the flesh and Satan, yes, my dear brother, in every age, in every clime, God will be a refuge to all his dear people. He is as the shadow of a great rock in a weary land, a strong hold in the day of trouble. I know this to be true, whether I am a child of grace or not. I can but exalt him, and encourage others to trust in the mighty God of Jacob. He is so faithful and true, when we are so unfaithful and so distrustful. His loving-kindness never fails. How sweetly does the blessed Jesus come to his weary, disconsolate ones, and whisper some sweet word of peace and love to cheer the sinking, fainting soul, like he did to dear sister Durand, with the words, "The darkness and the light are both alike to me." I have often realized so many such sweet whispers, and for

a few weeks past they would come to me one after another, by day and by night. I love to dwell on them. But what do you think, dear brother? The question often comes into my mind, "You do not know that these precious things come to you by the impartation of the Holy Spirit. It may be they have come to you as words that you have read or heard." And like a fiery dart it will often try the soul. Have you ever been thus troubled?

I will have to stop my roving thoughts. I wrote you, my dear brother, last week. I fear that I may trouble you too much with my scribbles. I felt that I desired to acknowledge your last letter, and hope I may not do wrong in so doing. I feel unworthy to address you or to take your time to read my letters. But Jesus is worthy to be exalted, so we will hide behind his cross and leave all there. If you knew me as I do myself you would not have written about me as you did in your letter to the SIGNS. All tends to make me feel lonely. I trust the dear Lord will be with you and strengthen you abundantly by his gracious peace, and give you abundant grace amid all your trials and cares. I trust you may be benefited in health, as well as sister Durand. We know that the trials of this mortal life are manifold. I truly feel that this is a wilderness land, one of sorrow. How blessed when we are enabled to trust in a God of all power. Do we not see, the longer we live, that this world is but an empty show? The nations of the earth have corrupted their ways before God; but he reigns and holds the sceptre in his own right hand. His works are glorious in nature. Let us behold the starry heavens, the sun and the moon, and we are lost in wonder. And then all his manifold works are wonderful. O that I could bless the Lord with all the powers of my soul, and leave all my sorrows and trials in his blessed hands, and trust him evermore, in darkness and in light; but I am so weak and helpless, a poor, vile sinner.

We most deeply feel and appreciate, dear brother, your sympathy and feeling for us in our new deep trial. We cannot tell you how troubled we are. Pray for us. The fellowship of saints is so precious, even if it comes from the isles of the sea. My love goes with you both and your little ones. I feel that God will ever bless you. I know and feel that the mantle of charity will still be extended to me. May we all be enabled to wait upon our Father's will.

If you can write me again please do so. In christian fellowship from your sister in Christ, I hope,

M. M. HASSELL.

APRIL 7, 1895.

I AM glad to hear that sister Durand is improving some. I hope ere this she is much better. * * But all is of grace; so let us give glory to God for the riches of his grace, which abounds to the chief of sinners. So, my dear brother, the strong must bear the infirmities of the weak, and I am sure that you will bear with all my weakness.

My poor letters are yours when they fall into your hands, so I leave them with your wisdom and judgment, with all their weakness, hoping you will pardon my trespass upon your time to send them. I greatly enjoy your letters when I get them and read their contents. Communion of saints, how precious! Their joys and sorrows are one; their trials and temptations are in a measure alike. Some go down into very deep waters, while others may not so deeply wade; and the light of such may be greater; but all by the same divine teaching. All is to show that power and grace of God which brings salvation. All is "for the lifting of Jesus on high." How blessed and glorious when Jesus is exalted and men abased. May we be made to rejoice in seeing the Lord's work revived, and the communion and fellowship of God's dear people more fully abound "from the river to the ends of the earth." Then would go forth the precious words, "Behold how these love one another." Zion would more manifestly appear the perfection of beauty, and out of it God more manifestly shine.

I do love to review in my meditations the days gone by in my pilgrimage journey. How many precious seasons have I enjoyed with God's dear children; how many favored spots does my mind go back to, which seemed like a little heaven below, in this wilderness land. Many a stone could be erected where there was a Bethel, and the precious memory cheers our hearts even down to old age. So many hundred of those dear ones who thus met and communed together are now gone; their earthly caskets taken down, laid aside, and their glorified spirits are basking in the ineffable glory of the sinless land where Jesus dwells. No thought can reach the glory and blessedness of that inheritance which God has in reserve for those that love him. O! my dear brother, the wonders of the unseen world have not been revealed to mortal sight. It is a spiritual world. The things which are seen are temporal; but the things which are not seen are eternal. What blessedness and glory will burst upon the enraptured vision of every redeemed sinner, when he is called to leave this body of sin and death.

I cannot tell you, dear brother, how highly I appreciate your letters. I feel that the dear Lord inclines your heart to remember me, a poor, tried and afflicted pilgrim. I feel that every such token of love and mercy is from the dear Savior, who by his blessed Spirit leads you and others to write me such dear, spiritual letters. You send many a messenger of mercy to the afflicted child of God. You take many precious moments from your many cares and labors. You, like many other faithful servants, do not waste precious time. Your rest will be glorious when your work is done, and your Master calls you home to dwell with him. Your last letter was especially rich in experience. It is deep. I feel that I can testify to the blessed truth you wrote, but all seems so much greater than mine. I often inquire, Do I truly know anything about these deep spiritual things, so wonderful and mysterious? I wish I could write and tell how I feel and view the wonderful works of God. The way of salvation is so wonderful and mysterious. It is without bottom or shore. I feel, my dear brother, that if I possessed all the wealth of this world, and it was mine to use, it would be nothing. Jesus and his love is untold riches, and wealth unknown. Jesus "is all and in all." I feel assured that you are an heir of God, and a faithful servant of Christ. May you still be strengthened and long spared to preach the word. May grace abound toward you in all of your trials. God's ministers have to battle with the world. They of course have worldly thoughts and many anxious cares which control them, and they often feel sick of self. I know something of their trials. I have watched their anxious groans from trouble and care. I feel that I have been a companion of two in tribulation. They are now at rest, and I am still in these low grounds of sorrow.

I would be glad to know that you went to Wilson. I would be so glad to meet you and sister Durand. I do sincerely hope she will reach home much better off, and yourself and children also. Sylvester returned to Wilson yesterday. I would have been so glad you could have met.

I was pleased to read those letters you sent of those dear brethren in the SIGNS. God will have witnesses for his cause and truth. He takes away some and raises up others. His name is exalted.

My dear ones are not well, but so as to be up. I am pained to tell you that my dear son-in-law writes that he is no better. Yet we have hopes that he is a little better. I am feeble. I have had two chills the present week. My love to sister Durand and sister Bessie, and a kiss to your little daughters. When you get home and rested and have a moment to spare I would love to hear from you and yours, although I still feel unworthy of such favors.

With much christian regard, I am still your aged sister in hope,

M. M. HASSELL.

MARY PARKER.

THE sufferings of this dear sister are ended, and she has entered into rest. The obituary notice which appeared in the SIGNS of June 26th tells the last of the story of her mortal life, so far as it can be told. The former portions, to the time of her last sickness, have appeared in the SIGNS from time to time during the past six or seven years, and more fully in the book of "Reminiscenses and Letters," which was published in 1891, and of which a few hundred copies remain unsold. The story is one of peculiar and touching interest to any thoughtful any sympathetic person, because of the peculiarly painful and oppressive bodily afflictions which she endured; the unflagging energy she manifested while she was able to go about; the patience and fortitude with which she bore the pain and the varied distress caused by her peculiar maladies; the persistence with which she carried on her immense correspondence, writing when she could only write a few words at a time without having to lay down her pen and change her position; and because of the clear, simple and pleasant way in which she has told the incidents of her life. But to those who are spiritual the chief interest of this sad history of suffering is because of the grace that was given her to put her trust so wholly and implicitly in the dear Savior, and the spiritual joy and consolation which she experienced at times in the very darkest hours of the many dark and wearisome months and years that were appointed unto her, and of which she loved to speak to her kindred in Christ.

Two weeks before her departure, as I sat by her bed talking with her, she said, "I wonder why I am here so long, so perfectly useless. I can be of no use to anybody, but have been such a burden to all my friends." I replied in substance as follows, "You cannot judge in that way of your usefulness. Every one in the church has an appointed work to do, some of one kind and some of another. You have had great affliction and suffering to endure, and you have been given grace and strength according to your day, and have been enabled to trust in the Lord, and to feel his dear, supporting and comforting presence; and you have been given liberty to write of these experiences in such a way that very many of the Lord's dear people have been comforted and strengthened by what you have said. And more than that, many cases of great affliction similar to yours have become known beyond the circle of their immediate friends, through what you have written, and have received comforting and substantial tokens of sympathy from members of their Father's family whom they never saw. You also have been the means of stirring up the grace of charity in many a heart, which is always a blessing to a child of God. It is a great blessing to have one's heart touched with a feeling of thoughtful and helpful sympathy for the afflicted. This is why it is more blessed to give than to receive." She seemed to be comforted by the evidence

(Continued on page 222.)

EDITORIAL.

MIDDLETOWN, N. Y., JULY 10, 1895.

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GILBERT BEEBE'S SON,
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MATTHEW XXIII. 37--39.

BROTHER R. C. Newport, of Conway, Missouri, some time last fall requested our views in behalf of his aged sister, Sally Bennett, upon the Scripture recorded in Matthew xxiii. 37. He says that his sister is very aged and deaf, and can hardly make out manuscript, and for this cause he wishes an early reply. In the winter a request came to us from brother Hiram Stanly, of Stony Knoll, N. C., for our views upon the same Scripture. We hope that both the brethren will pardon the delay in replying, as we have been much pressed for time all the past winter and spring. We feel now like trying to respond to these requests.

The Scripture referred to reads as follows, "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. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

We suppose that our correspondents may have heard perversions of this Scripture, as we also have all our life, which may be the main reason why they desire that something should be said about it. When carefully considered there is in this Scripture no warrant for saying that the God of heaven desires to save men from sin and death and endless punishment, but cannot because they will not let him. There is in this Scripture positively no reference whatever to the salvation which is in Christ from sin and death and hell. Jerusalem is not the spiritual, but the literal Jerusalem that then was, and upon which the Master was looking when he spoke these words. It was this city of Judea, which had in former generations killed the prophets, and stoned those whom God had sent unto them. By Jerusalem is not meant the houses, temples, streets and walls upon which he was gazing, but the people who dwelt there. They had from the days of Solomon, who built the temple, ever been a rebellious nation, continually slighting and disobeying the word of the Lord. For their disobedience they had often received chastisement. Often they became a people scattered, and peeled and ground under the heel of the oppressor; yet God had dealt with them in great mercy. He had borne their ill-humors, their pride and headiness, and had proved himself compassionate and long-suffering toward them. He had sent them prophets, wise men and scribes, rising up early (he says) and sending them. For all this they would not hearken, but had gone on in the pride and rebellion of their hearts, and had in their vain imagination even limited the Holy One of Israel.

Now all this had been true of that national people, and of the dealings of God with them; but in all this there was to them no promise of eternal life on the one hand, nor threat of eternal death on the other. The blessings promised to that people for obedience were all temporal; the curses for disobedience were also temporal. The blessing was in basket and store, in the increase of their flocks and herds, and the curses were also of the same sort. In all that Jewish economy there was not one promise of eternal life for obedience, nor of eternal death for disobedience. God dealt with them as a nation, and the commandments and the blessings and curses all related to their national life. Some who obeyed the letter of the law in their outward conformity to its requirements, yet did not enter into eternal life. Saul of Tarsus in his natural state is an instance of this. Yet the blessing of outward obedience fell upon them.

We understand that Jesus in the language of the text which we are considering refers to all these past centuries of patience and pity and long-suffering which God had shown toward them. We would not say that he does not include the years of his own public ministry among them, which in a sense were the culmination of the work of prophets, wise men and scribes which had been sent to them from time to time; but we feel sure in our mind that the Lord here has chiefly in mind the centuries of the past. When he says, "How often would I have gathered thy children," it is a clear proof of his divinity, for he is speaking of the dealings of God with them. Thus this language is full proof of his divine nature.

In the parable recorded Matthew xxi. 33–40 Jesus teaches the same things. There the householder is the Lord of hosts. The vineyard is the people of Israel. The husbandmen are those who had committed to their care this vineyard. The servants who were sent to the husbandmen were the prophets, wise men and scribes who had been stoned and killed. The son of the householder is the Lord Jesus Christ, who also was crucified and slain by the carnal Jews. Here the work of the son is presented as a continuation of the work of the servants, and, as said before, we are sure that in a sense it was; but it is manifest that this whole parable, as well as the text itself, relates to that people as a nation, and not to the personal eternal salvation of any man. There is no reference to the new man in Christ, the new nature, or to eternal life, or the new birth. All relates to the national life and the national welfare of that Jewish people. By the mouth of his prophets the Lord rebuked them and warned them and instructed them through all their former generations.

The illustration or comparison which the Savior uses is very striking, "As a hen gathereth her chickens under her wings." It is as though he had said, As a hen shelters her chickens close beside herself from danger, from the cold, and from every foe and fear, and nourishes and cherishes them there, even so would I, O Jerusalem, have sheltered, nourished and cared for thy children [the Jewish people or nation], as has been made manifest by the word of my servants whom I have sent unto you. Israel had departed from the Lord in disobeying his word, and in seeking other help, and so had forfeited the blessings which nearness to him secured to them. He had called them to obedience of his word, and to a firm reliance upon him. This was calling them together to himself. But the whole history of that rebellious people is a sad commentary upon the expression, "But ye would not." Called to trust in him alone, they trusted instead in other gods, or in men who were weak as themselves. Called to obedience, they broke all his commandments in turn, and were declared to be the most stiff-necked and rebellious of all people. They were his chosen people, and their priests and teachers he had ordained among them, with all the order and ordinances of that Jewish house; yet they were rebellious. As his people, he would have gathered them to himself, as he had shown them. We have heard it said, and well said, that as the hen gathers her chickens, not to make them hers, but because they are hers, not to make them chickens, but because they are chickens, so the Lord does not gather his children together to make them his children, but because they are his children; and if Israel in the sense of the text is not gathered, she is none the less Israel, even as if she be thus gathered she is no more Israel than before. But how much better off are the chickens sheltered and nourished together under the mother's wings. Even so the trustful and obedient Israel are much better off than Israel in her transgression can be. To again sum the matter up, it seems to us that the expression to "gather together," used by the Savior here, means that he often by the word of his prophets called Israel to forsake their idols and their wanderings, and serve and trust him, but their leaders and rulers and guides always caused Israel to err.

Now he says, "Behold, your house is left unto you desolate." See verses thirty-five and thirty-six, just preceding the text. There he says that upon the generation which then was should fall all the blood shed from Abel down. In this generation should culminate all the wickedness and rebellion of that people in all their generations. As said in the parable (chapter xxi.), when they have slain the son, the commandment should go forth to smite and destroy that city. Soon Jerusalem would fill up the full measure of the iniquity of their fathers, and upon them should fall the vengeance of God in full measure. In chapter xxiv., verse 21, Jesus says, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." This is what the Savior meant by the words, "Behold, your house is left unto you desolate." Still, national Israel is meant; and in that time of woe the innocent suffered with the guilty. The babe at the breast perished with its mother. As a nation Israel was destroyed. Her homes and her altars were desolate forever.

Since that awful day God has never dealt with Israel as he had before. He has never sent them since then prophets, wise men and scribes. They have been a people desolate and forsaken. Thus has been fulfilled his word, that they should see him no more until God had wrought such a change in their heart that they could say, "Blessed is he that cometh in the name of the Lord." Some among them, like Saul of Tarsus, have seen him, and have been made to rejoice at his coming, and have blessed the name of the Lord; but to them as a people he has never come as before. Israel still walks in darkness, and still hates the name of the Son. As their fathers killed that just one, so would they; and now no message from the throne ever reaches their ears. No vision of God is ever vouchsafed to them; and this is but the fulfillment of the Savior's words, "Ye shall not see me henceforth." But the heart of one here and there has been prepared to say, "Blessed is he that cometh in the name of the Lord," and to such the Lord reveals himself. All such bless the Lord for all his wonderful grace and mercy. This is of course true of all believers; but we are speaking especially of the Jewish people, as the Savior in the text was doing.

But the question may occur to the minds of our correspondents, Is there no application of this Scripture in the present time, and to the real spiritual people of God? We would answer that we doubt not that all things under the old covenant are types of things under the new covenant. We believe that God deals with his spiritual people according to the type given of old. It seems to us still true that the disobedient suffer chastisement, while the will-

ing and obedient eat the good of the land. In gospel times the house of God's people has at times been left unto them desolate for their transgressions. Witness most of the seven churches of Asia, as recorded in the opening chapters of Revelation. God's people to-day may despise his commandments, reproofs and warnings, and so be left desolate of all spiritual joy, peace and comfort. This is true of churches, and it is true of individuals also. We have dwelt almost wholly upon the dealings of God with literal Israel, as the text related to that; but it has seemed to us that the lessons to be learned from it all were applicable to all the people of God who are disobedient to-day.

The text is not an appeal to the dead in sin. It belongs to the living in Jerusalem, the antitype of the Jerusalem that then was. It does not relate to that salvation which is secured to every heir of promise in Christ, but to this present daily salvation which the people of God experience. Whatever of warning the text contains is for the benefit of the erring believer who sows to the flesh rather than to the Spirit. We trust that while writing the above we have ourselves felt something of the power of this word applied to ourself. We trust it may be of use to others also, and to our correspondents especially.

C.

RIGHTS OF CHURCHES, AND LEGITIMATE SPHERE OF ASSOCIATIONS.

It is generally conceded that every regular church of our Redeemer has an undisputed right to regulate all her own affairs, so far as order, discipline and church government are concerned, by what she understands to be the divine rule laid down by authority of the Head of the church in the New Testament, without the interference of any other church or religious body of any kind whatever. It is true, neither churches nor individuals have any right to do that which is not in itself right; but each church must be, in her own case, most competent to judge what the divine standard recognizes as right. The Baptists in all past ages, so far as we know, have contended that each church is, to a certain extent, an independent body. By independence, however, they simply mean to deny that they stand amenable to any other ecclesiastical body or power on earth; but it is not claimed that any church has a right to act independently of the laws of the kingdom of our Lord Jesus Christ. Whilst each church stands as an independent community in itself, the duty and privilege of maintaining an intercourse with all sister churches of the same faith and order has been duly acknowledged; and in order to keep up such correspondence it has been found necessary for each church to give such expressions of her faith and order as to satisfy sister churches that there is unanimity in faith and order, which is indispensable to a general fellowship. Each church is, of course, to judge for herself in what manner the divine rule requires her to exhibit her faith and order; and her sister churches, on hearing of her affairs, or on beholding her order, have the right to judge of it, and extend or withhold from her the expression of their fellowship according to their judgment. In addition to the exhibition made from their pulpits, and their public administration of ordinances, it has been common to write a summary of their faith, or of what their faith apprehends to be taught in the Scriptures, as the grand and fundamental doctrine of the gospel, and the order which they believe to be essential to the church of God. We are fully aware of the evils sometimes attending what are called Articles of Faith; and when they are placed between the disciples and the Bible we repudiate them as involving a principle of idolatry. But we see no necessity for making a written statement of what we as churches or as individuals hold to be Bible doctrine or order, to stand between us and the Scriptures as the only inspired and infallible rule. We have witnessed many of the evils to which a brother has made allusion, and with him we deplore them; but it really seems to us that written articles, when simply to set forth the sentiments which distinguish the churches of our fellowship from all other professed churches, are not chargeable for the bad use which some misguided persons make of them. For instance, we are known as Old School Baptists. Well, what kind of Baptists are they? The terms "Old School Baptists" are used to distinguish those churches and individuals who are so called, from the New School, Campbellite, Free Will, or Seventh Day Baptists, and to distinguish them as holding certain definite views of doctrine and religious order. And when it is demanded of us, we hesitate not to publish to the world what doctrinal sentiments and gospel practice distinguish us from all other kinds of Baptists or other professors of religion.

If Articles of Faith are however used to supply what is supposed to be a deficiency in the Bible, or are to be clung to when we perceive that they are not in harmony with the Scriptures, their tendency cannot fail to be evil. And for all that we can see, what we may publish in the SIGNS, or what we preach from the pulpit, is liable to the same abuse. If the decision of the editor, or of any brother writing in this paper, should come to be regarded as a standard for the faith or practice of all the readers, the consequence would be a departure from the infallible, and an adoption of a fallible guide; and the same would, in our estimation, be the case were our views expressed in the pulpit or elsewhere. We have never been any stickler for what are called creeds, and we have been, and still are, decidedly opposed to formulas to be taught as theories of religion, whereby unregenerated persons are aided into a religious profession; but we should not know how to decide in favor or against the reception of a member into the church, who only professed to believe the Scriptures, unless we, with the church to which we belong, had some definite understanding of the distinguishing doctrine and order of the gospel. Whether such distinguishing understanding were written on paper, or only distinctly understood by all the members, would not change the nature of it. The sentiments of the church being written or unwritten is not what constitutes the faith or belief of the church. Great care should be observed by all christians and churches to guard against an unjustifiable reliance on written expressions of faith, and all other uninspired writing, lest we should by them be swerved from the Scriptures as our only infallible guide and standard.

By associations, we understand our brother to mean the voluntary association of the churches of our order together for the purpose of mutual correspondence and edification. It is not claimed by any that associations are essential to gospel order, or that they are formed in obedience to any specific command of our Lord found in the divine record; but they are, and have been, regarded like other voluntary gatherings of God's people for the worship of God and the general edification of one another, as lawful privileges of the saints. As to their legitimate sphere, they have, in our estimation, no more power than any other collection of christian brethren have who are thrown into each other's company, and mutually agree to spend the time in religious worship and edifying conversation.

If we regard associations as many good brethren do, to be the creatures of the churches, still they have no powers except such as the churches have given to them, as messengers. If brethren are sent only as messengers to meet and associate with messengers sent in like manner from other churches of the order, then they have power to carry the messages which are sent by them, and to make a fair report to their churches of the manner in which they have discharged their duty. With us the term delegate is very objectionable when applied to brethren sent by the churches, because we know of no power the church has to delegate to any of her members, and because that term implies a representative, whereas none can represent the church of the living God in that sense. This term is not used among the churches in this section of country, because our messengers are not empowered to act as delegates, or to use the power of the church for any purpose, only as messengers to act in obedience to the authority of the churches to which they severally belong. Associations deriving all the authority they have from their churches, can have no authority to lord it over the churches, as the churches have no such power to delegate to them, and as they have no power from any other source. Yet it is certain that many associations, especially those of the New School, have virtually converted themselves into ecclesiastical councils and legislative bodies, and at their sessions gravely discuss questions of expediency, pass decrees, levy taxes, concoct measures, employ agencies, and assume a general supervision of the churches; and any church refusing to be bound by their decisions is branded as heterodox and disorderly. The associations in this vicinity disclaim being even advisory councils; they simply hold their annual meetings for the worship of God, and to cultivate an acquaintance with each other by intercommunication and christian correspondence. But there are very many others in various parts of the United States which profess to be advisory councils. Where they are so, this sphere, of course, embraces the duty of giving advice to the churches, when called on to do so.

We know of no good reason why any christian should not give advice to his fellow-christians on all proper occasions, especially when asked for it; but the formation of an ecclesiastical council for that or for any other purpose is of more doubtful propriety or utility. Churches and christians generally, if they lack wisdom, should ask it of him who giveth liberally, and upbraideth not; and if in any unusually trying case a church desires to be favored with the wisdom of sister churches, it has the undoubted right to invite such churches to send faithful brethren to sit with (not over) them in their regular church meetings, where they can have full opportunity to let their light shine.

MIDDLETOWN, N. Y., Jan. 1, 1851.

PLEASE BE SURE

In sending remittances for renewals of subscriptions to give us the same name that the paper is already coming to. If the party is married, and the paper is coming to the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur. It is a good plan to inclose in the letter one of the little pink slips containing the name, taken either from the margin of the paper or from the wrapper in which the paper comes.

(*Continued from page* 219.)
that the Lord had made her to be of some help to others, even though it were through her afflictions.

I saw sister Mary first in September, 1868, at the home of her father, Elder John Parker, in Logan, Ohio, having some appointments in that neighborhood. She was then twenty years old, and had been a member of the church two years. She appeared in perfect health, so far as I can remember, though she speaks in her "Reminiscences" of the terrible disease having then already begun to manifest itself. The next time I saw her was May 12th, 1890, in the home of her brother, J. B. Parker, in New Holland. Nearly twenty-two years of time, together with the fearful malady, had made a great change in her appearance. The letters in which I spoke particularly of this visit, and the three visits subsequently made, were published in the SIGNS, and the first one is in the book, page 224; I will not therefore dwell upon them here. That Monday afternoon I spoke in the house, looking from the hall where I stood, out upon the porch and lawn where many friends and neighbors were seated, into the parlor at my right, which was also filled, and into her room at my left, where she sat, helpless, unable to lie down even, unable to stand, and almost unable to sit, with three or four friends by her. She had not heard a gospel sermon, she said afterward in a letter to sister Bessie, in eleven years. She listened as though her hungry, thirsty soul was being refreshed with the bread and water of life. I will not here dwell upon the terrible condition of suffering in which her poor body then was. The descriptions given in her letters are startling, but not exaggerated. Extracts from letters that give a very comprehensive description were published in the SIGNS, and in the book on page 215. It did not then appear as though she could possibly live more than a few weeks.

The liberality of brethren and friends, and the sale of the book, were very helpful to her, making her condition more comfortable.

Sister M. M. Rounsavell, of Warwick, N. Y., who had been a great sufferer herself, was especially stirred up in behalf of sister Mary. Only a very special exercise of mind could account for the complete self-abnegation of this dear sister, and the devotion of her time and means to this one object. For a time sister Mary's suffering condition was on her mind so that she could not sleep. She made two other visits, and remained for a time as special nurse. Last spring she went with a fixed determination to break up the habit of taking morphia, which physicians had inaugurated, and which they and everybody else thought was essential to the continuance of life. She set about that work and accomplished it, against the judgment of all, and the opposition and piteous protestations of the poor sick one. No wonder the brother speaks of her as an angel of mercy to his sister. She also healed the ulcerous sores on the limbs, that had baffled the skill of physicians for some years, and one of which was so terrible in appearance that few could bear to look at it when I was there in 1890.

I was ready to hope for much, but when sister Rounsavell telegraphed me that she was going to start with sister Mary at a given time for Philadelphia, and that I should arrange for entrance into a hospital, although the suggestion to come, if possible, had gone from us, I was immeasurably astonished and startled. But they came, and after treatment at the University Hospital, everybody was further startled by the declaration of sister R. that she was going to take Mary home with her, though she could not stand, and there was no prospect that she ever would. But she did get so as to stand and to walk with crutches.

Some letters of hers tell of the comfort it was to her to have her mind free from the effect of drugs, to meet the dear brethren and sisters who came to see her while in the hospital, to be be able to stand and move along with crutches, to enjoy rides out along the roads in the beautiful Warwick valley, and to go again into a meeting-house and hear the gospel preached, and join with the church in the worship of the true and living God. She heard brother Wm. L. Beebe, I think, several times, and also some others. Sister Bessie and my wife and children saw her in the hospital, which was a great satisfaction. They, with many others who saw her there, had never met her before, though well acquainted by correspondence. We hoped to have her at our home, but that was not to be. They never saw her again in life. I did not see her until two weeks before her departure.

The funeral was a quiet one, on a quiet summer afternoon, in the quiet old meeting-house that stands on a pleasant hill in the village of Warwick. A number of brethren and sisters and friends were present, all of that place except brother and sister Jenkins and sister Bessie and myself. I thought of the little family of three who were waiting for her in her home in the village of New Holland, nearly five hundred miles away, and of the large company of neighbors and friends who would be together at her funeral there within two days, and of the great number scattered throughout the whole country, who would in a few days see her name in the list of the departed, and would feel that a very dear sister had gone, and would involuntarily rejoice that she had reached the end of her appointed months of weariness and pain, and had gone to a home of eternal rest and blessedness.

Brother Jenkins read the 77th Psalm, and how fittingly it seemed to apply to the life of a poor, suffering pilgrim here below, and to the swallowing up of that mortal life in the glory and praise and immortality of God, when he has led his flock like a shepherd, out of all the thorny wilderness below, into the fields of everlasting peace and joy above.

SILAS H. DURAND.

P. S.—As the book was published for the benefit of sister Mary, and she needs our help no longer, I will sell the remainder for enough to cover the cost of them, which will be about fifty cents. I will send by mail, postpaid, for sixty cents, or by express, at the cost of the purchaser, for six dollars per dozen. I think there are about four hundred left. It is spoken of very highly by those who have read it, as of special interest.

I would be glad if this article should be copied by our publications.

S. H. D.

SOUTHAMPTON, Pa., July 3, 1895.

DELMAR, Del., March 28, 1895.

ELDER A. B. FRANCIS—MY DEAR BROTHER:—I hope you will please pardon me for troubling you to read a few thoughts which have been presented to my mind upon the subject of the will of God. Yet I feel myself so weak and ignorant in spiritual things that it seems almost useless for me to try to write anything of this holy and righteous will; but I have the desire, and will make the attempt to relieve my mind.

It was the will of God that he create the heaven and earth. It was God's will that he form Adam of the dust of the ground and breathe into his nostrils the breath of life. It was God's will to cause a deep sleep to fall upon Adam, and to take one of his ribs and make a woman. It was God's will to plant the garden of Eden, and to create all that was therein, even the tempter in the shape of a serpent; and it was his will to give the serpent power. It was his will to place the tree of knowledge of good and evil and its fruit in the garden, for the purpose which it accomplished, although this fact is denied; for it is said by some that Adam and Eve were put in the garden with good and evil; that if they chose evil it was their will to do so, and not the will of God, because God would like for all to choose godliness, and if they do not it is contrary to his will. But the God in whom I hope I trust says, "I am the Lord, and there is none else, there is no God besides me." He worketh all things after the counsel of his own will, and not the will of man. It is recorded, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Here we see God's will. Jesus says, "I came down from heaven, not to do mine own will, but the will of him that sent me." What was that will? "That of all the Father hath given me I should lose nothing." Thus we see it was God's will that not one of his should be lost. But now comes the question in the heart of every one of his children, Am I a child of God? Can a poor, helpless, unworthy sinner, such as I know myself to be, be mentioned in the will of God? These are the subjects of his grace, and are mentioned in his will, as heirs of God and joint-heirs with Jesus Christ. It is the poor and needy sinner that is heir to the glorious inheritance. "Blessed are the poor in spirit; for theirs is the kingdom of heaven." "Blessed be ye poor; for yours is the kingdom of God." These are the words of Jesus to his disciples. Whose will is it that the children of God should be poor in spirit, and know themselves to be sinners? Is it not the will of God? It is said by many that man has the will or power of receiving or rejecting the Holy Spirit. Jesus says, "No man can come to me except the Father which hath sent me draw him; and I will raise him up again at the last day." Again, some say that all men are drawn of the Father. Jesus says, "Every man therefore that hath heard and hath learned of the Father cometh unto me." 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." Now the question may be asked, Who are they? They are those who were chosen in Christ before the foundation of the world, according to the will of God. Jesus said, "All power is given unto me in heaven and in earth." Does not this include the will power of man? Then what power has man, only as it is given him from above, as it was with Pilate? How boastful it is to say, We have power to reject the Spirit of God. God speaks, and it is done; he commands, and it stands fast. How wonderful is the power of God, and how sure are his promises to his chosen according to his purpose. As Jesus said to his disciples, "Ye have not chosen me, but I have chosen you." Here we see that it was God's will that they were chosen, and not the will of those who are the chosen. The choice of the people of God was made before man was created. What is man? God tells us that he is of the dust, and to dust he shall return. Let us for a moment try to see what dust is, and of what value it is, and what strength it possesses. Dust is powdered earth, and is in itself of no value. It has no strength. It can be given strength by adding something that has power and strength in it. So we see that dust is powerless in itself. So is man. What would he be without the power and will of God? Jesus did not do his own will while on earth, but the will of him that sent him. When he prayed he said to his Father, "Not my will, but thine be done." When he taught his disciples to pray he taught them to say, "Thy will be done." I do not understand that anything ever existed, or ever will exist, that was or will be contrary

to the will of God. He says, "I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things."—Isa. xlv. 7. All power is his, and it is impossible for anything to exist or transpire that he does not will to be so. If God had power to speak a world into existence, as all admit, and at that time there was no man to help him in his work, how ridiculous it seems for one to say he has not the power to speak anything out of existence, or to prevent from existing anything that is contrary to his will, but instead must have man, a poor, helpless worm of the earth, to assist him to perform his will. This idea or thought is also in accordance with the will of God. Jesus said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight." All men think because they cannot help thinking; for surely we cannot control our thoughts. This is also denied by some, as it is said that we are commanded to forsake our wicked thoughts. This is true; but we are nowhere commanded not to have them, but rather that we should not love and cherish them. When Jesus said that except a man forsake father and mother, wife and children, he could not be his disciple, he did not mean that we should not have any father or mother, wife or children, but that we should love him with all our soul, mind and strength, and keep his commandments, which he will put in our minds and write them in our hearts. The sinful thoughts of the child of God are a great source of trouble; and instead of loving and cherishing them, he hates them; they are a burden to his very soul, and he says, O that I might never have them again. But still they come; and why? Because he cannot control them. This is also according to the will of God. Again, we are asked, Why? Because it shows the weakness of man and the power of God. "I am the Lord, that is my name; and my glory will I not give to another, neither my praise to graven images."—Isa. xlii. 8. So we see that instead of being able to control and perform the things of God, we are not able even to control ourselves. Man is full of pride and vanity; but when taught of God what is he? He withers like the flower of the field when parched by the sun, and is so troubled because of sin that dwells in his flesh that he is made to cry unto God, as the poor publican did, "God, be merciful to me, a sinner." And now his only hope is in the finished work of Jesus, and no longer in the fruits of his own labor. "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."

May it be God's will to bless the truth and build up Zion.

Your unworthy brother in hope,

H. CLAUDE KER.

CHANGE OF RESIDENCE.

ELDER H. B. Jones having changed his residence from Longview, Texas, to Horace, Upshur Co., Texas, requests his correspondents to address him at the latter place.

CRUDEN'S CONCORDANCE.

TO MOST of our readers the above mentioned book is too well known to need any introduction or a description by us. While many of the Bibles have a Concordance appended, they are generally so condensed or abridged as to be of little or no use. Cruden's Complete Concordance, however, enables one to readily turn to any passage of Scripture of which they can call to mind two or three words, and in our opinion is the most complete and convenient as a reference book of any published. In addition, it contains many other aids in studying the Bible, as may be seen by reference to advertisement on last page. Remember, both the books there mentioned are CRUDEN'S COMPLETE.

OBITUARY NOTICES.

EDITORS SIGNS OF THE TIMES:—By request of his daughter, Miss Georgia Hixson, I send you the obituary of **John H. Hixson.** He died on March 9th, 1895, aged 76 years, 6 months and 14 days. His remains were laid beside his devoted wife's, who preceded him seven years, in the family burying-ground at Dover, Va.

Uncle John (that is what I always called him) was a noble man in many respects, with a deep, conscientious regard for all the relations of life. What a rich legacy he has left to his children, an honorable man, a kind and loving husband, a devoted father, a true friend to those he admired. He loved the Old Baptists, and would ride miles, though a constant sufferer, to hear them preach and to be with them. I am informed that he suffered with rheumatism since he was seven years old, and very much crippled for many years. He bore his sufferings with wonderful fortitude, never willing to make another feel sorry for him. He finally died with heart trouble, having the most tender care from his loving and devoted children and friends. His daughter writes that he was conscious of his condition, and said he wanted to go home, and how happy he would be. He took leave of his family five days before his death. He leaves five daughters, one son and many friends to mourn his departure.

Dear children, he is in the hands of the God of the whole earth, who will do right. Faith in him is the only consolation the christian heart can know. May it please our heavenly Father to give you this blessed faith.

Your friend,

E. V. WHITE.

LEESBURGH, Va., July 2, 1895.

DIED—April 15th, 1895, after a lingering illness of a pulmonary nature, **Mrs. Sarah Carroll Barlow,** wife of Mr. Wm. Barlow, of Hobart, Delaware Co., N. Y., aged 55 years.

Mrs. Barlow was not a professor of religion, yet we believe that she gave evidence of the possession of a good hope through the grace of our Lord and Savior Jesus Christ. Nothing seemed more to her liking than to attend the meetings of the Old School Baptist Church when able so to do, to hear the gospel of Christ proclaimed; and as she drew near the end of her mortal life she longed for the hour of her departure, to be with her redeeming Lord, believing that for her to die would be gain. The good will of the neighborhood toward her was shown by the large attendance at her funeral.

She left besides her husband three lovely daughters, three sons, one brother and one sister, with numerous other relatives and friends, to mourn. May the Lord comfort the lonely and sorrowing ones.

ALSO,

DIED—April 17th, 1895, in Roxbury, Delaware Co., N. Y., after a short illness from a paralytic stroke, **Mr. Nelson Mead,** in the 59th year of his age.

Mr. Mead was not a professor of religion, but usually attended the M. E. meetings, where his wife was a member. His health and strength had been gradually declining for some time before he was afflicted with the stroke of paralysis, yet he was able to be about until three days before he died. His family and friends were suddenly plunged into grief and sorrow. He was a very upright and moral man, a good husband and father, and I was led from conversation with him to believe that he was a subject of the grace of God.

He left his wife, two sons, one daughter, his aged mother and two sisters, with other relatives and friends, to mourn. May the mercy of the covenant-keeping God abound with them.

ALSO,

DIED—May 2d, 1895, our dear sister in Christ, **Mrs. Sabre O'Connor,** wife of brother Frank O'Connor, after a lingering illness of several years, aged 59 years.

Although death is the end of all sorrow and pain to the afflicted saint of God, by this sad stroke our dear brother and his children are plunged into grief and sorrow untold, and the church has met with the loss of one of its worthy members. In the spring of 1888 our sister was low down on a sick bed, her friends fearing for her recovery. I was persuaded from her desire to be baptized that she would be restored to health sufficiently to go into that solemn and joyful ordinance. She was so much restored as to be privileged to follow her dear Lord and Master's example, and enjoyed different seasons with the church. Meanwhile her youngest daughter also was brought out to enjoy church fellowship, and to be a companion in tribulation; and now that she is called home, to die no more, although husband and children mourn, we trust that they mourn not as those without hope.

Our dear sister left her husband, one son, two daughters, two sisters and several brothers, with many other relatives and the church, to mourn. May the gracious Lord sanctify this affliction to their good and his name's glory.

J. D. HUBBELL.

KELLY'S CORNERS, N. Y.

DEAR BRETHREN:—Please publish by request of the Second Church of Roxbury and friends that sister **Julia M. Hewitt,** widow of Elder I. Hewitt, departed this life Feb. 15th, 1895. Her age was 88 years, 1 month and 15 days.

She was born in Putnam Co., N. Y., in 1806. She was the daughter of David and Hannah Weld, and the oldest of fourteen children. She moved with her parents when about three years old and settled in Middletown, Delaware Co., N. Y., when the country was new, and was united in marriage in 1830, by Elder David Mead, she and her husband both being members of the church at that time. They settled about two miles from the home of her parents. She always stood unshaken in the doctrine of grace, and in the rule and order of the gospel, choosing rather to suffer affliction with the people of God than to have the esteem of the world; and it can truly be said of her that she continued steadfastly in the doctrine and in fellowship with the same order of Baptists that she united with about seventy years ago. For the last two years of her pilgrimage she had a great desire to visit all the churches in the Lexington Association, which the Lord gave her strength to do, or nearly every one. The Second Church of Roxbury had her last yearly meeting held at Halcottsville, on the 5th and 6th days of last January. At that meeting she spoke of the surety of that people whom the Lord had formed for himself, that he would be their God, and they should be his people. Her words were with comfort to the weak, in which they were made strong; and at the close she wished the brethren to sing hymn 751, Beebe's Collection:

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

On the 19th of the same month I attended their church meeting at Halcottsville, and also on Sunday, Elder Clark going in my place to the Jefferson Church, as I had a mother older than sister Hewitt was, very poorly, to care for at home, so I could be home at night. That meeting, the 19th and 20th, was the last she ever met with the church militant. At that meeting on Sunday she wanted the 948th hymn (Beebe's Collection) sung, "O thou in whose presence my soul takes delight," &c. Four weeks from the above-named Sunday I was called to attend her funeral, Elder Sanford also taking part in the services, to a very large congregation. She had a shock, and never spoke afterward, but passed quietly away from the troubles of this world, leaving one sister and many friends to mourn.

Yours in hope of a blessed immortality beyond the grave,

JAMES MILLER.

GRIFFIN'S CORNERS, N. Y.

Emily Dix departed this life March 16th, 1895. She was the daughter of Reuben and Margaret C. Thomson. She was born Sept. 8th, 1869, and was married to Mr. E. Dix in September, 1889. One babe preceded her to the spirit world, and she left one infant child behind. She was taken away in early life, which reminds us that death is a sovereign king, and that no age nor condition in life is exempt from his sway. She, with her husband, was a member of the "Christian Church;" yet she had an experience of grace, in which she learned the true condition of a sinner before God, and her absolute helplessness. She was perfectly willing to go, and trusted wholly in her Savior.

It is hard to give up our dear and precious friends; but when we give them up with the sweet assurance that they are better off, it does so lighten the burden. She left behind husband and babe, father and mother, brothers and sisters, with many kind and dear friends, to mourn their loss. May the dear Lord enable all to sweetly and submissively say, "Thy will be done," and to set our hearts and affections on our eternal home beyond the grave.

J. H. OLIPHANT.

PIMENTO, Ind.

YEARLY MEETINGS.

DEAR BROTHER BEEBE:—Please announce in your paper that the Soldier River Church, of Monona Co., Iowa, will hold her yearly meeting on Saturday before the fourth Sunday in July, 1895.

T. A. DENTON.

THREE DAYS MEETINGS.

A THREE days meeting will be held with the Zion's Rest Church, at the Red Oak school-house, commencing at eleven o'clock on Friday before the third Sunday in July, 1895. This meeting will be held fifteen miles northeast of Lexington, Oklahoma, and seven miles southwest of Burnett, in Cleveland Co., Oklahoma. All Old School Baptists are cordially invited to attend.

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(ESTABLISHED 1832.)

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, JULY 17, 1895. NO. 29.

D L Blackwell IJune95

CORRESPONDENCE.

North Berwick, Maine.

My Dear Brother and Sister in the Blessed Hope of the Gospel of Christ:—What a wretched, hopeless plight we should be in were it not that our Redeemer has brought life and immortality to light through the gospel. Miserable, vile transgressors of the law, how could we justify ourselves before the throne of God? How should we be able to escape the damnation of hell? The world that lieth in wickedness believeth anything but the truth. They have strong confidence in their own supposed ability in some way or other to make their peace with God, and thus get to heaven, and escape the damnation of hell. But to such characters the Son of God said, "Ye are from beneath; I am from above; ye are of the world; I am not of this world. I say therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins." Strong delusion is sent them that they believe a lie. They receive not the truth, but delight in all the deceivableness of unrighteousness in them that perish. They glory in that idol they call "free will," and boast of liberty, and yet are slaves to the corruptions of their vile flesh. In their damnable doctrines they exalt themselves above all that is called God, or that is worshiped. For they blasphemously affirm that God has done all that he can do to save sinners, and that he cannot save them unless they will consent, and yield themselves up to him, and open their hearts, and let him in. They speak of the Lord as being an offended and grieved being because that men in the hardness of their hearts will not yield to his persuasions and threatenings, and let him save them. Well, as these sinners would not let God save them, antichrist says, God will have to damn them. As they would not come unto him and be saved all the while he was drawing them by the strivings of his Spirit, he will say unto them, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." But would it not be consistent, according to such doctrines, for these sinners to refuse to depart, and say, "We will not go into hell?" If God could not save them against the will of the flesh, could he damn them against their will? But enough of this, for such doctrines pertain to the kingdom of darkness. Have we been translated into the kingdom of God's dear Son? If so, how were we translated? Was it of our will, or of the will of God, that we have come to the light, and now behold the glory of God in the face of Jesus Christ? Who maketh us to differ from others?—1 Cor. iv. 7. Is it the result of our own endeavors, or does it spring from the reigning grace of God? I am persuaded, my dear kindred, that it is not hard to find our answer. Our willing souls confess that Jehovah is God. It is he that hath made us, and not we ourselves.—Psalm c. 3. The Lord doth put a difference between the Egyptians and Israel.—Exod. xi. 7. While we are led to meditate upon the kindness and love of God our Savior that has appeared to us, do we not feel to fall at the feet of our gracious God, and pour out grateful praises, ascribing blessing and honor and glory and power unto God and the Lamb for evermore? As our years glide by with the appointed joys and sorrows, temptations and conflicts, we are increasingly confirmed that by the grace of God we are what we are. All the manifestations of grace to us, poor, unworthy sinners, prepare us to sing,

"O to grace how great a debtor
Daily I'm constrained to be."

As we trace the streams of grace to their fountain head we see that grace was given us in Christ Jesus before the world began.—2 Tim. i. 9.

"Before thy hands had made the sun to rule by day,
Or earth's foundations laid, or fashioned Adam's clay,
What thoughts of peace and mercy flowed
In thy dear bosom, O my God."

The eternal election of the people of God in Christ Jesus is that which puts a difference between the Egyptians and Israel; and this election is most blessedly declared to be the election of grace.—Rom. xi. 5. "The election hath obtained it, and the rest were blinded." This doctrine is as an axe to the tree of creature boastings, and stains the pride of all pharisaical glory.

"What was there in you that could merit esteem,
Or give the Creator delight?
'Tis even so, Father, you ever must sing,
Because it seemed good in thy sight."

Cite the children of the bond woman to this doctrine, they are offended, and some of them will boil over with rage against the God of truth. They bear witness that they are the seed whom the Lord has given over to strong delusion, to believe a lie. They are of too great a consequence in their own eyes to bow before the throne of the Majesty in the heavens, to own themselves to be vile, and but dust and ashes.—Gen. xviii. 27; Job xl. 4. Being corrupt in their minds, and destitute of the truth (1 Tim. vi. 5), they do always resist the Holy Ghost speaking to his people.—Mark xiii. 11; Zech. vii. 12; Neh. ix. 29, 30. As their fathers do, so do they.—Acts vi. 51; xiii. 45. But let us consider what our dear Savior has taught us. "It is given unto you to know the mysteries of the kingdom of heaven; but to them it is not given." The apostle Paul also writes, "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?" Distinguished by the distinguishing grace of God, O may we never glory over our fellow-creatures as though we had not received every blessing of the new covenant freely, bountifully, according as our heavenly Father, the Father of our Lord Jesus Christ, hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." It is all of the love of God that we have been brought to love and to fear the name of the Lord. "We love him because he first loved us." It was his right hand and the light of his countenance that brought us from under the law, into the comfort and blessing of the gospel of Christ. It was not our goodness and creature efforts that translated us from darkness into Christ's marvelous light. In darkness we were ignorant of experimental truth, a prey of divers lusts, with a poet I must confess I was

"At peace with hell, with God at war,
In sin's dark maze I wandered far;
Indulged my lusts, and still went on,
As far from God as sheep can run."

But,

"O love, how high thy glories swell,
How great, immutable and free!
Ten thousand sins, as black as hell,
Are blotted out, O Love, by thee.

"Loved when a wretch defiled with sin,
At war with heaven, in league with hell;
A slave to every lust obscene,
Who living, lived but to rebel."

But in the time decreed from everlasting by Jehovah, he called even me by his grace. When I was first conscious of this calling I did not know it was grace, but I felt and judged it was nothing less than an enraged God who had become wearied with my vile ways, and had now apprehended me, and was bringing me to the judgment of eternal damnation. "Verily thou art a God that hidest thyself, O God of Israel, the Savior."—Isaiah xlv. 15. Poor, miserable, mistaken wretch that I was, I looked for hell, and he brought me heaven. And through the riches of his grace he shined on me his smiling face. Chasing my fears and guilt away, he turned my darkness into day. It was in Christ and him crucified that I found deliverance and comfort, light and joy. In him we have redemption and forgiveness of sins, according to the riches of his grace. But this was none of my procuring, or applying, or ministering. O no! So sinful, so helpless, was I, I was powerless to minister a grain of comfort and relief to my sin-stricken soul. But the gracious ministry of Jehovah, the Holy Ghost, brought me forth to the light, to behold the imputed righteousness of Christ as the beauteous robe, presenting a poor sinner like me with acceptance before the throne of God. "He," saith our Redeemer, "shall glorify me; for he shall receive of mine, and shall shew it unto you." Since then all my hope and comfort in divine things has flowed from the communion of the Holy Ghost.—2 Cor. xiii. 3. O sweet, refreshing, much desired communion! How often I languish as in a waste wilderness, all my defenced cities are laid low in the dust, my sins and the Lord's chastenings have hushed the melodious strains of my tabrets, my inward vileness and hellish temptations have so crippled me, that instead of dancing I have hobbled along with painful steps. With sighing, weeping, and with supplications, God has led me, until the set time to favor Zion has come. Then the Spirit of truth has been poured upon me from on high, and my wilderness has been transformed into a fruitful field.—Isaiah xxxii. 15. The Holy Spirit has tenderly ministered to me, out of the unsearchable riches of Christ, all that my soul has needed, and I have proved that word to be true, "God shall supply all your need, according to his riches in glory by Christ Jesus." O the blessedness of the communion of the Holy Ghost!

"Thy sweet communion charms the soul,
And gives true peace and joy,
Which Satan's power cannot control,
Nor all his wiles destroy."

O! I am not a wit more able to get along without the Comforter than I was the time I first experienced his divine ministrations. When turned aside from my God by the world, the flesh and the devil (as I have told

you before, my dear brother and sister), I find before long how poor and desolate is my estate; and in my soul's darkness, nakedness and manifold miseries, who can bring relief but one? Ah, more than once in spirit I have sighed, "The Comforter that should relieve my soul is far from me."—Lam. i. 16. But he who pours forth the spirit of grace and of supplications has in due season restored my soul again to a comfortable hope in the Savior of sinners. In all our trials, afflictions and vexations, amidst all the turmoil attending our earthly sojourn, when the Holy Spirit in covenant faithfulness draws near and blesses us with his communion, then we are revived, and lift up our smiling and grateful faces to the Lord. We are strengthened, and leap over a stone wall, and run through a troup of foes. Yes, then we tread the world, sin and Satan beneath our feet, and triumph through Jesus Christ our Lord."

"He sweetly unfolds the great mysteries of heaven;
Forbidding the sinner to fear;
Gives faith to believe all his crimes are forgiven,
And helps him to wrestle in prayer.

"The blood and obedience of Christ he applies,
When Satan comes in like a flood;
And through his anointing the christian relies
On the covenant purpose of God."

But the self-pious among men would revile all this, and gainsay all that pertains to the life and godliness of God's elect. They have so high an estimate of their own powers and righteousness to make their peace with God, and to worship him, that when they hear that the Redeemer of God's elect hath done all things for the salvation and eternal glorification of his people, they belch forth their gainsayings, as Korah did, saying, "Ye take too much upon you, Moses and Aaron."—Num. xvi. 3. But as Korah and his company perished in their presumptuous gainsayings, and ungodly attempt to usurp the priesthood of Aaron (Num. xvi 30–34; Jude 10, 11), so all the gainsayers of the doctrine of Christ in the present time will eternally perish, if God does not give them repentance. When vain, deluded mortals claim to do their part in the work of eternal salvation, is this not gainsaying the doctrine of Christ, who cried on Calvary, "It is finished?" Is this not saying to the Son of God, the antitype of Aaron, "Ye take too much upon you?"

The love of the truth is the evidence in our hearts of salvation. We love the truth because he hath put it in our inward parts. The glory is thine, O Lord! None by nature love God, his people and his truth. "He that loveth is born of God, and knoweth God." There was a time when my poor soul was destitute of this love; but O! I must, I will (no matter how Satan roars), confess I love my God, even Israel's God.

"O! thou merciful Redeemer,
Help me more thy name to love;
Love thee with intense affection;
Love thee as thy saints above."

I am persuaded, beloved ones, that the above verse expresses your heart's longings. Often we sigh, bemoaning the meanness of our love to God. Our unthankfulness and forgetfulness bring us very low, so that we feel that we are but dust and ashes before the Lord.

"Lord, it is my chief complaint,
That my love is weak and faint;
Yet I love thee and adore;
O for grace to love thee more."

May the Lord bless you, and bring you into nearness to himself, is the heart's desire of yours affectionately in Christ Jesus,

FRED. W. KEENE.

CAMPBELLSBURG, Ky., May, 1895.

DEAR BRETHREN EDITORS:—Inclosed you will find a letter written to me by our dear brother Power. Believing it will be interesting to the readers of the SIGNS OF THE TIMES I herewith send it to you for publication.

J. G. EUBANKS.

FLEMINGSBURG, Ky., April 2, 1895.

DEAR BROTHER EUBANKS:—It has been nearly four months since I have seen you or heard any preaching, such as I call preaching; and indeed it appears to my mind as if it has been a much longer time. The cold weather has been so unusually severe, and my health at best not very good, that I could not meet to try to worship with you at May's Lick this winter. Unworthy as I am, my mind and heart have been with you, though absent in person.

Now that I have written this much, I feel that I want to say something of what I trust and believe are the Lord's dealings with me; but in doing so I feel that I am so sinful, and realize that I am so ignorant of the blessed things that pertain to Jesus and his righteousness, that it is with great diffidence I approach the subject. While I feel that I have no right to obtrude myself, my sins and troubles, upon you, as you doubtless have enough of your own, yet I have had some dark seasons of late, and I feel that it would do me good to talk to you. From my childhood up I have been accustomed to hear the Old Baptists talk of and confess their sins, their unworthiness and proneness to evil; but there was a time when I thought that these were phrases that they had to use to distinguish them from other denominations. I thought all were sinners, because the Bible and the preachers said they were; but I could not understand how very nice, clever and good people, as they appeared to me, and who really were naturally, could be so corrupt and vile as they confessed themselves to be. But since, as I trust, the scales have dropped from my eyes, and I have seen the perfection and holiness of Ged, and the righteousness of Christ as contrasted with my own sinful nature, I can understand it all. Others may talk about their being able to comply with the conditions of the gospel, of being free moral agents, able to choose good or evil, but I find that if left to my own inclinations I should do nothing but evil. I am already evil; I do not have to choose it. In the face of all this I have a hope that God for Christ's sake has pardoned me, that my robes have been washed and made white in the blood of the Lamb. Not that he saw or found any merit in me, for I know by bitter experience there is none; but that he found me when I sought him not; that he snatched me as a brand from the burning; that he took me out of the miry clay, and placed my feet upon a rock; that he put a new song into my mouth, even praise unto God. While I will and must cling to this hope, small as it is, in spite of all the doubts and fears that the devil puts into my mind, still I feel that it is very presumptuous in one so wicked as I know myself to be to lay claim to an interest in the atoning blood and righteousness of the dear Redeemer. When I reflect that Jesus said that he came not to call the righteous, but sinners to repentance, I take hope and rejoice; not that I am a sinner; God forbid; but that he has made me to see and to mourn my sins, and to hunger and thirst after righteousness. We have this promise, "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." It may be wicked, and I think it is, but often in times of darkness and trial I wonder if I shall ever feel that I am filled with the righteousness of Christ. Still it is blessing enough and infinitely more than I deserve, for the Lord to cause me thus to hunger and thirst. It is an assurance at least that after this earthly pilgrimage is ended I shall not only be filled with the glorious righteousness of Christ, but shall awake in his likeness. Then these earthly longings shall cease, and I can then say with the psalmist, "I shall be satisfied, when I awake, with thy likeness."

From my youth I believed the Old Baptist doctrine as a theory, even including the doctrine of Predestination; for I could not believe that anything came by chance; but I now know that I did not know anything of its spirit; because I had not then been made to see myself as a helpless sinner, lost to all eternity, but for the merit of the atoning blood of Christ. The doctrine of Predestination, which the world dislikes so much, instead of regarding it as a theory, I now regard as the very design and purpose of God, as one of the essential elements and doctrine of the religion of Jesus. "And thou shalt call his name Jesus; for he shall save his people from their sins." Blessed thought, there is predestination here. He shall save his people in spite of their sins. Then, if I am not mistaken in my hope that I am one of his people, one of his sheep of his pasture, I have a pretty good prospect of inheriting a throne and of reigning with Christ in a kingdom that shall never be destroyed.

When I became of years sufficiently mature to think about my future state, while I recognized I was a sinner, in theory at least, yet I thought I was not a very bad sort of a fellow. I thought religion was a good thing to have, for I knew that I must die sometime, and I did not want to go to hell; so I thought I would enjoy the pleasures of the world until I got ready for religion, and then I would get it. But I thank God for showing me my folly. The time came when I found to my dismay that the religion which I could get was as flimsy and worthless as the fig leaves with which our first parents clothed themselves after their transgression.

While I feel at times, at least when I am in the sunshine of God's grace, which is sometimes the case with me, that my spirit bears witness with your spirit that I am a child of God, yet, like brother Curry, I cannot fix the precise time when I received this witness; I cannot fix the exact time of my spiritual birth, if I am so born at all, any more than I can describe the manner of it. But this I know, the things I once loved I now hate, and the things I now love I once hated; and that whereas I was blind, I now see. When the time did come that I realized that I had an interest in the atoning blood of our crucified Lord, I fondly hoped and vainly thought that I would be comparatively free from sin, and consequently should enjoy almost uninterrupted peace. How vain was the hope I soon learned, to my sorrow. I presently found that the man of sin was still with me, and that he had only lain dormant for a time to recruit himself for renewed warfare, which must continue to rage, the flesh against the spirit, and the spirit against the flesh, until I get my discharge.

I have passed within the last few years and am yet passing through some dark and gloomy seasons, the loss of dear little babes, and other troubles of which it is not necessary to speak; but my own sins have given me infinitely more trouble than all the rest combined. While these experiences are bitter, I sometimes think I can see in them the chastening hand of God, if such a thing were possible that I am worthy to be chastened of him; for the chastening would imply that I am his child, and that I am loved of him. Another thing I have experienced. Sins that I loved to indulge, and which I rolled under my tongue as a sweet morsel, I am now afraid to indulge. I am afraid to fall into the hands of a just God.

Another thing has given me trouble. Times have been hard and collections difficult, and I have not been able to do my duty in contributing to the support of the gospel and to

the needy brethren and sisters. This is one of the principal uses I have for money, next to the support of my own family. I hope, if it is consistent with his will, the Lord will bless me in this regard, so that I will be able to contribute as I so much desire to the above named objects. I am satisfied that some of the members, and perhaps all to a certain extent, do not always know how to appreciate the difficulties of the ministering brethren.

I look forward with pleasure to our next meeting, when I hope I will be permitted to be with you again, and together with the other brethren and sisters try to engage in the worship of our merciful God, and join in praising his holy name. These meetings are refreshing seasons to me; for my wife is the only person in our town, since my mother's death, with whom I can commune about the precious things of Jesus and his love.

I cannot be thankful enough that my wife has been called out from among the Arminians, and has been taught in the school of Christ that salvation is alone of the Lord. Isolated as we are from the brethren, I do not know what my wife and I would do if it were not for the SIGNS OF THE TIMES and the *Landmark*. The sentiments contained in the communications of the brethren and sisters, and the able editorials of these papers, together with the experiences of the dear saints as to the Lord's dealings with them, come to our hungry souls as refreshing showers upon the dry and thirsty ground. Of such were the letters of the aged sisters Hassell, Duerson and Wells, and the writings of the venerable brother Cox. These writings should remove all doubts as to the reality of the christian's hope, if any should exist. May the Lord by his grace sustain the brethren having charge of these periodicals, and cheer their hearts in this glorious work; and further, may he put it into the minds of those who enjoy the fruits of their labors, to give them that material aid as will enable them to continue this work.

I have intruded myself upon and troubled you too much already, yet I am constrained to say in conclusion that in spite of my doubts, fears, unbelief and sin, I will believe in Christ, and will cling to my hope, and believe there is something in it for me. If it were not so, brother Eubanks, what would become of us, or what would we have to sustain us amid the trials, temptations and vicissitudes of this imperfect and unsatisfactory existence? Disappointed expectations, decayed friendships, homes broken up, the death of friends, and more than all, the burden of our own sins, would weigh us down and drive us to despair, if it were not for this hope, that after this earthly house of our tabernacle is dissolved we have a building of God, a house not made with hands, eternal in the heavens; that though our earthly homes be broken up, we have a heavenly home, and that Jesus has gone to prepare a place for us in his Father's house of many mansions.

My Father's house on high!
Home of my soul how near!
At time's foreseeing eye,
Thy golden gates appear.

Really, brother Eubanks, you must pardon me for writing you this long and uninteresting letter, as I feel it must be; but I have felt that I must tell these things to you, and have just taken the liberty of doing it.

Remember me in your prayers. Your brother by hope in Christ,

JOHN S. POWER.

GITTINGS, Md., June 19, 1895.

DEAR BROTHER CHICK:—It was with much pleasure and satisfaction that I read your views on the parable, "Many are called, but few are chosen," and also in regard to "offenses." There are many things coming up in my mind daily which seem to me different from what I have read and heard from others, which has at times caused me some trouble of mind, because of differing from what I have heard; but I cannot turn away from what is forcibly presented to my mind, and so applied in my own experience that I become so settled in this view that it would take more than the argument of man to turn me from what I feel has been revealed. I have advanced ideas on the Scriptures that have been objected to by dear brethren, which has caused me to tremble, lest I was deceived; and if deceived in this, I might be deceived in all; but afterward I have had the assurance given me that I was right. This subject mentioned was one on which my mind was made clear a long time since, from which I have not swerved one iota, neither can I. It would be denying the power and revelation of God to do so. It has been my lot in this warfare to pass through very, very dark and trying times spiritually, with a few bright and sunny days, and have learned more in those dark times than I ever learned in the bright seasons. In the dark times I could pray, and my heart yearned for the light, "more than they that watch for the morning." In this frame there is a searching of one's self; and in this great anxiety of mind, when there seems no hope that light will come, God reveals his word, and there is a calm. In this frame there is no prayer in our heart nor on our lips, but praise. No need then of prayer; therefore we cannot pray. Then there is a frame into which God's people get wherein they neither pray nor praise. They have no need of anything, but are asleep to all sense of need or care, and often are found enjoying the pleasures of this world, with no time to attend to the things of the kingdom. There are so many ways that God's people are led into things which, if not in themselves evil, have the appearance of evil, and should be shunned, that it would be useless to attempt to enumerate them; they are legion. I am not bringing a charge against my brethren and sisters, for I am the man; and I sometimes feel blessed in that I know this much, if nothing more. I am sorry for that one who does not or cannot at some time or other feel this condemnation. Not that I want them to do that which appears evil, but I do not believe there can be a child of God who has not felt to his sorrow that he has not walked in accordance with what God has commanded. I find so much in the Scriptures that condemns me that I get into such dark places, yes, in cold places, I really almost if not entirely deny that there is a God at all. But O what a state to be in! No God? Then certainly there is no hope. And what is our life? We would then be miserable creatures; and of what account would all this experience be? Toil and sorrow for naught. But, blessed be God, he is. We are his creatures, molded in his care and kept by his power. Christ is revealed in us the hope of glory. When he appears in his glory he is altogether lovely. There is no denial then; infidelity is banished by his presence.

I intended to write but a few lines, to tell you how glad I am that you have written as you have on this great subject; but I never can stop in reason.

Yours in love and hope, all I have to cling to,

MILTON DANCE.

WE suppose the above letter from brother Dance was intended to be a private one, but we are sure he will pardon us for publishing it. His kind words are appreciated indeed. His references to perplexities of mind, we are sure, many of the children of God know something about. His hesitancy to express views which are impressed upon his mind, which seem different from those generally held by brethren, we can well understand, for we have felt the same, and often have entirely held our peace at such times. It is a great blessing to be "swift to hear and slow to speak." If we do not find time to write brother Dance privately he will know that the reason is not a failure to appreciate and enjoy his good, experimental letter.—C.

OPELIKA, Ala., May 17, 1895.

EDITORS OF THE SIGNS—DEAR BRETHREN:—It is on my mind to write a few things in reference to the late Elder G. Beebe's editorials, and the clear manner in which he has presented the truth of God. In reading them sometimes I am struck with the thought that the Lord certainly raised him up for his day and time, and directed his pen to write the things he wrote. His use of language and his clear way of presenting the truth made him a teacher of good things; and though he is dead, he yet speaketh, and speaks with a certain sound, with that force which carries the conviction that he certainly knew the truth of God. His knowledge of the Scriptures and his just application of the same caused him to be held in high esteem, and justly so. Indeed, he was apt to teach, using forcible words in the right place. Moreover, his last editorials seemed as strong and pointed as his first, and in all his life he was steadfast in the faith. He was also fearless, and seemed to have the tongue of the learned. He was a faithful man all through his life. His yea was yea, and his nay was nay. Like the prophet of God, he spoke the word of the Lord, whether men would hear or forbear. He swerved not, but testified of the gospel of the grace of God. He was at war with error, and fearlessly denounced error, here and there, as he came in contact with it. The Lord was certainly with him. As we read his articles to-day they have a saving influence upon the household of faith. His example and his life were consistent with what he taught in all his writings. He was kind to his brethren, and reproved their wrongs in a gentle manner, as did James when he said, "Do not err, my beloved brethren." How liable we are to err; but when properly reproved how it causes us to think upon our ways, and turn unto the testimonies of the Lord. How we are made to repent each day, and how far short we come of living as we desire to live. Some have said that they never preached a sermon which fully satisfied them. Imperfection is seen. We can further say that we have never been satisfied with a day's living, but wrong is seen here and there, and we live and repent each day, seeing how far short we come of that perfect standard of the word of truth. There is that thorn in the flesh, the messenger of Satan, to buffet us. Why is all this? Why is all this warfare? "The flesh lusteth against the Spirit, and the Spirit against the flesh." We cannot excuse ourselves, nor can we remedy it, but have to go on, reminded of it every day. I was struck forcibly with a remark made by Elder Mitchell at a meeting at Lake Street chapel, in Opelika, last Sunday evening, when he said, "We are all wrong about some things." What is the matter? Yet he is a godly man, full of grace, full of the desires of righteousness, desiring the advancement and spiritual growth of the church of God. How do we live? Answer: Far below the glorious privileges of the gospel of Christ. How many of them we abuse by the improper use of them. I have thought that Mary and Martha represented the children of God, two classes; one cumbered about much serving, encumbered with earthly things, to the exclusion of heavenly things; attaching more importance to things of the earth than belongs

(Continued on page 231.)

EDITORIAL.

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THE HORN OF SALVATION.

"AND hath raised up a horn of salvation for us in the house of his servant David."—Luke i. 69.

Brother T. G. Harris, of Fort Robinson, Nebraska, requests our views upon the above Scripture. It has been a delight to us for many years to speak as best we could of Jesus and his salvation. We can but testify to that which we have seen and felt and known of this salvation. Our sorrow has been that we could no more worthily exalt the great name of him who has saved his people from their sins. What Jesus is and what Jesus does must ever engage the wondering attention of angels and redeemed men in all the ages to come, even as this theme filled the vision of patriarchs and prophets in the ages past. "The testimony of Jesus is the spirit of prophecy." This means that the very life and substance of all that the prophets wrote was Jesus and his salvation; for Jesus and salvation cannot be disjoined. The very name "Jesus" means the "Savior;" and we are told that the prophets did search diligently what and what manner of time the spirit that was in them did signify, when it testified beforehand of the sufferings of Christ, and the glory that should follow. The prophets wrote of many things, yet the aim and burden of all they said was Jesus. This glorious person filled their vision. They were not intent upon describing places or events, but upon testifying of him who should come. They did indeed write of places and events, but they did this only in subservience to this one great work which God had assigned them. Now, may we not say that this blessed Name, this exalted One, is still the theme of all who know the meaning of redemption? What is all christian experience and all christian testimony now but an "Amen" to that which prophets and apostles wrote? To the power, goodness and grace of Jesus there is no limit. The praise rendered to the best and greatest of men grows wearisome after awhile. There is a limit to their capabilities. We can grasp and comprehend them when we grow intimate with them; but no one has yet measured the fullness of this man. The praise of his name goes on with ever-increasing delight from the hearts of those who know him; and those who know him best are more and more filled with wonder at the uncomprehended fullness of his holy nature. There can be, there is, no such thing as growing weary of his name, nor weary of his praise. The people of God sorrow that they cannot be more like him, and praise him better.

We believe that something of this feeling filled the heart of Zecharias when he looked upon the child that had been given to him and Elizabeth, and realized that this child was to be the prophet of the highest, to go before the face of him who was to come, and prepare his way before him. The joy which he felt was not the natural joy which any man would feel that a son had been born to him, but it was the joy of salvation. The thought of redemption filled and exalted his soul; and his joy in this child now born to him was most of all that it was to be his lofty privilege to be called the prophet of the Highest, and to go before his face to prepare his ways, and to give knowledge of this salvation unto his people by the remission of their sins. What a wonderful work of grace it is to so prepare the heart of a fallen man that he shall have no joy in anything only as it shall be for the exaltation of Jesus. This preparation of heart was found in Zecharias. Such a preparation of heart is always the work of the Spirit of God. It is expressly said (verse 67) that Zecharias "was filled with the Holy Ghost, and prophesied."

Every word of the wonderful prophecy which follows is worthy of full consideration. It all sets forth the purpose and work of God in redemption in loftiest strains. But it is manifest that in the limits of an ordinary editorial we cannot even glance at the beauties found in each of these inspired sentences; and so, after these general remarks, we will try to briefly comment upon the words of the text proposed.

"And hath raised up." The preceding verse declares that it is the Lord God of Israel, who visits and redeems his people, that hath done this. Jesus came according to the will of God at the time and in the way appointed. It is expressly said that he came in the fullness of time. He was raised up for the accomplishment of this great salvation. The Lord raised him up. For another and altogether different end the Lord had generations before raised up Pharaoh for the fulfillment of his will also. The word is the same in both cases, "raised up." It means that the Lord had appointed and prepared and given Pharaoh for the work which he wrought; and so also it means in the text that the Lord had appointed and prepared and given Jesus to do his Father's will in the redemption of his people. Behold the love of God here! That God whose every word we had broken, against whom also we were still striving, yet loves us so that he gives us salvation in his own dear Son. O that we might never forget that God gave his Son to die for us. Let us never forget that he did this not for friends, but for his foes. In this, the apostle expressly testifies, the love of God commends itself to us, "that while we were yet sinners, Christ died for us." Let every word be emphasized. God gave his Son to die for his enemies, to redeem his rebels unto himself. Because Zecharias had by the Holy Ghost some view of this most wonderful of all truths, therefore he spoke forth these sublime words. His heart was inditing a good matter; he spoke of things touching the King. As the word, like a living fountain, bubbled up in David (for this is the literal force of the word "inditing" in Psalm xlv. 1), so in the heart of Zecharias these words sprang up as the spontaneous expression of the truth which he saw, and which was in him as fire in the bones. At such times we are weary of forbearing, and it is a joy to speak.

"A horn of salvation." The symbolical meaning of the word "horn" in the Bible is power, might; and the word is used here to express the power of that salvation which is in Christ Jesus. God hath raised up for us a power that can save to the uttermost. "He is able to save." Of all the words which might be used descriptive of this salvation the Holy Ghost, speaking in Zecharias, lays hold upon this one, "the power of salvation." Paul afterward, having experienced this salvation of power, could say, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

Christians in every age have delighted to speak of the power of God. The first testimony of faith in every renewed and troubled heart is that Jesus, if he will, is able to save. "Lord, if thou wilt, thou canst make me clean." "I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed." Jesus in both these cases bore testimony to the faith which thus spoke. Every soul that believes that Jesus is able to save even himself or herself, and who so believes it that they can but leave themselves in his hands, has faith. Faith lays hold upon the power of God, and bears testimony to it. Together with the love of God, it holds the most prominent place in the mind of every child of God. It must be so; for next to the desire to know whether our God loves us, we cannot rest unless we also know that his power is sufficient to overcome every obstacle, even to our own proud hearts, and to secure us a final victory. How can a child of God keep from extolling his divine power? Zecharias must testify of the power of salvation. In his view it was no uncertain thing, so weak that its ends might never be accomplished. It would do to trust and rest in it. There was power in it. If we, like Zecharias, have through the indwelling of the Holy Ghost felt this power of salvation, then we also must speak and bear our testimony that God hath raised up to us, even to such sinners as we, a horn of salvation. We shall rejoice to speak of his goodness and talk of his power.

We would like also to call attention to the fact that those who love best to speak or hear of the power of Jesus are they who feel themselves to be the weakest of the flock. Weakness requires strength, and rejoices in strength, and glories in the source from whence it comes. If any man is strong to work out a righteousness of his own, he will have but little interest in hearing of a "horn of salvation." Such a one may even say that to preach concerning the power of Jesus will have a discouraging effect, and therefore, even if true, it is better not to preach it; but we have never known any of the weak, helpless, sin-burdened ones to be discouraged by such preaching. On the contrary, if there be anything consoling and strengthening to such weak ones it is to hear that they have a strong city, whose walls and bulwarks are salvation. To them who have no might it is most blessed news to hear that to such the Lord increaseth strength. This horn of salvation is "the arm of the Lord" spoken of in Isaiah liii. 1. This word "arm" also signifies power; power in use or in exercise. Here too it is seen that Jesus, the suffering, smitten, bruised, dying Savior, is "the arm of the Lord," full of glory and power. The carnal heart of man leads him to desire to exalt himself, and causes him to believe what he wishes true, viz., that the God of heaven, and Jesus the Son of God, are limited in power and might; but the poor, trembling sinner rejoices to believe that all power is given unto Jesus in heaven and earth, for here alone is his security and salvation.

"For us." It is not needful for us to suppose that Zecharias fully understood all the meaning of his own words. We ourselves repeat and embrace these words; but yet who of us all could dare say that we comprehend all their meaning? So also those who were divinely moved to write these things yet saw but in part. Perhaps Zecharias did not see clearly the meaning of this expression, "for us." His mind might have seen but little more in the words than a reference to the building up again of literal Israel. We know that even the disciples, who walked and talked with Jesus during all the three years of his public ministry, saw but little more than the mistaken view that Jesus came to restore again the kingdom unto Israel. But while this was probably true of Zecharias, yet we know that the words "for us" embrace each vessel of mercy whom God before the foundation of the world chose to salvation. The one special thought which seems to us to be connected with these words is that the work of the Lord is special and definite.

This "horn of salvation" was not raised up without a special object in view. Jesus came not to make the way of salvation possible for all, or for an indefinite number of men, but to "save his people from their sins." Each subject of redeeming grace has the blessed assurance in his very experience that "Jesus loved me, and gave himself for me." If the Scriptures plainly teach anything, they do certainly show that the work of salvation is for special individuals of the human race. Christ came to die for persons. He did not die for sin in the abstract, but for sinners; and each one can say, "For me." Much more is contained in this expression "for us," but this is the one consideration that we desired to emphasize.

Of the closing expression, "In the house of his servant David," we think it needful to say only this, that Jesus was literally of the house of David. It had been declared in prophecy that he should be, and so it was, that the Scriptures might be fulfilled. It is a very consoling testimony to the power and wisdom of God that all the Scriptures concerning Jesus were fulfilled. In this is the pledge that all the Scriptures which testify concerning the people of God will also be fulfilled. In the full assurance of this truth we can all join in the praise of this "horn of salvation."

C.

HEBREWS XII. 28, 29.

"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."

Among many other subjects on which we have been desired to give our views, and which from a variety of causes we have been compelled to defer, the subject embraced in the text at the head of this article may be reckoned.

A brother has called our attention specially to the word "fear," as it occurs in the text; but we feel inclined to take a more general range, and, as far as our limits will allow, offer some remarks on the character of the kingdom received, show who are the recipients, and on what ground it is given and received; and then, in noticing the solemn admonition of the text, we shall have occasion to show that grace, reverence and godly fear are indispensable qualifications for serving God acceptably.

1. The kingdom spoken of is the kingdom of our Lord Jesus Christ, a spiritual kingdom, and not of this world. The peculiarities of it consist not only in its being the kingdom of Christ, and the only kingdom over which he presides in his Mediatorial character, and its being spiritual in all its parts, having a spiritual king, spiritual subjects, laws, provisions, ordinances and territory, and all these particulars differing from all other kingdoms; but in this text the inspired writer shows that in its perpetuity and immovable steadfastness it is unlike any other. All other kingdoms of which we have any knowledge rise to their limited elevation and then crumble back to dust; but this is an everlasting kingdom, and a dominion that hath no end. It is the same that was spoken of by Daniel, which the God of heaven should set up, and which should never be destroyed, and which shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever.—See Dan. ii. 44. Those professed churches which are set up by man, means and human inventions are not the kingdom of Christ; for his kingdom is set up by the God of heaven, and can neither be set up nor thrown down by men, angels or devils. In it Christ is known as the only and blessed potentate, who only hath immortality; and of him God has said, "I have set my king upon my holy hill of Zion;" and unto his Son the Father has said, "Thy throne, O God, is forever and ever; the sceptre of thy kingdom is a right sceptre."

2. The recipients of the kingdom and government of the Redeemer are recognized in this epistle as "Holy brethren, partakers of the heavenly calling," &c. Brethren to and with the apostles, children of Jerusalem that is above and free, sons of God and heirs of glory, who have come experimentally and practically into the order of the church of God; no more strangers and foreigners, but fellow-citizens with the saints and of the household of God, built upon the foundation of the apostles, &c. These have received and are now receiving the kingdom or government of Christ. It is the Father's good pleasure to give it to his little flock, and hence they receive it, enter into it, and enjoy the privileges of it. The citizens are all regenerated; for except a man be born again he cannot see it: except he be born of water and of the Spirit he cannot enter into it,

> "Its holy gates forever bar
> Pollution, sin and shame;
> None can obtain admittance there
> But followers of the Lamb."

To them Christ has said, "I appoint unto you a kingdom, as my Father hath appointed unto me." According to this appointment the saints receive the kingdom and inherit it; not as a purchased possession, but as an inheritance founded on relationship; and they are chosen heirs of the kingdom.—James ii. 5. Born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. These are delivered from the curse and dominion of the law; for they could not be at the same time under two distinct governments. Christ has redeemed them from the law which gendereth to bondage, and brought them under law to himself, having fulfilled in them the righteousness of the law. They are not therefore now come to the mount that might be touched, and that burned with fire, nor unto blackness, and tempests, and the sound of a trumpet, and the voice of words, &c.; but they are come unto 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 the blood of Abel. Children not of the bondwoman, but of the free; not of Mount Sinai in Arabia, or the Jerusalem which was then; but they, as Isaac was, are the children of promise.

3. God does not give nor do we receive this heavenly kingdom on the principle of works, either good or bad; for if it be of works, it is no more of grace. It is not by works of righteousness which we have done, and certainly not by works of unrighteousness; but of his mercy he hath saved us, by the washing of regeneration and renewing of the Holy Ghost. None can see or enter this kingdom except they be born again; yet the birth required and indispensable is not of blood, nor of the will of the flesh, nor of the will of man, but of God.—John iii. 3, 5; i. 13. If we have an interest in this kingdom, that interest is the result of our Father's good pleasure to give it to us, as his little flock. And the good pleasure of God is displayed in his having elected and loved us in Christ Jesus before the foundation of the world. "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."—2 Tim. i. 9. "Having predestinated us unto the adoption of children, by Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded towards us in all wisdom and prudence."—Eph. i. 5–8. The inspired apostle has in this epistle very clearly demonstrated the impossibility of approaching unto God by works of obedience to the law, or in any other than that new and living way which our God has consecrated through the vail, which is Christ's flesh, and that Christ is abundantly able to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them; and in this chapter we are told that these very characters who receive the kingdom have come to God; hence the conclusion that they have come by Christ, as the only way, is inevitable; for no man cometh unto the Father but by him.

4. The admonition. To serve God is to obey; for his servants ye are to whom ye yield yourselves servants to obey. We cannot serve God by doing anything that he has not commanded. God must be honored as the Commander in all acceptable service. Christ must be honored as the King and supreme Legislator of his kingdom. When Israel of old had no king they did every man that which was good in his own eyes; and a very large portion of modern professors seem to think they can serve God acceptably by that which seems good in their own eyes without waiting for the sovereign mandate from the throne of Zion. But the saints can never be so situated; Christ abideth in his government forever; his dominion hath no end. God, the Father, has set his King on his holy hill Zion, and in an audible voice from the cloud at the transfiguration on the mount commanded his disciples to hear him. No other service can be acceptable to God, as no other can be in obedience to the Father, who has commanded us to hear Christ; nor to Christ as the King of saints; and as no service unacceptable to God can be directed by the Holy Ghost working in the hearts of the children of the kingdom, they cannot be acceptable to God, as Father, Son or Holy Ghost, in any sense whatever. The service to which the recipients of the heavenly kingdom are admonished in our text is not designed to procure, increase or secure to them the grace of God, nor to entitle them to the kingdom; for the Holy Ghost has in this text, as in all other Scriptures, placed grace before works. The apostle does not say, let us serve God acceptably, whereby we may have grace; for that would be a perversion of the gospel. Works cannot procure grace; but works of obedience to God must and will assuredly follow grace, as a consequence, but it can never be the cause. The text does not teach that we are to receive the kingdom for our services; for it is upon the ground that we have received and are receiving the kingdom that we are admonished to serve God. The workmonger will say, "If the kingdom and grace of God are positively and immutably secured to us, where is the incentive to good works?" They can see none, because they are blind, and because they are to every good work reprobate; but this security is itself an incentive. Here grace reigns (it does not serve the creature); it reigns over its subject; and in the absence of grace it is impossible to serve God acceptable. Whatever creatures may do with a design thereby to secure salvation or escape punishment, is a service rendered to themselves, in which they work for themselves; but service acceptable to God must result from far different motives. It is only by grace that we have the faith that works by love and purifies the heart; and without faith it is impossible to

please God; hence the utter impossibility of serving God acceptably without the pre-existence of grace reigning in our hearts. That men may perform what they believe is service to God while destitute of saving grace, is implied in the qualifying terms acceptably, with reverence and godly fear. Saul verily thought he ought to do many things contrary to Jesus. And men still think they are doing God service in persecuting and even slaying his children. And even christians may render what they consider service to God, which God will not accept, or why are they directed to serve him acceptably? There were many among the Jews who worshiped God in a way that was not acceptable to him; and perhaps the most common method of doing so was by teaching for doctrine the commandments of men: such worship could avail nothing; for God has declared it vain. And we have no reason to conclude that that kind of worship is any better now, or any more pleasing to God now, than it was two thousand years ago, or that it is any more acceptable from professed christians than it was from carnal Israelites. God has not only commanded us to worship him, but he has also restricted us to the way and manner in which we shall perform his worship.

5. That service of God which results from reigning grace in our hearts will be invariably attended by the two distinguishing marks which are given in the text under consideration, namely, reverence and godly fear. The word reverence in our language is defined to mean respect, love and veneration. To serve acceptably, we must revere him, be humbled under a deep sense of the infinite disparity between him as a God, and us his humble worshipers. He is not to be trifled with by ostentatious parade, vain show, and such empty forms as men may offer to their equals by way of compliment. God is a Spirit, and they that worship him worship him in spirit and in truth. Not even the tones of the most accomplished choirs of vocalists, with the flourish of fiddles and organs, to tickle the ears and effect the passions, or excite the applause of carnal men, can constitute that homage and devotion to God which grace prepares us for, and which the Spirit dictates. God is respected in his holy character, in all his adorable perfections, as the object of our love, veneration, praise and most profound devotion. Not with a false notion that God is to be profited by our service, but rather should our souls be impressed with a sense of the inexpressable favor and sovereign goodness of God, that we poor, vile, polluted worms have by his special grace been so redeemed from pollution that we are permitted to fall down before him in prayer, thanksgiving, confession and adoration, and that through his unspeakable favor we may approach him through Jesus, our consecrated Prince and Savior, and not to be consumed.

And godly fear. There are different kinds of fear spoken of in the Scriptures, as the fear of God, the fear of men, and such fear as devils are subject to; the latter kinds are condemned, and the former is commended. They differ widely in their nature, origin and effects. The fear of men has its origin in guilt; it arises from the corruption of our depraved nature, and betrays alienation from God, want of confidence in his protection, power and providence. Thus Cain was afraid that all who met him would slay him. Christians are sometimes plagued with it, and they learn by experience that the fear of man bringeth a snare. Christ has instructed his disciples not to fear men who can kill the body, and afterward have no more power. Peter felt its effects when he was charged with being a disciple of Jesus, and he denied that he knew the man. This fear is common to all human beings, except when and where it is subdued by grace. Perfect love casteth out this kind of fear. The fear which devils have arises from a conviction that they are to be tormented. It makes them afraid of God, and hence it is said that they believe and tremble. The fear of both men and devils is slavish, and leads them to endeavor to shrink from the divine presence, like Adam and Eve when they attempted to hide themselves among the trees of the garden. But the fear of the Lord, which is distinguished from all other kinds of fear, in our text, by the qualifying term godly, is altogether different. It is called godly fear; first, because it is implanted in the heart by God himself. "And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me."—Jer. xxxii. 40. It is godly fear, because its tendency is to godliness, to prevent the children of the new covenant from departing from the Lord. And it is godly, because that it is in agreement with all the principles of holiness which are wrought in the children of God by the Holy Spirit. Perfect love, even the perfect love of God which is shed abroad in the heart, does not cast out this fear of the Lord; for it is a filial fear, and perfectly harmonious with the love of God. Its tendency is to impress its possessor with a profound respect and reverence for what God has said. They that fear the Lord tremble at his word. They cannot regard any part of his word as unimportant; nothing that he has enjoined or commanded can be by them treated as non-essentials. As dutiful children they from the effect of godly fear lay all their human reason and worldly wisdom and policy in the dust, and ask wisdom of him that giveth liberally and upbraideth not. Godly fear makes God's children social and communicative. "Come and hear, all ye that fear God, and I will declare what he hath done for my soul."—Psa. lxvi. 16. "Then they that feared the Lord spake often one to another," &c—Mal. iii. 16. It is godly fear, because it has God's honor in view, and it leads the saints to watch and pray that they enter not into temptation, or be overcome with evil; because they fear to do that which God does not approve of. It does not lead them to distrust God, or doubt that he will fulfill all his promises; nor do they fear that he will withdraw from them his grace, or his pledge that they shall inherit eternal life. They are not afraid of going to hell after having tasted the joys of the world to come; but what is to them of paramount importance, they fear that they shall not suitably and fully shew forth his praises; that they may fail to glorify him in their body and spirit, which are the Lord's. Indeed, we can see but little difference in the signification of the two words used in the text, reverence and godly fear. One cannot exist in us without the other. If we fear the Lord in the sense of the text, we shall respect his laws, his institutions, and ask of him for grace to help in every time of need to serve him acceptably.

This admonition is urged upon the citizens of the kingdom, not only from a sense of the majesty of that God whose voice once shook the earth, and who has promised again to shake not the earth only, but also heaven, and to remove all worldly matter which has or may accumulate, as of things that are made; as he has done in the removal of the ceremonial dispensation, the temple worship, the worldly sanctuary and the carnal ordinances, in the setting up of this heavenly kingdom; but also because "Our God is a consuming fire." Not God out of Christ is a consuming fire, as it is sometimes misquoted; for we have no revelation of God out of Christ. Christ is the only medium through which God reveals himself to his children. He hath shined in their heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But "Our God," even as he dwells bodily in Christ, "is a consuming fire." "He is like a refiner's fire, and like fuller's soap; 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."—Mal. iii. 2, 3. This text clearly illustrates how our God is a consuming fire, and what he will consume, and what he will purify. His furnace is in Jerusalem, in his church and kingdom; he will consume our alloy, dross and corruption, and purge away the filth of the daughter of Zion. He will purify the sons of Levi, or the children of the spiritual priesthood, and thus prepare them to offer their service or offerings in righteousness, and serve God acceptably. Every man's work in the house of God shall be tried; and he that builds hay, wood, stubble, shall suffer loss, yet he shall be saved, so as by fire. When we consider how searching is the element of fire in detecting the dross and alloy that is in the precious metal, and learn that the people of God, the sons of Levi, are in the crucible, and all our service is to be tried with fire, we cannot fail to feel the importance of having abundant grace, whereby we may serve God acceptably, with reverence and godly fear—whereby we may offer on his altar an offering in righteousness. But it is cheering to know that however painful may be the fiery trials through which the saints must pass, and however much of unacceptable service the saints shall have burnt up in the trial, that our God has not left the business of refining and polishing his jewels to any other. He sits himself as a refiner, with his steadfast eye upon the fining pot, and will not suffer the smallest particle of the pure gold to be consumed or lost. And when the process of refining shall be over, God's people shall come forth pure as the virgin gold that has been seven times tried in the fire. Think it not strange, then, concerning the fiery trials we are passing through, as though some strange thing had happened; the work of God is going on, and Christ will purify to himself a peculiar people, zealous of good works. Let us then not say a confederacy to all to whom the world shall say a confederacy; neither fear their fear, nor be afraid. Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread. And he shall be for a Sanctuary; but for a stone of stumbling, and for a rock of offense to both houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem; and many among them shall stumble, and fall, and be broken, and be snared, and be taken. "Bind up the testimony, seal the law among my disciples."—Isa. viii. 12–16.

MIDDLETOWN, N. Y., Jan. 15, 1851.

PLEASE BE SURE

IN sending remittances for renewals of subscriptions to give us the same name that the paper is already coming to. If the party is married, and the paper is coming to the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur. It is a good plan to inclose in the letter one of the little pink slips containing the name, taken either from the margin of the paper or from the wrapper in which the paper comes.

(Continued from page 227.)

to them, and esteeming divine things as of less importance. Mary sat at the feet of Jesus, hearing the gracious words that fell from his lips. Of all places on earth the most desirable is to be indeed at the feet of Jesus. It is the best and only safe place for believers. How often did Jesus rebuke his apostles. "O fools, and slow of heart to believe all that the prophets have written." He said to Peter, "Get thee behind me, Satan." "Thou savorest not the things that be of God, but those that be of men." He rebuked the disciples, and taught them not to seek, like the Gentiles, after certain things, assuring them that they should be clothed and fed. "O ye of little faith." When we see our own conduct we can justly say and earnestly cry, Truth, Lord; yet, Lord, increase our faith; help thou our unbelief. Then, when we see what faith has wrought in the witnesses of God in ages past, and what it still works in his children, and contemplate the power, nature and glory of it, may we not be encouraged to hope in God, trust in him, and look unto him for life, and salvation from all these things? We are sure that resolutions will not do. We have tried them, and they are soon broken. But the light breaks upon us, and we know that through faith we can work righteousness, and through faith we shall overcome at last, and triumph over those things which give us so much trouble, mar our joys, and break our greatest pleasures in time; that faith which raises us to the highest conception of duty, and then arms us with power to do those things which are pleasing in God's sight; thus illustrating that without faith it is impossible to please God. "Faith helps our feeble hope to rest upon a faithful God."

"Lord, give us such a faith as this,
And when our time shall come
We'll taste e'en here the hallowed bliss
Of our eternal home."

Yours in hope,

W. LIVELY.

HANNIBAL, Mo., June 20, 1895.

MY DEAR BROTHER BEEBE:—I am yet a monument of the goodness and mercy of our dear Lord, in the eighty-third year of my pilgrimage; and though almost helpless, I am still able to read the dear old SIGNS OF THE TIMES, which through your generous kindness comes to me free once a week, laden with the same precious truth which it has set forth from the beginning, and throughout the last sixty-three years. Many of them I have been an unworthy subscriber and an agent; and now, and for some time past, as I have said, by your liberality I have enjoyed the same inestimable privilege. I am the same poor, old, afflicted and helpless sinner, and at times it looks that I will be here but little longer; but I desire to be reconciled to the blessed will of the Lord. As you can see, I can barely write, and this is likely the last you will ever receive from me. I will be glad if you will give it a place in the SIGNS, that my dear brethren may know why I do not acknowledge their epistles of love. I hope they will continue them, though I am unable to respond. I want to say that I am still unable to walk, except a very little with supports, and am unable to attend our church meetings. It was July 3d, 1892, that the railroad cars ran over me, and I have not been able to walk since; but I have been wonderfully blessed of the Lord. It looks wonderful that such an old sinner as I should have the precious fellowship of the saints which seems to be accorded me. I would that I could walk worthy of it.

I will submit these few scattering thoughts to you, brother Beebe, and associates, and the dear brethren, readers of the dear old SIGNS. Farewell, dear brethren, one and all.

I am, as I hope, your brother and companion in tribulation,

W. F. KERCHEVAL.

FAIRBANKS, Ind., April 22, 1895.

DEAR BRETHREN EDITORS:—Our little church at Fairbanks is living in peace, and the Lord is doing great things for her, leading sinners out of darkness into the light of his dear Son. Christian friends, when you talk about traveling in the dark I can witness with you there. Forty years ago in May I professed a hope in Christ. Darkness had disappeared, and I received joy for mourning. I could not see how I ever could see any more trouble. I traveled on in this happy condition for quite a while; but while on my way from meeting one day a feeling came over me like this, You are deceived; this is all a delusion; you are yet in your sins. I was completely enshrouded in darkness again; and that is the way I have gone along from that time until now. Sometimes the way looks bright and lovely, and sometimes the way looks so dreary that my faith grows weak. I have passed through many dark seasons; and during them I have had to wait until the Lord revived my drooping spirits, and then all was well again for a season. I have long since learned that I can do nothing in and of myself. I verily believe that the hand of the Lord is leading his people all the while, through the darkness as well as in the sunshine. I know that sometimes we feel like we are left alone; but we know the blessed Savior told his disciples that he would never leave them nor forsake them; but when he hides himself we feel lonely and desolate. Then we have to walk by faith, and not by sight, until he reveals himself again. Dear brethren, may we travel on, feeling that we are in the hands of one who is able to keep us to the end. Let us contend earnestly for the faith once delivered to the saints, let come what may. We may expect persecution; but if the Lord is on our side all will be well. A few more days, or years at most, and our warfare will all be over. Our blessed Savior will come by and by and cheer our drooping hearts. He will lead us through the pearly gates into the New Jerusalem, to sing praises to God and the Lamb for evermore. Sometimes in meditating upon these things I seem to be carried away in the Spirit, so much so that it seems I can hardly wait until my change comes. But I do not want to murmur. I want to live to the honor and glory of God. May he give me grace sufficient for my day and trials, is the prayer of one who loves the truth.

Look over this scribble, and if it is worth anything use it; but if not, burn it.

ELIZA A. TRUBLOOD.

UPPER CLINCH, Tenn., March 22, 1895.

EDITORS SIGNS OF THE TIMES:—I thought I would write a few thoughts concerning the faith of the gospel, or the faith of the Son of God, or of God's elect. Faith is called the faith of the Son of God, because Jesus is the author of it. It is called the faith of God's elect, because they are in possession of it. It is called the faith of the gospel, because the gospel teaches faith in Jesus Christ. Faith is the substance of things hoped for, the evidence of things not seen. Faith is not human opinion, or something that man manufactures, or something that parents teach their children; but it is a substance. It is as real in its nature as the sun; but it is a spiritual substance, of divine origin. It is the gift of God, as a medium through which the children of God receive grace, or daily bread; for it is by grace that ye are saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. There are many creeds that are believed by the religious world, but there is but one faith that justifies a sinner in the sight of God. That is the faith which Paul speaks of when he says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Jesus Christ being the one and only Mediator between God and man. A mediator is not a mediator of one, but God is one; and the one Mediator is the Mediator of two, that is, God and his people. The people of God are those whom he has chosen, both of the Jews and Gentiles. Those he hath chosen were chosen in Christ, and that before the foundation of the world; not because of any works of righteousness which they have done, nor because they are Jews or Gentiles, but because he loved them; and because of the great love wherewith God loved them, he gave his Son to redeem them. Therefore Paul says, "Ye are not your own, ye are bought with a price." Jesus paid the redemption price for us. Therefore, brethren, I write these things for your consideration; dispose of them as you see fit. I have never been in the habit of writing. I have many times thought of writing, but I am a poor speller, and for this reason have withholden my scribbling from the public. If there is anything in this worth publishing, please correct the spelling and mistakes; if not, let it go into the waste-box.

GEORGE EDENS.

CRUDEN'S CONCORDANCE.

TO MOST of our readers the above mentioned book is too well known to need any introduction or a description by us. While many of the Bibles have a Concordance appended, they are generally so condensed or abridged as to be of little or no use. Cruden's Complete Concordance, however, enables one to readily turn to any passage of Scripture of which they can call to mind two or three words, and in our opinion is the most complete and convenient as a reference book of any published. In addition, it contains many other aids in studying the Bible, as may be seen by reference to advertisement on last page. Remember, both the books there mentioned are CRUDEN'S COMPLETE.

MARRIAGES.

ON Wednesday evening, July 3d, 1895, at the residence of the bride's parents, in Butler, Baltimore Co., Md., Mr. George W. Myers, of Baltimore city, and Miss Dora Kessler, by Elder F. A. Chick.

OBITUARY NOTICES.

BROTHER **Benjamin S. Fellows** was born in the town of Wilkes Barre, Pa., August 21st, 1818, and lived there with his parents until he was ten or eleven years old, when he came with his parents to Crawford Co., Ohio, and settled in the town of Galion. He was united in marriage to Miss A. J. Reed, Oct. 10th, 1839, and to them were born three sons and six daughters. They moved to Cerro Gordo Co., Iowa, in the year 1859, where he was living with his son in his last illness. He died June 21st, 1895.

The funeral services were held at the house of his son, where he died, on the 22d; after which his body was taken to the Rockford cemetery and laid by the side of his wife, who died three months before, and whose obituary was published in the SIGNS of April 3d. (The name of her daughter and son-in-law is Reed, and not Reeder, as was given in her obituary.) He leaves two sons and four daughters to mourn their loss, besides many friends and neighbors; but our loss is his eternal gain.

The writer tried to speak a few words of comfort to the bereaved children and friends from John xi. 25.

M. L. JACKSON.

NORA SPRINGS, Iowa.

DIED—At his home near Causey, Morehouse Parish, La., **Robert Russell Newman Jr.**, of typhoid fever, aged 20 years, 7 months and 7 days. He was born Oct. 12th, 1874. He seemed to partially recover from the fever, but heart trouble set in, and it soon became evident that his time on earth was short. At first he had a great desire to recover, for he was of a cheerful disposition, was young, and enjoyed life; but as his illness increased he seemed willing to depart, saying many times, "Lord, have mercy on me, a poor sinner." He was ready to go when his time had come, and the Lord thought him worthy to take him home. He suffered greatly, yet in the midst of it all remembered those about him with kindly messages and parting advice. Everything which love could suggest was done for him by mother and sisters, who longed to keep him with them a little longer; but on the afternoon of May 19th he

quietly passed away. He leaves many friends, his dear mother, two sisters and two brothers, to mourn their loss; yet our loss is his eternal gain.

"Weep not that his toils are over,
Weep not that his race is run;
God grant we may rest as calmly
When our work, like his, is done."

His loving sister,

M. NEWMAN.

ASSOCIATIONAL.

WE desire to say to the readers of the SIGNS OF THE TIMES in Texas or elsewhere who may be interested that the Fellowship Association of Primitive or Predestinarian Baptists is appointed to be held with the Fellowship Church, Upshur Co., Texas, ten miles northwest of Longview, and twelve miles southeast of Gilmer, to begin on Friday before the second Sunday in September, 1895.

Visitors will be met at Longview on Thursday before. If any should wish to come to Gilmer by rail they should notify us by letter or card. We extend a cordial invitation to brethren, sisters and friends. Those who have read (and who feel interested in the matter) charges against us, published some time in October last, would do well to come among us and see for themselves as to the truth of the statements, the greater portion of which we deny, as having no foundation whatever in fact.

H. B. JONES, Clerk.

THE Spoon River Association of Regular Baptists will be held with the New Hope Church, in Greenbush, Warren Co., Ill., commencing on Wednesday before the first Sunday in September, 1895, at 10 o'clock a. m., and continuing the two following days, the same being August 28th, 29th and 30th.

Those wishing to attend, and coming from the west, will be met at Roseville, on the Rock Island Branch of the C., B. & Q. R. R. Those coming from the north, south and east will be met at St. Augustine and Avon, on the Quincy Branch of the C., B. & Q. R. R., on Tuesday evening before the meeting. The brethren are cordially invited to attend, especially ministering brethren.

S. H. HUMPHREY, Clerk.

THE next session of the Staunton River Old School Baptist Association is appointed to be held with the church at Galilee, in Pittsylvania Co., Va., five miles west of Chatham, on the Southern R. R., commencing on Friday before the second Sunday in August.

We would be pleased to have some of our northern brethren meet with us, especially ministering brethren. Those coming by rail will be met at Chatham on Thursday before. Those wishing conveyance will write to me.

J. C. SHELHORSE, Clerk.

TWO DAYS MEETINGS.

A TWO days meeting is appointed to be held with the Otego Church, at Otego, N. Y., on the last day of July and the first day of August, commencing at 10 o'clock. All lovers of the truth are cordially requested to attend with us.

This meeting is to take the place of our former yearly meeting, held in October. This is the first of a series of meetings to be held in place of the Chemung Association.

G. M. FRENCH, Clerk.

YEARLY MEETINGS.

DEAR BROTHER BEEBE:—Please announce in your paper that the Soldier River Church, of Monona Co., Iowa, will hold her yearly meeting on Saturday before the fourth Sunday in July, 1895.

T. A. DENTON.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,

MIDDLETOWN, ORANGE CO., NEW YORK,

To whom all letters should be addressed, and money orders made payable.

EDITORS:

BENTON JENKINS, Middletown, N. Y. F. A. CHICK, Reisterstown, Md.

B. L. BEEBE, Middletown, N. Y.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, JULY 24, 1895. NO. 30.

POETRY.

COMPLETE IN JESUS.

All, all imperfection,
Not fit for inspection,
My deeds are, and this life of mine;
But so satisfying,
My soul beautifying,
O Christ, is that dear life of thine.

Often am I sighing,
For there's no denying
That I'm vile, so sinful am I!
On Jesus relying,
'Twill sweeten e'en dying;
His merits shall raise me on high.

In him all's completeness,
In him is my meetness
To partake with the saints in light;
To his righteousness clinging,
I hope to go singing
To heaven in robes fair and white.

There's no condemnation!
O sweet contemplation!
Redeemed by the Lamb's precious blood!
O what a bestowment,
The blood of atonement,
That brings a worm nigh unto God!

In robes of salvation,
I've strong consolation,
For who shall lay aught to my charge?
Jesus died to redeem,
Is my soul's joyful theme,
From sin and the curse set at large.

O! grant that believing,
Sweet mercy receiving,
I ever may cleave unto thee;
To me be it given
An entrance in heaven
Through the blood shed on Calvary's tree.

O'er sin all victorious,
Triumphantly glorious,
All trials and storms to outride;
The blest resurrection
Shall declare the perfection
Of Christ and his own ransomed bride.

Sweet anticipation,
Hope's bright consummation,
To dwell with the ransomed above!
To go out, no, never!
But worship forever
The Lord God of eternal love!

FRED. W. KEENE.

North Berwick, Maine.

BEREAVED.

God gave, and he hath taken
Away a precious gift;
Yet we are not forsaken,
Though unto him we lift
An eye bedimm'd by sorrow,
A heart in all its pain:
The light will come to-morrow,
The rainbow after rain.

Poor is the life that never
Hath sorrow in its lot;
There's something lost forever
To him who hath it not.
A gracious interleaving
Within our book of days
Of moments sad with grieving
Gives many years of praise.

In sorrow's chair reclining,
Why wrap in robes of woe?
Why shrink from the refining
That makes the silver glow?
"Lo, I am with you alway!"
The very word of God,
To light the darken'd hallway
Where silent death hath trod.

CORRESPONDENCE.

THE PLANT OF RENOWN.

"And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more."—Ezek. xxxiv. 29.

This was a promise given unto God's chosen people by God himself, showing his wonderful care for his people in preserving them as their great deliverer. God by the mouth of the prophets gave many assurances of his will and ability to care for his chosen and peculiar people, and he speaks of the wonders that he will do for them in bringing to pass what he had declared from the beginning. Among those things spoken of the principal one is the King promised unto them, who is so perfect, and different from any other king or potentate, as to be set forth as "The Desire of all nations." None in all the broad expanse of heaven, earth and hell could be found like unto him, or so desirable as he, to whom "shall the gathering of the people be." A prophet hired to curse Israel testified that "The shout of a king is among them," hundreds of years before its fulfillment. The most sublime language in all the law and the prophets is concerning the promised King and his spiritual kingdom. He is frequently set forth in many beautiful figures, of things found on the earth; for instance, when illustrating his strength and durability he is represented as a rock. When he is spoken of in regard to his exaltation and high abode, he is said to be in the top of the mountains; for "His foundation is in the holy mountains."—Psa. lxxxvii. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it."—Isa. ii. 2. "The hill of God is as the hill of Bashan; an high hill as the hill of Bashan. Why leap ye, ye high hills? This is the hill which God desireth to dwell in; yea, the Lord will dwell in it forever."—Psalm lxviii. 15, 16. Isaiah speaks of him, as touching his incarnation, as a nail in a sure place. Ezra and Zechariah both speak of the same nail; and Zechariah says that the nail shall come forth out of Judah; thus pointing directly to the coming of the Lord Jesus Christ in the flesh of his people; thus cementing, binding or nailing his people forever in his everlasting embrace. This figure is one of interest and comfort to the "poor of the flock;" and though he is the great Shepherd of the sheep, and has great power and glory, he will turn his hand upon the little ones, to care for the helpless, strengthen the feeble knees, and tenderly lead them that are with young. No feeble lamb of his fold is too low, mean or weak for his tender care and sympathy. He is spoken of as "The Branch," "The Branch of righteousness," "The Righteous Branch," and "The Branch of the Lord." These figures portray him as a rod coming from the stem of Jesse; bringing to mind a tree that is planted deep in the earth, and which represents his people, they being called "trees of righteousness, the planting of the Lord, that he might be glorified." They are also called plants, and planted by his right hand planting. "Thy plants are an orchard of pomegranates, with pleasant fruits, camphire with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices."—Cant. iv. "For the vineyard of the Lord is the house of Israel, and the men of Judah his pleasant plant," or plant of his pleasures.—Isa. v. 7. "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God."—Psa. xcii. 12, 13. Jesus says, "Every plant which my heavenly Father hath not planted shall be rooted up."—Matt. xv. 13. "They shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified."—Isa. lx. 21. Among these plants of the Lord is one that excels them all, a plant of renown; and though it is spoken of that "He shall grow up before him as a tender plant," yet he shall increase beyond the measure of any plant heretofore known; for "A little one shall become a thousand, and a small one a strong nation." The increase and fame of this plant is like unto the stone which Nebuchadnezzar saw in his dream, which was cut out of the mountain without hands, became a great mountain, and filled the whole earth. The cedar branch mentioned by Ezekiel, also in a certain sense prefigures the increase and dominion of this plant of renown, from, as it were, a small beginning; but here, as everywhere, the hand of the Lord is manifest. "Thus saith the Lord God, I will also take of the highest branch of the high cedar, and I will set it. I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent; in the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell."—Ezek. xvii. 22–24. It is with same misgivings that I have placed the above quotation as having reference to the holy One of Israel; but in his incarnation, and as the Son of man, I have thought that the cedar twig here spoken of, as coming from the topmost branch of the high cedar, and planted in the mountain of the height of Israel, could not well represent any other character; also, as it is used in the singular number, hence could not represent his people, a multitude. The place where it is planted, "In the mountain of the height of Israel," has a signification, and one of vast importance, one which the pen of inspiration has been careful to record many times. Here is where his people were and are commanded to worship and serve him, and nowhere else. "For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things."—Ezek. xx. 40. "But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it."—Micah iv. 1. The blessings of this poor and afflicted people are in "the mountain of the height of Israel." For, "As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."—Psalm cxxxiii. 3. Upon the "mountain of the height of Israel," the "mountains of Zion," is where this plant of renown is known; and this place is a fruitful field. Bashan is as the hill of God; and the literal meaning of Bashan is soft, rich soil; the best soil earth can afford to supply plant-food. So here in this one word we find the first essentials to a fruitful field. "And they shall be no more consumed with hunger in the land." Here, in this

mountain, "the righteous are not forsaken, nor his seed begging bread." "They shall not hunger nor thirst, neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted."—Isa. xlix. 10, 11. "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures."—Psalm xxxvi. 8. "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures, he leadeth me beside the still waters."—Psalm xxiii. 1, 2. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters."—Rev. vii. 16. "Neither bear the shame of the heathen any more." The children of Israel were often destroyed by their enemies, the heathen, their land polluted, and their ancient high places in the possession of their enemy. Then they rejoiced over Israel, and mocked him, saying, Where is now your God in whom ye trusted? As though they could hold them in perpetual bondage and captivity; but the Lord would not suffer his people always to bear the shame of the heathen, but has declared that the heathen shall henceforth bear his own shame and everlasting contempt; for his own arm hath gotten him the victory, and Zion's enemies shall no more rejoice over her; for the decree has gone forth that no weapon that is formed against her shall prosper, and every tongue that shall rise against her in judgment she shall condemn. "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Trusting that the Lord will abundantly bless us with his precious grace, I am, as ever, in fellowship,

J. BEEMAN.

KETTERMAN, Mo., June 27, 1895.

PINSONFORK, Ky., June 12, 1895.

DEAR BROTHER CHICK:—I see in the SIGNS OF THE TIMES for May 29th your views on the following text, "My God, my God, why hast thou forsaken me?"—Matt. xxvii. 46. Also, I see in the conclusion that you have expressed an earnest desire for the views of others on the same subject; therefore I have concluded to express a few of my thoughts on one point only, for I heartily concur with you in your views on every point you have made save this one, and that is where you say, when speaking of Christ's agonies and cries, "We have not been able to see that they meant a real withdrawal of the divine nature from him, so that he was at that moment but a mere man." In the way that you have qualified this assertion I do not know to my full satisfaction just what you meant. You say, "A real withdrawal." Also, you say, "So that he was a mere man," &c. Your language seems to have in it here the idea that there was a withdrawal of the divine nature from the human nature at that moment, but not in such a manner as to leave him a mere man. While I believe that the divine nature did withdraw from the human nature at that moment, or in other words, that the Godhead forsook the manhood, that it might die a victim to the law, &c., yet I do not believe that he was nothing more than a mere man; for the singular advancement of the human nature in Christ seems to us far above that of any other person, it being filled with an unparalleled measure of divine graces, in which respect he is said to be anointed above his fellows. "Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."—Psalm xlv. 7. But I have thought this (and do now), that when the Godhead forsook the manhood, that it might die a victim to the law, at that time Christ had no more power to resist the death he died than any other man has to resist the death that he dies. Also, I have thought for many years (and think so yet) that Samson was an eminent type of Christ; and if so, doubtless this awful moment of Christ was typified by the seven locks of Samson's head being shaven off, and his strength going from him, and he being weak as any other man. I will quote from Judges xvi., beginning with the sixteenth verse: "And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death; that he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man. * * * And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him." Doubtlessly Christ in his mediatorial person had two natures, human and divine, and in this capacity was perfectly God and perfectly man; and in his divine nature he as God had power to do and did do everything on the part of God; and in his human nature he as man had power to do and did do everything on the part of man, in the reconciliation of his people. Hence he had all power both in heaven and in earth; therefore he is the author of a complete, perfect, all-sufficient and eternal salvation.

"My God, my God, why hast thou forsaken me?" Brother Chick, this language has in it the idea clearly and distinctly that there was at that awful moment a forsaking or a withdrawing; and it does seem to me that the phrase, "My God, my God," does allude to the Godhead, or divine nature, and that the pronoun "me" does allude to the manhood or human nature of Christ. But be that as it may, or rather as it is, there was a forsaking or a withdrawal; and the question is, "Why hast thou [the Father] forsaken me," the Son, or why has the divine nature forsaken the human nature? It has been my idea for many years that why the divine nature forsook the human nature was that it might die a victim to the law; for we know that Christ died for our sins, died to the law, &c. I do not see how the divine nature could die; for it seems to me that the divine nature or character alluded to by the phrase, "My God, my God," was equivalent to eternal; and if so it could not die, for that which is eternal cannot die. I will quote a text in the prophecy of Isaiah which I think, in a part at least, corresponds with the text under consideration: "Yet it pleased the Lord to bruise him [Christ]; 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," &c.—Isa. liii. 10. I have thought of this text in this way, that the soul was offered, and the body sacrificed; although this view may be wrong, and if so I am not only willing for you to correct me, but greatly desire you to do so, and also with my general idea on this point, as you can readily see that my idea is that it was the divine nature that forsook the human nature at that awful moment when the Lion of Judah's tribe in awful groans cried, "My God, my God, why hast thou forsaken me?" As I have not written you a letter for a long time, I thought I would make use of this opportunity, and let you know my thoughts on this sublime subject. I have in a hurried way embodied a few of them, and they are for your criticism and correction. Hoping to hear from you at your earliest convenience, I remain yours in love,

W. J. MAY.

REMARKS.—We commend the most kind and brotherly tone of brother May's letter in response to the editorial of which he speaks. We are glad indeed for brethren to feel free to express any dissent from our views which they may have, as well as when they agree with what we write. The subject to which our brother refers is awfully sublime and mysterious, and we ought to speak of it carefully and reverently. Our brother speaks with care, and evidently feels as we do, that it should be well considered. We are glad to ask the brethren to read brother May's views with candid consideration; yet at the same time we cannot quite agree with his view as we understand it. We do not wish to say again what we said in the editorial regarding the reasons why we could not think there was a personal, actual departure of the divine nature from the human nature, or rather, as we should prefer to say, a departure of the Godhead of Jesus from the man Christ Jesus; and we do not now desire to enter into any controversy. The theme is too sacred for that. But we wish to still farther suggest one thought. Jesus said, "I have power to lay down my life, and I have power to take it again." He laid down his life; he gave his life. It seems to us that had there been an actual, personal withdrawing of the divine nature, it could not have been true that he laid down his life, and took it again. A man could not have this power. In 1 John iii. 16 it is expressly said that God "laid down his life for us." Could this have been true had there been a real, personal departure of the Godhead from him before he expired upon the cross? We suggest these reflections in reply to brother May's kind and thoughtful letter. We believe that he and we alike desire to know the truth as far as it may be revealed to us, and that we would neither of us seek to be wise above what is written. Nothing but the truth can make us free. Nothing but truth can abide.—C.

FRANKLIN FORKS, Pa., June 13, 1895.

ELDER F. A. CHICK—MY DEAR BROTHER IN CHRIST:—Although a stranger to you, I feel moved to try to write to you as the God of all grace and the Father of all our mercies shall move me by his holy Spirit, I hope. I have often thought that I would love to write to the editors of the SIGNS OF THE TIMES, telling as best I could what the dear Lord has done for poor me; but as many times I have excused myself by saying it would do no good, for they never would notice it, or at least would not put it in the paper. Dear brother, although I am a member of the Old School Baptist Church, in some things that I have been taught I am made to differ with them; and for this very reason am I at this time compelled to write to you, because of some remarks in your piece in the SIGNS of June 12th. Will you allow me to speak freely concerning wherein I differ from you? I feel that you would say, Speak. I thought Elder Durand's piece in the SIGNS a short time ago excellent, about patiently bearing one with another, &c. Please patiently bear with me, for I am of a stammering tongue, and unlearned, and well understand your superiority to myself.

I feel that you have made some statements that are errors. I only dare to say so because I am made to feel that the Lord our God hath revealed unto me, even me, that you with all the rest who thus believe have taken the letter of the word instead of it having been revealed by the Spirit unto you. For several years in my experience I believed the same, but in God's own time he taught me better. I know that I cannot teach another, but I am made to contend for the truth, the whole truth, and nothing but the truth,

what hath been revealed unto me; but I know so very little. You say we should also protest against the expression that "Christ died for the world." Also, you say, "We know of no greater absurdity than the assertion that Jesus died for all the world, when at the same time he designed to save but a part of mankind." Perhaps you will say to me, as others have said, that I disconnect Scripture, and pick out here and there a passage to establish my belief; but should you? I should have to answer you as I have others, Do you not condemn me for what you allow in yourself? Had I not most powerfully been convinced that it was true, and daily convinced and established more and more, I should not dare to thus boldly speak. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."—1 John ii. 1, 2. "Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."—Romans v. 18. "Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works. All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name."—Psalm lxxxvi. 8, 9. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."—John i. 29. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John iii. 17. Many more Scriptures I might quote similar, but forbear. Still another comes to my mind, "And we have seen and do testify that the Father sent the Son to be the Savior of the world."—1 John iv. 14. While I am made to feel that by grace, through faith, I am saved, and that not of myself, but it is the gift of God, and that Christ Jesus hath been formed within me the hope of glory, the sinless child, the pure, the perfect, the spotless and undefiled, just as assuredly am I made to know that in me, that is, in my flesh, dwells no good thing; possessed of a carnal mind, which is enmity against God. I know that I have still a mortal, corruptible body, which is a vessel of wrath fitted to destruction. The vile and the precious are both with me in one, yet separate: one a child of God, the other a child of the devil; "for he that sinneth is of the devil." The one is the beloved of the Father; the other is hated of him. I have experienced that to be carnally minded is death, but to be spiritually minded is life and peace and joy unspeakable. I know that God is able to bind the strong man, sin, and reign over us and rule us by his holy Spirit, if he please, and none can hinder him; but how many times when I would do good, evil is present with me. The good that I would I do not; but the evil which I would not that I do. I am established in the truth that man's ways are not in himself; that it is not in man that walketh to direct his steps. God will have mercy on whom he will have mercy, and whom he will he hardeneth. I have experienced it. At times I am made to feel how great is the mercy of God to me, and with David experience and declare, "Thou, O God, hast delivered my soul from the lowest hell;" and with Jonah have I been made to cry unto God out of the belly of hell. I have been taught, and made to know that it is the truth, that the earth is the Lord's, and the fullness thereof; the world, and they that dwell therein. Our God is the only true and living God, the God of heaven and of the whole earth, the mighty God, yea, the almighty God, the powerful, the all-powerful. He speaks, and it is done; he commands, and it stands fast. He is King of kings and Lord of lords. He sent his dearly beloved and only begotten Son into the world to seek and to save that which was lost, and I am fully persuaded that he failed not in his mission; he "who gave himself a ransom for all, to be testified in due time;" and the time appointed of our God for me to see and testify to it has come.

I hope, I trust, that you will not be offended with me. In love have I written this. As I write, more and more do I think, but feel that I must close.

LIBBIE TURRELL.

(Editorial reply on page 236.)

SOUTHAMPTON, Pa., June 22, 1895.

DEAR BRETHREN:—I send you for publication in the SIGNS a letter from one of our young members to her husband's father and mother, brother and sister Lefferts, of this place. She now lives near a hundred miles from here, and so cannot often be with us; but I am thankful that her mind is toward the church, and that she has a desire to communicate with the brethren and sisters. She and her husband are far from those whom they believe to be the church of God, but it is an inexpressible blessing to have a love for the church and for the truth, which I believe they both have. They who love Jerusalem are commanded (what a precious command) to rejoice with her.—Isa. lxvi. 10.

SILAS H. DURAND.

NUTLEY, N. J., June 9, 1895.

DEAR FATHER AND MOTHER:—I shall on this lovely morning try to write to you. I suppose you are all getting ready for meeting. O how I wish I could be there to go with you. I cannot tell when I have had such a great desire to go. On meeting days I always think how much I would like to attend; but the feeling with me is not always the same as it is this morning. I feel that if I could only be permitted to hear a gospel sermon it would be like bread to a hungry one, or as pure water to the thirsty. I have been in utter darkness for a great length of time, and not seeming to be interested in anything except that which is of the world. At times it has troubled me to know why it is so. I have felt that I was going down into a horrible pit where there is no standing, and at times I have almost been made to feel that there was a little something I should do, and would resolve to try and walk differently. But alas! when I would do good, evil is present with me; and the very thing I would not do, that I do. Then how plainly that Scripture comes up before my mind, "Not of works, lest any man should boast." "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God." I have felt many times since I received a hope, and united with the church at Southampton, that it was my duty to write a piece for the SIGNS, so that the dear children of God might know what reason I had for asking a place with them; but I feel very much my inability to write. It is just five years to-day since I was baptized and received a place among the dear saints of God, and it was just such a morning as this, everything so beautiful, and peace reigned in my heart. I felt so completely lifted up above the things of this world that I thought I would never be in darkness again. Previous to the time when I received a hope I had traveled along in darkness. I would try to pray, but all I could say was, "Lord, have mercy on me, a sinner." And as I was about to give up, fearing the Lord did not hear my cry, O how sweetly it came to me that morning as I stood ironing, feeling that I was forever lost, and everything about me was so dark that I could scarcely see to work, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It was a sweet sound to me. In the twinkling of an eye everything seemed changed. The sun shone around me, and the singing of the birds was most sweet. I had to stop my work and go into the sitting-room, where my aunt was, and tell her of my feelings. I remember that she told me I could go with her to the next church meeting, and if I felt like it I could tell my feelings to those dear children of God. But when the day came I felt that I could say nothing. I was in a state of doubt, and continued in that state until the time of our association at Kingwood, which I attended. The preaching came so sweetly to me, especially dear Elder Bundy's, from Solomon's Song v. 16. And Elder Thompson, who preached for us the first Sunday after the association, spoke of the mark in the forehead; and it was while listening to him that I felt impressed to tell the dear saints how much I loved them, and to ask for a place among them, which I did at the next Saturday meeting, and they received me. How strange it seems to me; for my walk is so far from that of a child of God, and I feel unworthy of a place among those dear people. But I love this people, and none other. I am made sometimes to wonder why it is that I love them so much; but I know that without them and the hope I have I would surely die.

Now, dear father and mother, I do not understand how I came to write as I have, for when I sat down I meant to tell you about our new home and how we are getting along; but as my thoughts ran so did my pen write. All join in sending love to all at home, and to the many dear friends.

Your loving and unworthy one,

LIZZIE C. LEFFERTS.

CRAWFORDSVILLE, Ind., June 9, 1895.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—I hope the dear Lord will sustain you in these trying times. What could we do without the SIGNS? It is like a dear, tried, familiar friend. No matter how busy I am when it makes its weekly visits to my home, I must stop a moment and look over the familiar names. I know Elder Chick will always give us a taste of good, wholesome food. I feel sure the dear Lord raised him up to fill this important place. And Fred. W. Keene, how my heart bounds with joy when I see his name. He has the pen of a ready writer, and should not weary in well doing, but write for every paper. This number (June 5th) contains many precious letters. Some names are strange to me, but O what sweet fellowship I have for the writers! One especially touched me, whose experience runs in the same channel as mine, giving me renewed hope that I, too, have been taught of the Lord. Dear sister L. Schiefer, I, too, have traveled in that dark and thorny desert, when the darkness was so great it could be felt, and the same question came to me, "Now, where is your God? You thought you had a good hope, but where is it?" For three weeks I dared not open the Bible, for it condemned me. This was after I had joined the church. I felt like I stood alone, that no professed christian could have such feelings and thoughts. When I did in despair open the Bible it was in the book of Job, and there were words just fitting my case. I staid there for days, reading what I had never noticed before. They seemed placed there expressly for me. Dear old Job, how I did love and pity him, just as I do this dear sister who wrote, and thought to burn her writing; but it was preserved for other poor, faltering ones, like poor me to read. I will send her a sheet I wrote and laid aside some months ago. If you have room you may publish it. I never see anything meritorious in my writings; they

(Continued on page 238.)

EDITORIAL.

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Middletown, Orange Co., N. Y.

DID JESUS DIE FOR ALL MEN?

WHILE we desire to commend the kind and christianlike tone of the letter of sister Turrell, on page 234, yet we feel that we must present a few thoughts in reply to some statements which she has made. We can heartily respond, from our own experience, to many things which she has said, and feel sure that she has been taught to know the plague of her own heart, and that salvation is of the Lord. We can from her letter but believe that the Lord has been teaching her, and all such have peace in him; but yet, as we said, we could not publish her letter without calling attention to one or two things, and especially to the Scriptures which she has quoted. We do this all the more willingly because these are among the Scriptures which have been used for many years past by believers in the theory of a general atonement to sustain their theory. This idea of "a general atonement and special application" is as old as Andrew Fuller, of England, who flourished among the Baptists there near the close of the last century. We know not whether it is any older than the day mentioned, but we do know that the apostles of the Lamb did not teach such a theory, as we hope to show ere we close this article. We understand this theory to be that while Christ died for everybody, at the same time the God of heaven did not purpose that everybody should reap the benefits of his death. It seems to us to amount to this, that Christ meant to save every one, but the purpose of the Holy Spirit was to save but a part of mankind. The atonement covered the sins of all mankind, but the Holy Spirit applies the blood of the atonement to but a portion of men, according to this theory.

The expressions to which our sister has called attention, as will be seen by reference to her letter, were used by us in an editorial. We said that we must protest against the expression that "Christ died for all the world," and that we knew of no greater absurdity than the assertion that "Christ died for all the world, when at the same time he designed to save but a part of mankind." When we wrote those expressions we had in mind this theory of Andrew Fuller to which we have just now alluded. It has ever seemed to us absurd to say that Christ paid a redemption price for more than he meant should be his. Why should he die for the non-elect? Why shed his blood for those who were fitted for destruction, whom he knew never could be saved, or be washed in that blood? Is it conceivable that God before the world was should choose out from among mankind some whom he would love and finally redeem, and yet in the supreme act of this redemption, the atonement, change his purpose, and in the atonement embrace everybody? If he meant to save everybody when Jesus hung dying on the cross, then he always meant to save everybody, and he still means to save everybody; for the Scriptures testify that he is "in one mind, and none can turn him." One part of the work of redemption can embrace no more than another part of it. God's purpose in the atonement is just as broad as his purpose in the effectual calling by his Holy Spirit. This must be so, or Jehovah is divided against himself, and his Son Jesus Christ means one thing, while his Holy Spirit means another. We do not have any idea that our sister Turrell would assent to such things as we have been saying, but yet they are the necessary result of this theory of a general atonement and a special application. This theory must always be, to say the best of it, hopelessly confusing to the mind.

Andrew Fuller invented this theory in order that he might have an excuse for addressing all men as gospel subjects, and telling them that they could be saved if they would. Out of this grew up among Baptists every phase and form of the modern effort system, including mourners' benches, protracted meetings, and all the multiplied machinery by which it is sought to convert men. It is safe to say that the aiders and abettors of such "means of salvation" (as they are called), not one of them, really believe in salvation by grace alone, or in election, or in the effectual calling by the Holy Spirit. There is not one of them but feels himself called to a work beyond that which the Master once assigned to Peter, viz., "Feed my sheep," "Feed my lambs." This theory is a joy and delight to those who love to praise man rather than God, and who will be greatly grieved if they do not have the highest seat in heaven, and wear a crown bedecked with more stars than any of their companions. Because sister Turrell feels, as she has said, to be a great sinner, saved by grace alone, and fitted for heaven by the power of God alone, we desire her to see what the results of this theory that Christ atoned for the whole world are. We are persuaded that she, as well as all those who are as the chief of sinners saved by great grace, will start back with abhorrence from a theory which involves such horrible and God-dishonoring results.

Before noticing the Scriptures to which our sister has referred we desire to in all faithfulness and love call attention to another thing. Our sister speaks of this having been revealed to her. We desire to caution her, and all who love the Lord, against accepting anything as a revelation from God unless it be found to be in harmony with the Scriptures. No matter how clear the view may be, nor how much it may be borne in upon our minds, if it be not in harmony with plain testimony of the Scriptures we must not accept it as being from God. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." If our sister's revelation that Christ died for the whole world be of God, then we shall find the proof in the Scriptures. If the Scriptures do not say so, then the "revelation" is not from God, but is either a figment of our own brain, or else we have it from the enemy. No man's view, not even our own, is the standard. We are all liable to err in all things. We doubt not that such a man as Dr. Gill, for instance, who was no doubt an able minister of the new testament, was often mistaken in his view of many things. So we would urge upon sister Turrell, and upon all who may read this, to beware of any testimony save the testimony of the Scriptures. Do not trust your own experience any farther than you have the law and the testimony.

But now we will come to notice the Scriptures referred to in her letter. The first text referred to is 1 John ii. 1, 2. If the "whole world" in this text means all mankind, or every individual of the human race, then there is no escape from the doctrine of universal salvation; for it is said, "He is the propitiation." This means that he is what appeases, or propitiates; and nothing can be clearer than this, that if the work of propitiation has been accomplished for all men, then all men are saved. The expression, "the whole world," cannot mean every individual of the human race without involving too much for anybody but the man who is ready to accept the doctrine of universal salvation. We doubt not the phrase, "the whole world," here means what it does in many other places, viz., the fact that Gentiles as well as Jews are to receive the blessings of the gospel covenant. Christ died not for the Jews only, but also for his people all over the world. There is no other propitiation for any man than Jesus.

In the second text (Romans v. 18) the term "all men" is used. A careful reading of the connection of this Scripture will show that the apostle is not arguing that all men are saved, but that men are saved freely by grace, through the merit of Jesus Christ. Here the term "all men" also, if used in its broadest sense, would prove universalism to be true. If the free gift has come upon any man through the righteousness of Christ unto justification of life, what more can be done for that man? He is saved beyond a peradventure. This use of the language of the apostle would prove too much, unless, as said before, the doctrine of universalism be true. The evident meaning of the apostle is that as all men who are condemned are so through the transgression of one man, Adam, so all men who are justified and saved are so through the obedience of one man, Christ.

The third text referred to is Psalm lxxxvi. 8, 9. It seems to us only needful to say that the psalmist is here setting forth the same glorious truth so often prophesied of, viz., that under the coming gospel day all nations, as well as the Jews, should share the blessings of the covenant of grace. Surely our sister can see clearly that it is not true that every individual of the human race bows down before the Lord and worships him.

The fourth text is John i. 29: "Behold the Lamb of God, which taketh away the sin of the world." The fifth text is John iii. 17: "But that the world through him might be saved." It seems to us to require but little more to be said than has been said concerning the other texts. If the sin of every one of the race of men has been taken away, they are all saved now, and nothing can hinder their final glory. If each individual of the human race is meant in John iii. 17, then, as said before, universalism is true. The "world" in each text, unless we admit universalism, must be understood to mean just this, that Jesus' work was not for the Jews only, but for the Gentiles as well; and the reason this is so frequently enforced and restated in the New Testament arose from the fact that the Jews claimed the Messiah that was to come as their own exclusively. Even those who received and believed in Christ as the Savior found it hard to believe that the Gentiles should be fellow-heirs in the kingdom of heaven. Therefore the terms "all men," "the whole world," &c., were used to break down this prejudice, and to enforce the hope of the Gentiles in the gospel.

Perhaps we have said enough in response to the letter of the sister. We have tried to write briefly but plainly, and in all kindness, and with regard for the truth of the Scriptures. It is sure that all for whom Christ gave himself are freely justified and saved. No charge can ever again be urged against that man for whom Christ has died, because God has justified him freely by his grace from all things from which he could not be justified by the law of Moses.

If our sister has felt the power of the atoning blood of Christ in her own experience (and we doubt not she has), then upon that account, as well as from the testimony of Scripture concerning the efficacy of his blood, she must know that in no case could that blood be shed in vain. But if Christ died for anybody who

shall not finally be among his jewels, then for that one his blood was shed in vain; and if for one, why may it not be true for all? and what certainty is there of the final salvation of any one? How can our sister rejoice in such an unfinished salvation as this?

We leave these reflections for the consideration of all who may read them, and trust that they may be blessed to the instruction of many of the Lord's people, as well as to our sister herself.

C.

HEBREWS VII. 3.

"WITHOUT father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually."

In a former volume we have given our views on the subject embraced in this text; but as brother Welch may not be able to put his hand on the number containing our remarks, we will briefly notice the subject again.

In illustrating the peculiar nature of the priesthood of our Lord Jesus Christ, the inspired apostle has in this epistle distinguished it from that of Aaron and his sons, which was after the law of a carnal commandment, by showing that it is after the order of Melchisedec, and according to the power of an endless life. The sons of Levi were not suffered to continue in the priesthood by reason of death; but this priest, who is after the order of Melchisedec, 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 that he ever liveth to make intercession for them. In the elucidation of the subject of the priesthoods, it was not the design of the apostle to describe either Aaron or Melchisedec as men, for as men they were like all other men; but it was important that he should describe them as priests, and it is as priests of their respective orders that he dwells on their peculiar characteristics in this chapter and connection. Aaron could not fill the office of a priest under the law of his priesthood, without a father, for the law made it indispensable that he should be a Levite. Hence Aaron and all his sons were subject to an order which required that their descent should be reckoned; and unless they could reckon their descent from Levi, they could not be priests. In this the priesthood of Aaron and his sons failed to set forth the power of an endless life, which is embraced in the priesthood of our Lord Jesus Christ. It is unimportant that we should know anything more of Melchisedec as a man than just what is written of him in the Scriptures. The record of him as a priest embraces every peculiarity necessary to make him a brilliant type of the great High Priest of our profession, Jesus Christ. As a priest, Melchisedec's descent is not reckoned in the Scriptures, nor have we any account of his descent as a man; but as a man we have no reason to doubt that he had a father and mother according to the flesh, and that he died like all other men, after he had served his generation; but as a priest he had no father or mother, neither had he any successor—his priesthood was unchangeable. In all the account given of him, he was a priest of the most high God, and king of Salem, or king of righteousness. When he met Abraham returning from the slaughter of the kings, which is all the account we have of him, he was then both king and priest. And this much is said in the divine record of him, to make him like the Son of God; that is, to make him as a type, a complete one. Christ is not a priest by virtue or lineal descent from any family of priests, neither is his priesthood hereditary.

"It is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning the priesthood." But to fill the office of a priest, after the order of Melchisedec, he was not required to conform to the requisitions of Moses concerning the priesthood.

The seeming difficulty in understanding the text is obviated when we understand the apostle to be treating on the priesthood, and not on the person of Melchisedec.

We submit these brief remarks on the subject to the consideration of brother Welch, and any others who may feel interested, desiring him and them to regard these only as our understanding of the subject, and, like our views on all other doctrinal points, to be received no farther than they are sustained by the word of the Lord.

MIDDLETOWN, N. Y., Jan. 15, 1851.

MATTHEW XXIV. 13.

"BUT he that shall endure unto the end, the same shall be saved."

These words were used in reply to questions privately propounded to our Redeemer on the Mount of Olives by his disciples, concerning the destruction of the buildings of the temple, the signs of his coming, and of the end of the world, and in their primary design referred to those disciples of our Lord who should endure all the trials that should come upon the saints immediately before the destruction of Jerusalem; and the salvation implied had reference to their deliverance from the temporal calamities to which Jerusalem was doomed. But as we have ever regarded that Jerusalem to be figurative in its whole history of things of a spiritual nature, we are led to the conclusion that even in the latter days of its existence, and the circumstances and manner of its awful destruction, we may glean important lessons of instruction and solemn admonition, to which we would do well to take heed.

Jerusalem was once the consecrated place for the worship of the God of Israel, and in it stood the temple, the altar of the Lord, the ark and the mercy seat, and thither the holy tribes went up to worship the living God. But when the purpose of God in the founding of that city and the building of the first and second temples, together with the instituted service to which they were devoted, was accomplished, the flood gates of iniquity were opened, and the iniquity abounded in the once holy place. The law of God was made void by the traditions of Judaism, the city overrun with idolators, and the temple made a den of thieves; so that when Christ, for whose advent the Jews professed to be looking and praying, came in the flesh, that city had no room for him; and when he gathered from among them his primitive disciples, they were soon driven out of Jerusalem, and went everywhere, being scattered by the persecution which arose in those days; and, in the filling up the measure of their iniquities, the popular voice of the degenerate temple worshipers was given for his crucifixion, and that he should suffer without the gates of their city.

When our Lord was crucified, the vail of the temple was rent in twain from the top to the bottom, and all the sacred things within the vail in the most holy place made common with the things of the outer temple, showing that Jewish rites and ceremonies were now and henceforth forever abolished, and that the grand antitypical era had begun. Jerusalem, now filled with her abominations, sinks from her typical relation to the living church and kingdom of our Lord, and as the hold of hateful and unclean birds now assumes her position as the type of antichrist, deserted of God, deserted of his children, whom he collected before her destruction, as a hen gathereth her chickens under her wings, and the abomination that maketh desolate now standing in the holy, or once consecrated place, showing that her judgment was near at hand, as when the fig tree putting forth her blossoms we know that summer is nigh. Yet before the total overthrow of Jerusalem the disciples of Christ were subjected to the most severe trials, that they might be made manifest who they were, and also that by the signals which should be given them they might have opportunity to flee from the devoted city before its inhabitants were to be plunged into irretrievable ruin.

The peculiar signals that should indicate the near approach of that great day of the Lord to his disciples were given them in this private interview on the mount, as recorded in the preceding connection of our text. But these signs of the coming of the Son of man to execute judgment on Jerusalem were such as should subject them to the most severe afflictions, persecutions and deprivations. So great were their trials to be, as we may infer from our text, many nominal professors of the religion of Christ would be exposed, and would not endure. "But he that shall endure unto the end, the same shall be saved."

If we are correct in supposing there is any analogy between Jerusalem as thus deserted and doomed, and the Sodom and Egypt where the two witnesses were slain, and where also our Lord was crucified, those solemn warnings given to the primitive saints to retire from Jerusalem and flee to the mountains must agree with the admonitions given in the word to God's people to come out of antichrist, or Babylon, and partake not of her abominations, that they be not partakers of her plagues.

But the coming out from Jerusalem when the warning was given was attended with much perplexity, peril and difficulty, so much so that the tribulation should test the fidelity of those who professed to be the disciples of Christ; even so the coming out from antichrist, in all its diversified forms, pagan, papal and protestant, has been in all ages since the revelation of the man of sin, and still is attended with such tribulations, persecution, reproach and proscription as to try men's souls, or rather try their religious professions, so as to make manifest such as are not in reality the saved people of our God. Nominal professors, however noisy, zealous, orthodox, or extravagant in their pretentions, will not endure the trial; nor will they be saved from a participation in the plagues which God has in store for mystery, Babylon. "But he that shall endure unto the end, the same shall be saved." Not only shall they be saved from the temporal calamities which shall be visited upon Babylon, but they shall be saved with an everlasting salvation. If we trace the account given in the word of the endurance of the tried saints when fleeing from the face of the dragon, God prepared for them wings of a great eagle (Rev. xii. 14), with which to fly to a safe retreat. And so also in flying from the beast, though many thousands sealed their testimony with their blood, yet all of them were saved from the judgments which awaited the beast; and now those who in this nineteenth century are standing aloof from the image of the beast, must endure hardness as good soldiers of Jesus. The tribulations and trials which are brought upon them shall make manifest who they are, and by what power they are enabled to endure, and by what power they shall triumph over the powers of darkness. As the saints overcame the dragon through the blood of the Lamb and the word of their testimony, so we may infer that the saints of God shall triumph over all conflicting powers by the blood of Christ and the testimony of the gospel.

The church of God is now in a very tried condition. True, the members are not frequently at this day cast into prisons, dragged before secret inquisitions, held by papists in cav-

erns of the earth; nor are they subjected by the puritan or other protestant powers to have their ears cut off, their tongues bored through with hot irons, or tied to the cart-tail and whipped through the streets of Boston, as some of the Old School Baptists have been under the puritanic reign of terror in our own country; but the manner of the trial, though changed, shall be equally effectual in taking forth the precious from the vile. Instead now of the gibbet, the prison, the Spanish inquisition, the cart-tail, the red hot iron or the knife, the enemy is suffered to employ flatteries and bribes on the one hand, and reproach, calumny, ridicule and proscription on the other, by which they have not been entirely unsuccessful in drawing after them some who were once supposed to stand firmly in the doctrine and order of the gospel.

The signs which indicated the near approach of the destruction of Jerusalem were, among others, these, viz: A strong effort to deceive, if possible, the very elect. Wars and rumors of wars, and earthquakes in divers places, pestilence and famine. The abomination that maketh desolate standing in the holy place, and a strong effort to proselyte, by saying, "Lo, here is Christ; and Lo, there; and, Lo, he is in the desert," &c.

Even so now these signs in the very spirit of them appear. Never, perhaps, were stronger or more successful efforts made by men in sheep's clothing to deceive men than at this time. Wars and rumors of wars, in regard to the affairs of what is called the church, are very common; and such earthquakes as are sinking the papal and protestant interests, both in the old world and in America. The abomination which maketh desolate stands in high repute among the religionists of the age, and a general famine, not for bread, nor for water literally, but for hearing the word of the Lord, prevails. Beside all these signs, the sun seems to be darkened in our spiritual heavens; that is, the saints are not now enjoying the fullness of light and comfort which they have in seasons past; and the moon does not give them her accustomed light, and some of the stars of heaven, or those whom we have regarded as ministers of Jesus Christ, are fallen and now falling, and the powers of the heavens, the church, are shaken. There are unusual convulsions now shaking the fellowship and confidence of the members of the church for and in each other.

These we regard as days of tribulation, in which many shall be offended in Christ, with his doctrine, his ordinances, his laws and his people. And they shall, and do in some instances, insinuate themselves into the confidence of the saints, but to betray them and their confidence. Such appears to us to be the prevailing signs of the times, and the next sign that we look for is that of the Son of man in heaven. True he is now in his church, but he will, as we confidently hope, be soon more signally made manifest in his church, so that we shall see him in the clouds of heaven, or in the cloud of his witnesses in connection with his church, and all the tribes of the earth shall mourn and wail because of him; but he that shall endure unto the end shall be saved. May God grant us grace and patience, fortitude and resignation, to bear his cross, to encounter the storm, and to make us more than conquerors through him that has loved us. And may we, who are Old School Baptists from principle, and because we cannot conscientiously be anything else, listen to the important admonition of our subject, and watch for the coming of our Lord. We trust that the night is far spent, and that the morning will soon break on the church of God, and "He that is to come will come, and will not tarry." May we be prepared to say, "Even so; Come, Lord Jesus; come quickly. Amen."

MIDDLETOWN, N. Y., Feb. 15, 1851.

CHURCH LETTERS.

As it may interest some of the readers of our family paper, the SIGNS OF THE TIMES, we desire, if it does not crowd out more interesting matter, to insert the following.

In the providence of God, according to appointment, the little band of worshipers, of the Old School Baptist order, called the Beulah Church, met in the school-house within a few miles of Alvinston, Ontario, on Saturday before the fifteenth day of June, 1895. Our beloved brother, Elder Wm. L. Beebe, who has visited us yearly since our organization, "in the fullness of the blessing of the gospel of Christ," preached unto us the unsearchable riches of Christ. We had two discouses on Saturday. On Sunday morning we met in the same place, when a large congregation assembled to hear the gospel proclaimed in its purity, from the words recorded in the gospel according to John, twenty-first chapter, commencing with the fifteenth verse, which to many was "a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the less well refined." The whole congregation manifested a deep interest in listening to the proclamation of the gospel of our Lord Jesus Christ, free grace exalted, and man's ability abased. A goodly number convened in the afternoon to hear the same theme, salvation by grace, preached to the poor and needy, to those who have no money or price, to those who are without strength, to the hungry and thirsty, and to those perishing sinners whose only hope of salvation is the Lord God. After the services the church met to commemorate the death of our dear Lord, who died for our sins, and was raised again for our justification, and by whose stripes we are healed. As we feel ourselves poor and afflicted we do hope that we are among those whom the Lord through the prophet described when he said, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord."—Zeph. iii. 12. And with David we feel sometimes to say, "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. Our meeting was characterized with peace, love and fellowship, for which we feel grateful to him who is our peace and our all.

Our next yearly meeting we purpose holding in the same place, on the third Sunday of June, 1896, when we desire to meet with our ministering brethren, brethren and friends.

We meet every fourth Sunday in each month to speak of our joys and sorrows, our trials and triumphs, our riches and poverty, and singing praises to him whom we believe is made unto us wisdom and righteousness and sanctification and redeption, our deacon, M. McAlpine, leading at such meetings. We desire the prayers and fellowship of the people of God everywhere, that we may be found walking in all the commandments of the Lord blameless.

Yours in hope of eternal life,

ARCHIBALD McALPINE, Clerk.

CHANGE OF ADDRESS.

MRS. BEEBE ELLIS (*nee* Blackburn) having changed her address from Texas to Mill Creek, Chickasaw N., Ind. Ter., requests her correspondents to address her at the latter place.

BROTHER Thomas C. Williams having changed his address from Washington C. H., Ohio, to Westville, Champaign Co., Ohio, requests his correspondents to address him at the latter place.

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(*Continued from page* 235.)

speak too much of self. I will not be offended if you cast it aside.

Still hoping the Lord will comfort Zion, your little sister,

LINA W. BECK.

CRAWFORDSVILLE, Ind., March 24, 1895.

THIS is a beautiful, warm, spring morning. I have been shut in doors for five week to-day with La Grippe. I feel very weak and helpless now, but have had an impression for several days to write some of my feelings while I was bedfast. One night, after I had been sick about ten days, while restless with a burning fever, some one seemed to touch me and say, "The Master is come and calleth for thee." I opened my eyes, and saw no one; but I spoke aloud, "I am going to die; I must get ready." Then I said, "Poor fool! your head is cut off and lying beside you, and you cannot move hand or foot; and worst of all, you are a vile sinner and can do nothing." Then some one seemed to cover me with a beautiful robe, and said to me, "Your sins are blotted out, your iniquities are covered." Then Jesus was presented to my view as a complete Savior, and I felt so secure in his hands. I was going to leave this vain world without a regret, or fear, or shudder. Death had no sting. Words will not express the rapture I felt. I was glad to leave every care, and rest in my Savior's arms. For several days I felt the halo or rapture of that experience, and I repeated many times,

"O! stay thou near me while I live,
And when life's day is past,
Lay thy dear hands, thy pierced hands,
Upon my head at last."

About four days afterward I was moved into my daughter Lucy's room to be more quiet. I was lying where she suffered so long, and died. I was thinking of her patience and sweet ways, when I cried aloud, and said, "I must see my Lucy! She has been gone almost four years. It is hard to wait longer." Then the thought came to me, a few days ago, when I had a foretaste or glimpse of heaven, I did not see my precious child, nor my sainted father or mother, nor the last dear one gone, sister Mary. Jesus seemed enough. "His train filled the temple." He was "the chiefest among ten thousand, the altogether lovely." There was a singing in my heart like this, Jesus, Jesus, Jesus." For forty years one of my great desires has been to love my blessed Savior above all else supreme. Often while in an agony of doubts and fears about having any right to pray at all, or say, "Our Father," even then I would cry, "Lord, help me; teach me to love thee."

"Let me love thee more and more,
If I love at all, I pray;
If I have not loved before,
Help me to begin this day."

Now I had another season of security. I seemed to know I did love Jesus supremely. He was my all in all. But alas! now

"I have sunk exceedingly low,
Just ready to give up."

It seems too much for me to hope. A poor, defiled worm dare to claim such a Savior? My Savior must be complete, for I have no righteousness to plead. It is only filthy rags. Lord, thou knowest my heart's desire is to live near thee, and away from the vain and foolish things of this world.

I have been reading this morning the Savior's prayer in the 17th chapter of John, and it seemed sweeter to me than ever before. Jesus says, "I pray not for the world, but for them which thou hast given me; for they are thine," &c. O how safe his children are! If he died for me I am secure. These words have been often in my mind since I am getting better and find I have come back to stay in this vale of tears longer.

"O when shall I see Jesus, and reign with him above,
And from the flowing fountains drink everlasting love?
When shall I be delivered from this vain world of sin,
And with my blessed Jesus drink endless pleasures in?"

I am all sin, but I hope I trust in God's mercy. "His mercy endureth forever."

"Abide with me! fast falls the even tide,
The darkness deepens, Lord, with me abide!
When other helpers fail and comforts flee,
Help of the helpless, Lord, abide with me."

Yours tremblingly, for sister L. Schiefer,

LINA W. BECK.

NEWARK, Del., June 9, 1895.

DEAR BROTHER BEEBE:—Do any of the readers of the SIGNS remember the time in their experience, as christians, when they felt that their hope was so small, and they were so sinful and unworthy, that they would like to give it all up and be once more at ease in the world? Before we are brought to see the sinfulness of the flesh, we seem to glide along easily in life, apparently having our own way and seeking our own pleasure; but when the new life, wrought in us by the Spirit of God, is manifested in the flesh, we begin to learn the meaning of the words, "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would."—Gal. v. 17. Especially to a young christian is this contest a surprise, and sometimes a source of great discouragement. He is quite apt to think that his hope in Christ is vain, and, worst of all, that he has deceived his friends. The adversary, the devil, as a roaring lion, walking abount, seeking whom he may devour, and suggests to the mind of such tempted one that no person that sees himself so sinful and wretched can be born of God. The adversary is very careful not to tell him that this very spiritual knowledge of sin is an evidence of his new birth. Unbelief makes his days and nights full of doubt and trouble, so that he can say with the psalmist, "But as for me, my feet were almost gone; my steps had well nigh slipped."—Psa. lxxiii. 2. Although the experience may be bitter, the time is now come in which he is to be tried. When a soldier enters the army at first it seems pleasant enough, and the duties often fascinating; but when he meets the enemy face to face, then he soon learns whether he has the strength and courage for the contest. There is quite a difference between the soldier in the army and he who is engaged in this spiritual warfare. The one must go into the contest in his own strength and courage, while the other has the help and strength of the Lord. As the psalmist says, "The Lord is my strength and my shield." The young believer soon learns that he is led in ways that are not of his own choosing; and many times they are so contrary to his wishes, and become so grievous to him, that he stubbornly resists them. But just here arises an unequal contest, that is sometimes sharp and short, and sometimes long and stubborn; but the end is the same. He who is all powerful, and full of love and goodness, brings down the proud heart and subdues the most willful, so that the humbled soul is stripped of self-confidence, and learns to his great profit that his strength and righteousness are in the Lord. The true believer may soon learn also that the hope he would cast aside is not so easily destroyed as he at first supposed. "The hope set before us," "we have as an anchor of the soul, both sure and steadfast." We all know that it is the anchor that holds the ship, and not the ship the anchor. Christ is our hope, and if the believer has Christ, he has a hope which will endure to the end. These chastisements, which at the time seem so grievous, are truly and only for the profit of those who are exercised by them. And as their value is manifest, he who hopes in Christ would not have them different; for he learns that they are all for his good, and not meeted out to him as punishments. Surely if the full penalty of the broken law were laid upon us as a punishment there would be no hope for us; but Christ has once for all borne the penalty for his people and set them free; although he chastises them for their profit. As the profit is manifest, the child of God would not have the ways of the Lord otherwise; because he knows they are truly ordered wisely in love. The sacred Scriptures abound in expressions of comfort and encouragement for the children of God. One of the greatest things, after being born of God, is to be established in the truth; and this is brought about in God's own time and way. Even if it is through trials and tribulations, it is worth more to us than a thousand worldly blessings. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him." Surely the reason given for this is full of encouragement, and a wonderful assurance of our being children; "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

Yours in hope of eternal life,

B. F. HAMILTON.

TRENTON JUNCTION, N. J., Mar. 15, 1895

DEAR BRETHREN:—I do feel so thankful that our dear family paper comes to us regularly, bringing untold comfort and glad tidings to our lonely hearts, the same as it always has from the first of its publication, defending the truth as it is in Jesus, fearing no evil; and as the Lord has sustained it in the past, so may we trust him to sustain and uphold it in the future and to the end. And may our Lord put it into the hearts of his dear people to give liberally and pay up their dues, so that our dear family paper may be continued to the comfort of his people. I feel so glad that our Lord rules all things, and in him we trust, fearless of the raging waves that seem to be sweeping over us sometimes; but at the darkest time then is the day-break near. Let us speak often one to another, and may the Lord be with his children in every time of need, and his name have all the glory. Amen.

Your sister in hope,

MRS. GEORGE R. YARD.

EDITORIAL NOTICES.

PLEASE BE SURE

IN sending remittances for renewals of subscriptions to give us the same name that the paper is already coming to. If the party is married, and the paper is coming to the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur. It is a good plan to inclose in the letter one of the little pink slips containing the name, taken either from the margin of the paper or from the wrapper in which the paper comes.

CRUDEN'S CONCORDANCE.

TO MOST of our readers the above mentioned book is too well known to need any introduction or a description by us. While many of the Bibles have a Concordance appended, they are generally so condensed or abridged as to be of little or no use. Cruden's Complete Concordance, however, enables one to readily turn to any passage of Scripture of which they can call to mind two or three words, and in our opinion is the most complete and convenient as a reference book of any published. In addition, it contains many other aids in studying the Bible, as may be seen by reference to advertisement on last page. Remember, both the books there mentioned are CRUDEN'S COMPLETE.

MARRIAGES.

ON Sunday evening, July 14th, 1895, by Elder Benton Jenkins, at the residence of Mr. Emile Guermonprez, in the city of Middletown, N. Y., Mr. Charles E. German and Miss Alwalda Langley, both of Wurtsboro, N. Y.

OBITUARY NOTICES.

DEPARTED this life on the morning of April 17th, 1895, at the home of his son-in-law, James Watkins, near Philomath, Benton Co., Oregon, **Robert B. Burch.**

He was born in Virginia, July 11th, 1797, and moved with his parents, John and Elizabeth Burch, to Barren Co., Ky., about the year 1817. He was married to Annie Nichols in May, 1821, who preceded him to the spirit land nearly twelve years. To this union were born eight sons and four daughters, eight of whom survive him, two sons living in Nebraska, one in Iowa, two sons and three daughters in Oregon. He also leaves, as near as can be ascertained, fifty-one grandchildren, fifty-three great-grandchildren, and four great-great-grandchildren.

The last ten years of his life were spent at the home of his oldest daughter, Mrs. James Watkins. He had been confined to his bed nearly six years, and during that time was almost helpless. He could at his best times help himself in and out of bed. He lost his eyesight several years ago, and at the time of his death could only distinguish daylight from darkness. He never made a public profession of religion, but was a firm believer in the Old School Baptist doctrine, and took great delight in entertaining Baptists, thus making his home their home. My mother being a member of the Baptist Church, they often had preaching at their house, and when living in Kentucky they entertained several associations. He was a kind husband and father. His last sickness was "La Grippe." He bore all his afflictions with great patience, often expressing a great desire to be relieved of his sufferings. I will say that I never witnessed such reconciliation as he manifested during all his afflictions. Death seemed no terror to him.

His remains were taken to the cemetery near Scio, and laid beside those of our dear mother. O how we miss him in our home! But we must bow to the will of our heavenly Father, and say, "Thy will be done."

M. E. WATKINS.

PHILOMATH, Oregon, July 9, 1895.

Charlotte Jacobs McGinnis was born near Loami, Sangamon Co., Ill., Jan. 20th, 1836. She was married to W. W. McGinnis on April 2d, 1857, by whom she had six children, one dying in infancy. She departed this life for a new and heavenly one on June 25th, 1895, making her 59 years, 5 months and 5 days old.

She leaves her companion, three sons and two daughters to mourn their loss of a kind and affectionate mother, but not without hope. May they feel that their loss is her gain. She was a kind companion and loving mother, and highly esteemed by all who knew her. All was done for her that husband, loving children and kind friends could do; but her appointed time had come. On June 27th her remains were followed by a large concourse of friends and relatives to the "Christian" church-house in Loami, where funeral services were conducted by Elders C. C. Purvines and W. A. Thompson, of Springfield. After the services her remains were tenderly laid away in the Sulphur Spring cemetery. Peace be to her.

LILLIE.

COTTON HILL, Ill., July 2, 1895.

ASSOCIATIONAL.

THE Old School Baptist Conference of Maine will be held, the Lord willing, with the Old School Baptist Church in North Berwick, York Co., Maine, commencing on Friday, August 30th, 1895, and continuing three days.

We shall gladly welcome all who love our Lord Jesus Christ in sincerity, and especially brethren in the ministry who feel it in their hearts to visit us. Those who come will be met at the North Berwick R. R. depot on Thursday before the time appointed for our yearly conference.

FRED. W. KEENE.

THE Des Moines River Association of Regular Predestinarian Baptists will convene with the Cedar Creek Church, ten miles northeast of Ottumwa, in Wapello Co., Iowa, on Friday before the third Sunday in August, at 10 o'clock a. m., and continue three days, being the 16th, 17th and 18th days of August.

The church-house is within one hundred yards of the railway station at Highland Center, on the Chicago, Milwaukee & St. Paul R. R., and all will stop at the above station. Those coming from the east or west will have to change at Ottumwa or Hedrick. A cordial invitation is extended to all brethren, and ministers especially.

R. SPEIRS, Mod.

M. W. BYRAM, Clerk.

THE Mate's Creek Association is to be held with Little Hope Church, Pinsonfork, Pike Co., Ky., to begin on Friday before the first Sunday in September (which will be August 30th), and continue the two following days.

Williamson, W. Va., on the N. & W. R. R., is the nearest railroad station, twelve miles from the place of the association.

W. J. MAY, Clerk.

THE next session of the Staunton River Old School Baptist Association is appointed to be held with the church at Galilee, in Pittsylvania Co., Va., five miles west of Chatham, on the Southern R. R., commencing on Friday before the second Sunday in August.

We would be pleased to have some of our northern brethren meet with us, especially ministering brethren. Those coming by rail will be met at Chatham on Thursday before. Those wishing conveyance will write to me.

J. C. SHELHORSE, Clerk.

YEARLY MEETINGS.

A YEARLY meeting is expected to be held with the church at Bryn Zion, at the usual time, the third Sunday in August, Saturday included. A cordial invitation is extended to friends abroad to visit us and enjoy a good meeting with us.

Those coming by rail from the southward will please get tickets to Clayton. Those coming from the northward had better get their tickets to Kenton, changing cars at Clayton. The Mail trains both ways on Saturday morning will be the proper trains, and friends will be met and cared for. The north-bound train reaches Clayton at 10 a. m. The hour for meeting on Saturday is 2 p. m.

E. RITTENHOUSE, Pastor.

TWO DAYS MEETINGS.

A TWO days meeting is appointed to be held with the Otego Church, at Otego, N. Y., on the last day of July and the first day of August, commencing at 10 o'clock. All lovers of the truth are cordially requested to attend with us.

This meeting is to take the place of our former yearly meeting, held in October. This is the first of a series of meetings to be held in place of the Chemung Association.

G. M. FRENCH, Clerk.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,

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To whom all letters should be addressed, and money orders made payable.

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BENTON JENKINS, Middletown, N. Y. F. A. CHICK, Reisterstown, Md.

B. L. BEEBE, Middletown, 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. 63. MIDDLETOWN, N. Y., WEDNESDAY, JULY 31, 1895. NO. 31.

POETRY.

COME, LORD JESUS.

LET us view thy lovely glory!
Come, thou loving Jesus, come!
Let us now rejoice before thee,
Like the ransom'd round the throne.

Let the poor and heavy laden
Cast their burdens all on thee;
Let them joy in thy free pardon,
Set the lawful captive free.

Let it be a time to favor
Thy dear Zion for their good;
Let them see a suff'ring Savior,
And their pardon sign'd with blood.

Let us see our names engraven
Deep within thy loving breast;
Let us taste the joys of heaven,
Earnest of eternal rest.

Be to us the Bread of heaven,
Fill our souls with precious love,
Till we reach the quiet haven,
Round the blissful throne above.

PSALM XLI. 11.

"By this I know that thou favorest me."

FAVORED of old, ere time began,
According to the covenant plan,
Loved and elect with God to be,
By this I know thou favorest me.

Chosen and blest in God the Son,
In Jesus loved, accounted one,
I taste the streams that flow from thee,
And thus I know thou favorest me.

O wondrous grace! my sins to lay
On Christ, who bore them all away!
Them he atoned on Calvary,
By this I know thou favorest me.

By precious faith it is I know
This token sweet thou dost bestow,
In my poor heart by faith I see;
By this I know thou favorest me.

Faith and repentance, prayer and praise,
My love, my hope, joy in thy ways,
All is thy gift, all springs from thee;
By this I know thou favorest me.

When from our gracious God I stray,
And wander from the King's highway,
By chastenings I'm brought back to thee;
By this I know thou favorest me.

When I have smarted 'neath thy rod,
And in affliction's paths I've trod,
As a loved child thou scourgest me;
By this I know thou favorest me.

In Achor's vale, amidst my grief,
My contrite heart has found relief,
My chastened soul has yearned for thee;
By this I know thou favorest me.

When with temptations I'm beset,
And sins and Satan my heart fret,
Christ is my hope of victory;
By this I know thou favorest me.

My foes come in just like a flood,
To drive my soul away from God.
Thy blood, O Christ, doth make them flee;
By this I know thou favorest me.

Often I fear I'm not a saint,
Wandering in deserts, weak and faint,
Goodness and mercy flow from thee;
By this I know thou favorest me.

Sheltered beneath thy healing wings,
I fear no ill, my glad heart sings;
When sorely pressed I flee to thee,
And sweetly prove thou favorest me.

FRED. W. KEENE.

NORTH BERWICK, Maine.

CORRESPONDENCE.

THE NAME OF THE LORD COMETH.

"BEHOLD, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy; his lips are full of indignation, and his tongue as a devouring fire; and his breath as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity; and there shall be a bridle in the jaws of the people, causing them to err."—Isaiah xxx. 27, 28.

In compliance with a request from a sister who is deprived of the privilege of meeting with the church regularly, the following thoughts in connection with this text are submitted. She specifies the last clause of the text as the portion on which she is more particularly desirous to have light; but it does not seem consistent to separate this clause from the sentence in which it is written by the inspired prophet. Therefore, in considering it as the word of God to his people it should be taken as one message. From the context it is evident that it was designed to announce the coming of the day of gospel liberty to the spiritual Israel, and the removal of the legal heaven and earth of Judaism. There can be no question that the light of gospel liberty is foretold in the immediately preceding context, and the song which is promised in the following expression is certainly the same song which is written in the twenty-sixth chapter of this prophecy. It is important to notice that the declaration is positive and unconditional, both in the announcement of the light and blessing which is promised, and also in regard to the denunciation of divine anger and terrible indignation. The unlimited sovereignty of God renders certain the fulfillment of every purpose which he has declared, whether in visiting his just condemnation upon the guilty sinners whom he has appointed unto wrath, or in securing the infinite blessedness of eternal salvation for the subjects of his electing love. If the saints could bear in mind at all times that it is by grace they are saved, it would protect them against many of the cruel assaults of their wily accuser. Their own sinfulness can interpose no obstacle in the way of that salvation which is entirely by divine grace. It is the peculiar glory of the gospel of our God that through the blood of Jesus Christ his people are saved from their sins. This is far more than the mere remission of the penalty due to their transgressions.

"*Behold, the name of the Lord cometh from far.*" To the natural mind this expression conveys the idea of earthly distance; but the subjects of spiritual instruction have learned a vastly more important sense in which this declaration is true in their own experience. When sunk beyond the reach of hope under conscious guilt and condemnation, they felt that they were infinitely removed from the peace and safety which are found in the strong tower of the name of the Lord. The distance between them and that name was no less than the awful chasm between sin and holiness, between light and darkness, or between heaven and hell. They could never climb to that name by any works which they might perform, since all their righteousnesses are as filthy rags. But the grace of God bringeth to lost sinners salvation in the righteousness of Jesus, by which they are made holy and without blame before God in love. This glorious name is not polluted by being reconciled to sinners, as the popular religious teachers of the world assert; but while his people are saved from their sins through the name of the Lord, that name is still immaculately pure and holy. He condemns sin in the very manifestation of his grace in saving sinners. This wonderful name of the Lord cometh from far beyond all the thoughts of created intelligence. Only as it pleased God to ordain peace for his people in that name can it ever be seen or known by any sinner. But unto every subject of electing love that name comes in all the majesty of infinite holiness, showing that God is just and having salvation. There is no other name under heaven given among men whereby we must be saved.

"*Burning with his anger, and the burden thereof is heavy.*" The very purity which is revealed in the perfection of holiness that is always seen in the name of the Lord, invariably visits condemnation upon those to whom that name is manifested. None ever saw the holiness of God without feeling the infinite distance between that divine purity and the corruption of sin in their own hearts. Thus the name of the Lord is a consuming fire when it shines in the experience of the quickened sinner. The first gleam of that pure light effectually burns up every vestige of trust in the works of the law for justification. Then the question of Job is the all important consideration in the mind of the despairing one who hears the awful name of the Lord. "How should man be just with God?" In this light of the fire of divine holiness confidence in creature works for acceptance in the judgment of God is utterly consumed. The sinner is convinced that "By the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin."—Rom. iii. 20. This truth is taught in the experience of every one who is brought by grace to hope in the sovereign favor of God for salvation from sin by the blood of Jesus Christ. As revealed in his holy law the name of the Lord is indeed a consuming fire. The sinner is slain by its purity. No longer can he hope for acceptance by any righteousness to which he can attain by keeping the precepts of a perfectly holy law. The terrors of Sinai but faintly represent the dreadful sound of that thunder which destroys every ray of hope by works of righteousness to be performed by the lost and condemned sinner. No natural sound can compare with this terrible burden of despair which is found when the name of the Lord is sounded in the heart of the conscious sinner.

"*His lips are full of indignation, and his tongue as a devouring fire.*" This is but a further expression of the revelation of just condemnation which drives the sinner from finding refuge in the obedience of legal righteousness. The law knows no mercy, and can accept no compromise for the failure to keep one of its requirements. Nothing but the life of the sinner can satisfy its inexorable demand. Not even the chosen vessels of divine mercy can be saved from the condemnation due to their sins by the sacrifice of any requirement of infinite justice. The immaculate holiness of God is not less magnified in the salvation of his people than is his love and mercy. The recognition of this truth destroys every device of man for the establishment of any conditional theory of salvation. Those who are quickened by the Spirit of truth must know that there is no hope for them but in the immutable truth and inflexible justice of God. As it is written, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."—Mal. iii. 6. False teachers are accustomed to say that God out of Christ is a consuming fire. But there is no inspired authority for any such assertion. On the contrary, it is expressly declared that in him (Christ) dwelleth all the full-

ness of the Godhead bodily.—Col. ii. 9. Therefore there can be no God out of Christ. The wonderful mystery of salvation is that God is just and the justifier of him which believeth in Jesus.—Rom. iii. 26. None of the systems devised by the wisdom of men can even pretend that they teach that God is just in saving sinners. They universally represent that God is so merciful that he has offered to save the best sinners by turning aside the sword of justice. This is according to the wisdom of man, and consequently men are ever ready to accept it. But it is important that those who love the truth of the gospel should reject all such perversions of the testimony which God has given by revelation. Remember, dear believer, that your hope is in the God who is just and having salvation.

"*And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity.*" None who know the true God can doubt the truth which his prophet was here moved to record. His omnipotence is seen in the very first revelation given to every one who has heard his voice. The illustration used will not appear to such as being too strong; nor will they question the strict justice of the decree which signifies the utter helplessness of those upon whom the holy name of the Lord falls with such irresistible power in cutting them off from all the false refuges in which they had trusted. As human efforts prove futile in resisting the rushing current of an overflowing streem, so the breath (or, Spirit) of the Lord can encounter no obstacle by which its terrible condemnation can be averted. When by this inflexible standard the nations are tested, all are exposed as utter vanity. It is not needful that they who have seen their own just condemnation in the sight of divine holiness, should look further for the fulfillment of this denunciation of all nations as vanity. As one perishing in a torrent reaching to the midst of the neck has no power to deliver himself, so all the nations of men are shown to be but vanity by the breath of divine truth under which all the world has already been pronounced guilty before God.—Rom. iii. 19.

"*And there shall be a bridle in the jaws of the people, causing them to err.*" As our sister specifies this expression in her request, it may be that some carnal reasoning has bewildered her mind in perverting its meaning as if it implied that God caused man to sin. A little care in observing just what is here declared, will show that this is not the meaning of the text. The prophet was moved to declare the coming of the name of the Lord in visiting his anger upon the sins of those of his chosen nation of Israel who were trusting in Egypt. This was rebellion against that covenant which God had given them by Moses, and under that covenant they were justly condemned. Their own sins were the bridle in the jaws of the people, by which they were caused to err. Thus it is declared again, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil."—Jer. xiii. 23. While it is indeed true that the immutable purpose of God has fixed every event in time, including the most abominable wickedness of those who murdered the sinless Lord of life, it must not be forgotten that in fulfilling that purpose of God men never design to do right, or to obey the law which he has given them. Pharaoh and the raging Jews did nothing but what God had determined before to be done; yet enmity against God was their only motive in all their action. Thus the sin in them was no less than it would have been if they had power to defeat the will of God. To the saints it is written, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust, and enticed."—James i. 13, 14. The love of God never leads anyone to continue in sin. While the wrath of man must attest the praise of God, it is not the less sinful in those who commit evil deeds. As well might men claim credit for the failure of their wrath to do those things from which the hand of the Lord restrains them, as to plead the will of God as an apology for the sins which they from their own corrupt inclinations have committed. This is but one form in which the enemies of God are compelled to confess his dominion over all opposition. While the wicked act without compulsion, they can go no farther than the limit which God has set. Herein is his praise manifested.

Since sin came in the disobedience of the first Adam, the adversaries of truth and righteousness have never ceased to contend that death did not surely result from the transgression of the command of God. So Cain offered the fruit of the ground in sacrifice, thus denying that the curse had already come upon the ground. This is the basis of all natural religion with which the earth has been afflicted since that first development of the idolatrous worship of self among the children of men. Only when the name of the Lord cometh in the revelation which is given by the Spirit of truth, can any sinner ascribe salvation to any other power but self. Thus all sinners are idolators. None are saved in their sins. The saints are saved from their sins by the cleansing virtue of the blood of Jesus Christ. Hence they must ascribe all the glory unto that sovereign grace by which our God chose them in Christ before the foundation of the world, that they should be holy and without blame before him in love. This truth is the only hope of the saints, and it has ever been the impregnable rock against which all the powers of hell have unceasingly raged in vain.

There is much which might profitably be said in considering the application of this prophecy to the disciples of Jesus under the law of Christ in the liberty of the gospel. This testimony of Jesus is the essential spirit of all prophecy. But for the present this must be left to the reflections of those whose minds are led into the investigation of the mystery of godliness in their individual experience. Hoping that what is written may meet the approval of the sister at whose request it has been prepared, I must leave the subject.

To those who have requested my views through the SIGNS, I wish to say that I am not indifferent to their wishes; but other duties have so fully occupied my time that no opportunity has yet been afforded for complying with their requests.

With love to all who know their lost condition as sinners, and whose only hope is in the blood and righteousness of our Redeemer, I am, as ever, in hope of life,

WM. L. BEEBE.

WARWICK, Orange Co., N. Y.

SALADO, Texas, May 23, 1895.

ELDER F. A. CHICK—BELOVED BROTHER:—I hope I am not actuated by the flesh in addressing you, knowing that there is no confidence in the flesh. I have long had a desire to write you, but have declined until now. I have been reading your communications in the SIGNS OF THE TIMES regularly for five years, and at intervals for about twenty years, and cannot now call to mind any one article of yours more acceptable than one containing your several answers to the questions put by a brother whose name by request is withheld. There are many questions similar to those answered in your article frequently asked, all of which may be answered in very much the same way. I have been taught by the Bible to believe the doctrine of predestination of all things, and until a few years past never heard it questioned by any Baptist. I am sure that the Baptists of 1689 believed it; yes, and even back to the date of 1643. In their confession of faith in 1689 they declare to the world that they believe that "God hath decreed in himself from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things whatsoever come to pass, yet so as thereby is God neither the author of sin, nor hath fellowship with any therein; nor is violence offered to the will of the creature; nor yet is the liberty or contingency of second causes taken away." I rejoice in the belief of the above. I believe that God has decreed all things, which is the same as to say that he has predestinated all things; yet he has done so in a way that the sin of any does not attach to him. He predestinated the death of Christ by wicked hands, or wicked men. Then it was not God's decree that made them wicked, but their wickedness of heart prompted the act of murder, and their wickedness was a result of the transgression of law. Their sin was purely their own sin; and although in relation to the foreknowledge and decree of God, the first cause of all things that come to pass, immutably and unchangeably, or infallibly, so that there is not anything that befalls any by chance or without his providence. But yet, and after all, by the same providence he ordereth them to fall out according to the nature of second causes. Hence in the murder of Christ those men were actuated by and under the influence of a second cause, which was their depravity. But how came their depravity? By their transgression of law. Love to evil in the heart of Adam prompted Adam's transgression of law, by which the whole human family became corrupt and depraved, root and branch. God decreed it all; yet he decreed that it should fall out after the nature of second causes, so that man is responsible for his conduct, both in word and deed. "The almighty power, unsearchable wisdom and infinite goodness of God so far manifest themselves in his providence that his determinate counsel extendeth itself even to the first fall, and all other sinful actions, both of angels and men; and that not by a bare permission." So teach the Baptists in the "London Confession," and we believe the sentiment; but we do not believe that God (notwithstanding God has in his determinate counsel decreed all things that come to pass) is the author of sin. He is too wise to err, and too good to be unkind. He doeth according to his will, both in the army of heaven and among the inhabitants of earth; and none can stay his hand, or say unto him, What doest thou? "I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." For God to decree the death of his Son by wicked men, put nothing of wickedness into them. They knew nothing of God's decree; "for had they known it, they would not have crucified the Lord of glory." Some of our brethren tell us that what God has decreed he doeth. Well, we know that he decreed the death of Christ, and as well know that there is a sense in which he did not do it. Still there is a sense in which it may be said that he did. "For," says Jesus, "no man taketh it [my life] from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." God's purpose incorporated with absolute certainty the selling of Joseph; but his brethren sold him, not God. His brethren sold him; God sent him. Their selling him was prompted by their enmity of heart, but was God's

means of sending. They meant what they did for evil; God meant it for good. Both had a hand in it. God's purpose in all things ripens to maturity, while man's often falls to the ground, and invariable so when in opposition to God's purpose. "For the Lord God 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."

Now, my brother, I know that you can and will excuse me for my boldness in writing you, and also my use of the pencil, and more especially my incorrect spelling, and above all my great blindness concerning spiritual things. If you have an opportunity answer my badly and worse dictated letter. I shall be glad to read a letter from you. Please correct me in whatever you may see in my letter that is incorrect.

Your poor and humble brother, I hope,

WM. LITTLE.

ACTON, Texas, March 18, 1895.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN IN CHRIST:—I have in my possession a letter from our brother, Elder J. W. Putman, of Lovelace, Texas, which I think would be very comforting to the saints; for in it he expresses all our feelings when we are groveling here in darkness, and are made to see our nothingness, and to see and realize that we are powerless to expel the darkness. After you have looked it over, and in your judgment think it would be of any benefit or comfort to the household of faith who read the dear old SIGNS, you can publish it. If otherwise, all will be right. Though I have not his consent to copy and forward it for publication, I think it will all be right with him.

As ever, yours in afflictions and doubts,

W. L. MCPHERSON.

LOVELACE, Texas, Feb. 28, 1895.

DEAR BROTHER AND SISTER:—I write you in answer to yours just received. I was glad to hear from you, but sorry to hear you were in the dark, neither cold nor hot. The Scripture says, Return unto thy first love, or I will spew thee out of my mouth. How strange it is to hear any one complaining of being in the dark. I did not think any one could be in that condition half as much as I am, for I am most of my time in that deplorable condition. Sometimes I am made to cry out, "Lord, help me to humble myself in dust and ashes; for I know my unfaithfulness causes me to be in that condition. The Lord says, "I will visit their transgressions with the rod, and their iniquities with stripes; but my loving-kindness I will not utterly take away, nor suffer my faithfulness to fail." How comforting are these words to the wayworn traveler while traveling through this thorny maze, almost always in the dark, with the world, the flesh and the devil to contend with. O how the poor pilgrim is made to tremble. It calls my mind back to when I first felt that the Lord found me in a waste howling wilderness, and made me see how just he would be to banish me into everlasting pain and misery. And I am glad that he saw fit to reveal Christ to me as my Savior, a very present help in time of need. It calls my mind back to what Bunyan says, that the bitter must come before the sweet; which makes the sweet sweeter. So we can but groan in darkness, with that hope that the sunshine of God's eternal love will break out in the future and dispel the dark cloud that has been so long hovering around us and over us. Then we can say in the language of the poet,

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes."

Dear brother, you see this is nothing but a thorny maze we are passing through, looking forward to that blessed hope when Jesus shall come in the sunshine of his glory, and set the world on fire. I am often made to say, like the psalmist, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me. Thy rod and thy staff they comfort me." He is on my right hand, that I should not be moved, and on my left, that I should be holden up.

Dear brother, I may never be permitted to write you again, and I want you to bear in mind that I firmly believe that we bring dark clouds over our pathway by our disobedience, and by our disobedience the good Lord hides his face from us for a time, to bring us to know our dependence on him for every blessing, both spiritual and temporal. I cannot believe he ever ceases to love his children; but the trouble with me is to be satisfied that I am one. If I could be fully satisfied I am one, it appears to me I would not want to stay here any longer; but doubts and fears are strewn along my pathway, so that I realize the condition of the children of Israel in Babylon when the Babylonians tormented them, and said, "Sing us one of the songs of Zion." They said, "How can we sing the Lord's song in a strange land?" Their harps were hung on the willows. That is about my condition at this time. I sit here at home with no one to give me a word of comfort. I cannot get out anywhere, and feel like I am forsaken on every side, and hardly can claim to be a child of God. My way seems to be hedged around, and I sometimes feel like I have not a friend on earth. I can hardly say brother or sister. This is a sad condition to be in. But sometimes I feel to have that little hope that I can look by an eye of faith beyond the vail, whither the forerunner has entered, even Jesus.

Dear brother, I feel like I have written so lengthy and unprofitably that it will weary you; but it seemed like I could not help it. Excuse me for this imperfect scribble, and when it goes well with you remember me at the throne of grace.

I remain your unworthy brother in hope,

J. W. PUTMAN.

CRAMER, Ill., March 14, 1895.

DEAR BRETHREN EDITORS:—I have just received a letter from our dear brother Haynes. It has done me much good and I have read it over several times. Indeed it gave me hope and comfort to think that one like him, who bears indeed the marks of a child of God, is led so much like myself. He is now well on in his seventieth year, and can but say with one of old, "Few and evil have the days of the years of my life been." I thought I would send the letter to you to publish, if you think it will be of any comfort to those who walk in darkness and feel to have no light. May such trust in the name of the Lord and stay upon their God.

Yours in love,

E. D. VARNES.

OAK HILL, Ill., March 10, 1895.

E. D. VARNES—DEAR BROTHER:—In thus addressing you I do greatly fear that I am claiming a relationship that does not belong to me. You, no doubt, wonder at my long silence in not writing to you, for I think I am owing you a letter; and that bundle of papers I received a few days ago reminds me of it; so, contrary to a resolution which I have been trying all winter to adopt, to quit all correspondence except with my children, I now sit down to try to write you a few lines; and first, I will say that myself and family are all in tolerable health, except colds. I thought that my own was better this winter than last. Before I forget, let me thank you kindly for the reading matter you sent; and now what shall I say more? I better not say anything, perhaps, for it seems to me that all I say or write about spiritual things is only from a head knowledge, so to speak. I have been looking over some of my old work in the SIGNS, and it seems so empty, so void of any real spirituality, that I am led to wonder why it was put in print.

The past winter has truly been a very cold and dark one to me in more than one sense. I have had plenty of time to read, and have read a great deal; and though I have read the Psalms of David and all the prophets, and all of the New Testament, and much of Leviticus and Deuteronomy, in search of some light, of something as a foundation for hope, yet as a rule all has seemed dark to me. I have also read the SIGNS (they come regularly), and only now and then would I find anything that seemed to strike an answering chord in my burdened soul. The doctrinal part I could say amen to, as a rule; for the doctrine of God's absolute sovereignty over all things, and consequently his absolute (certain) predestination of all things, it seems, are so vividly set forth in the works of his hand that I cannot doubt it. The glorious harmony in the order of nature, and the fitness of things which he has made, seems also to set forth a purpose or end to be accomplished, so that I cannot doubt that he is a God of purpose. But, after all, are not these conclusions that any thinking man that can reason from cause to effect come to, with no other light than his own reason? Ah! that is the question. But the prime purpose, the glorious purpose, the one that includes all other purposes, is not revealed in the works of his hands, the works of nature, speaking after the manner of men; but we must go to the precious volume of his inspiration for that. And here again it seems that the careful reader, though unregenerate, might, if divested of preconceived opinions, learn from the letter of the word that God's prime purpose in all things was to glorify himself in his Son, by making in him a full display of the Godhead, and glorify his Son by glorifying his church in him; and that all events and circumstances of time are to further the accomplishment of this one comprehensive purpose. Whether I have ever been taught these things by the Spirit of truth or not is now the question with me—not the truth of them. Whether I have a part with the happy, glorified throng or not, I have at times, in the years that have fled, been enabled to draw some sweet comfort and consolation from a contemplation of these glorious truths; but now I seem either to walk or sit down in the dark, and wage a continual warfare with uprisings of my poor, sin-defiled nature, and can only resign myself to the hands of a holy and just God, and say that

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

Well, dear brother, here is another mixed up mess. I surely have followed the lead of my thoughts, and you certainly will be able to decide whether it is prompted by a good or evil spirit. Do you pass through such fires? Do you ever wish that you could drop out of sight and be forgotten by the brethren, just because you feel that you are so low down that you are no honor to them, and entirely unworthy of their fellowship and sympathy? I think not—I hope not.

When it is well with you at the throne of grace remember a poor, unworthy sinner walking in darkness.

R. F. HAYNES.

DRAIN, Oregon, Feb. 10, 1895.

DEAR BRETHREN:—I have often felt like writing what I believe have been some of the Lord's dealings with me. I was born in the state of

(Continued on page 246.)

EDITORIAL.

MIDDLETOWN, N. Y., JULY 31, 1895.

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

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All letters for this paper should be addressed, and money orders made payable as formerly, to

GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

PARABLE OF THE TALENTS.

WILL you please give your views through the SIGNS OF THE TIMES on the parable of the talents, Matthew XXV.? Especially I want to know what became of the unprofitable servant. Do you think he was utterly lost? By so doing you will confer a great favor upon a stranger.

S. A. LAWRENCE.

SODUS, N. Y., March 18, 1895.

REPLY.

THE answer to the above request has been unavoidably delayed until the present time; and here again we desire to take occasion to say that our correspondents must not think us unmindful of them should such requests remain unanswered for some time, because we have many such requests, and we cannot respond to all at once. We wish to say that concerning some we have but little light, which is another reason for delay. In no case does delay mean any indifference to such requests, or to brethren and sisters who request our views.

We can undertake to say but a few things with regard to the parable named above. We wish first to say, with direct reference to the question, "Was the unprofitable servant utterly lost?" that we do not understand that the parable relates to the final state of any. We do understand that the Savior spoke of things true in the kingdom of heaven now. We think the Savior was here setting forth great principles which belong to the kingdom of heaven here on earth at all times, and which are as true to-day as they ever have been or ever will be. We mean that these principles are in active operation, and rule in the kingdom of heaven every day throughout all this gospel dispensation. The parable does not say the old dispensation, the Jewish people, the legal covenant, but "the kingdom of heaven" is as a man traveling, &c. So far as we know, the expression, "the kingdom of heaven," always means that concerning which John the Baptist said that it was at hand. It had not been before, but it was to be. It was at hand. The law and the prophets had been before; they were until John. Then the kingdom of heaven was preached. It never had been said to be at hand before. John the Baptist spoke of it as a new thing. Jesus and the apostles spoke of it as a new thing. It was a new thing.

The parables related to the "kingdom of heaven." They describe not the old dispensation, with its forms and ceremonies, which under it had been commanded by God himself, but they describe the new order of things. Let it not be forgotten that the beginning of this parable is "the kingdom of heaven." The parable, then, does not relate to the passing away of the legal covenant, with its rites and ordinances, and the ushering in of the new, but simply and solely to things that belong to the kingdom of heaven; and that which in the Scriptures and by the apostles is said to be the kingdom of heaven exists now on earth, and the parables concerning it are being fulfilled now. God deals according to the lines laid down in the parables with his people in his kingdom now.

The narrative of the parable of the unprofitable servant, as it is called, is very plain and simple. A certain man travels into a far country. Before taking his departure he calls his servants, and commits his goods to them to use for his benefit until he shall return home again. To one he gave five, to another two, and to still another one talent. His rule of division was the several ability of his servants. The one to whom five had been allotted made good use of them, and gained other five, as did also the one to whom two talents had been given; while he to whom one talent was given hid it in the earth. After a long time the lord of those servants returned, and called upon his servants to give an account of their service. He to whom five talents had been committed brought the five, with five more which he had gained, and was approved, in that he had done well, and was made ruler over many things, and was received into the favor of his lord. So also was it done unto him who had two talents committed to him. But when he who had one talent came, he had made no gain. He brought the one talent, and excused himself for having made no gain by accusing his lord of being a hard, grasping man, saying that therefore he was afraid, and so he buried his talent, and now rendered it back just as he had received it. But his lord turns his excuses against him, and says to him, Seeing that thou knewest all this, thou oughtest to have put my money to the exchangers, that when I came I might receive my own with usury. Therefore his talent is taken from him, and given to the one with ten, and he himself is cast into outer darkness.

This is the substance of the narrative as given in the parable. The kingdom of heaven is like this. In a brief way we would present a few reflections that have occurred to us connected with the parable. The lord of the servants who travels into a far country is the Lord Jesus Christ. The servants are all his disciples in every age. What is meant by his going away is explained in the first part of the fourteenth chapter of the gospel written by John, and by other inspired men in the New Testament, who declare that he has gone into heaven, from whence we look for his appearing; and of the time of his appearing no man knows the day nor the hour. The talents which he delivers unto his servants do not represent what we mean when we speak of a man as being talented, or having personal ability, for the narrative expressly says that the talents were given to the servants "according to his several ability." It is evident, therefore, that what we call ability is one thing, and the talents another. This view is strengthened by the fact that the one talent was taken from the servant who had it, and was given to the one who had ten; which could not be true if by the talents the ability of men were meant. We understand the talents to mean whatever may be committed to the charge of each servant in the kingdom of God. If a minister of the word, it may be that the talents would represent the church or churches committed to his oversight. The talents would include the officers of the church, including bishops, deacons, pastors, teachers, evangelists, and all others. They would include all that God has committed to our charge to be used for his honor and glory. All the stores of wisdom and knowledge, of strength and riches, which God has bestowed upon us, ought to be so used as to redound to the glory of that God who gave them.

The coming of this man again is after a long time. The servants do not know when it will be. In every parable or statement in which his coming again is alluded to in any way this one feature is always kept in view, its unexpectedness. No one knows when. It is always like the thief in the night, always like the lord's return, at an unexpected time. God has not given to his servants to know the times or the seasons. His determinate purpose is known by them only in its fulfillment. It is wise and merciful that it is so. The promise is sure, but when is not known. If the good man of the house had known at what hour the thief would come he would have watched; but he did not know. Here was the trial of his faith and constancy, of his care and watchfulness. The people of God are thus taught to be watchful at all times. Their spirit, their whole attitude, is to be one of constant waiting and expectancy. They know not when it shall please the Lord to come to them. They are assured that he will visit his people, to revive, to comfort, to reward, to commune with them, or to chide, to reprove, to rebuke or to chastise the wayward; but they do not know the times nor the seasons. These God has kept in his own hand; therefore he says, "Be ye also ready; for in such an hour as ye think not the Son of man cometh."

The Lord in his kingdom here on earth has given to each a portion of his goods as he has deemed best. He has assigned to each his place. He has had regard to their several ability. He did not put Paul in Peter's place, nor commit to Peter the field assigned to Paul. He has committed to some of his servants more than he has to others. This he has done according to his own will. He has not consulted his servants as to where they shall go, nor what they shall do. He needs not to take counsel with any. It would indeed be a sad thing for his servants did their Lord take counsel with them. How good it is that his own will reigns in all these things! His sovereign power indeed reigns, but reigns not alone. Grace, wisdom, love and mercy are all equal partners with his divine power. The sovereignty of God is in harmony with all that is holy, pure, true and merciful. In all this gospel day God has set in the church not only the gifts, but the persons of those to whom these gifts have been committed. Each minister, each member, has been put to serve where it has pleased God, and such things have been committed to each one as has seemed good to the Master. John the Baptist said, "A man can receive nothing except it be given him from heaven." Here, in this kingdom of heaven, then, there is no room for emulation, or strife, or debate, or envy, or jealousy, or ambition, or any other worldly passion to enter. Each one receives what is assigned him to occupy until the Lord shall come. No one must ask, "And what shall this man do?" To each one in whose heart such a question may arise is it said, "What is that to thee? Follow thou me." No one is lord over another. All are servants of the one Master.

We do not understand the parable to teach that all the servants of God to whom five or two talents are given are faithful, nor that all to whom but one is given prove to be unfaithful. We understand the one design of the parable to be to set forth in striking contrast two classes of the servants of God; and we have not been able to see any special reason why he who had the one talent should be selected to represent the unfaithful or slothful servants, except that, as less was committed to him, he would appear to have less excuse for not using what was committed to him, and his failure would stand out more prominently. It is true, we believe, that many of the Lord's servants neglect the gift that is in them, including some with five talents or two talents, as well as those with one. In these matters we are not the judge. It is not for us to judge either ourselves or others. We are not to decide who has the five, the two or the one talent. We are not the judges either as to who has failed or as to who has been faithful. The Lord reckons with his own servants. It is a heart-work, a work in the conscience first of all; and sometimes

the Lord reveals his judgments either for approval or disapproval by committing more to the care of his servants, or by removing them from the field which they had seemed to have. This parable is written for our learning. It is a heart-searching parable. It is well calculated to make us each ask very solemnly, How am I using my Lord's goods?

There is no intimation in the parable of a difference in the standing of the servants, except a difference in ability. We see no statement there that some were real servants, while others are merely nominal professors. If the fact that the servant with but one talent misused it proves that he was merely a servant in name, then how many of the erring, trembling children of God will feel themselves cut off by it. If none of the real servants of God ever bury their talent, or call the Lord a hard Master, or ever get into outer darkness, then we ourselves must at once despair. They were all his servants. They all belonged to him. They were not hired servants. They were all parts of his household. This would be in harmony with eastern customs. We repeat that we see no warrant for believing that the servant with one talent represents a merely nominal, outward professor, while the others represent true children of God. It is a solemn truth that the true servants of God may be faithless and wicked and slothful. It is true in all ages that his children may forsake his law, and walk not in his statutes; and it is always true that such ones shall be beaten with stripes.

Was the wicked and slothful servant utterly lost? We suppose that our sister means, was he finally banished from the presence of God? We answer that the very terms of the parable would not admit of this conclusion. Let us look again at the parable. The master owns his servants. They belong to him. They are not hired servants. The master has property interests in them. He will not destroy his own interests. He will not send the servant away forever. His regard for his own interests will forbid this. But he will chastise his slothful servant. He will cause him to feel his displeasure. As the master has returned from a long journey, there will be gladness and rejoicing and feasting for all. He will distribute presents among his servants. He will be glad to meet them, as they are glad to welcome him. They have been faithful. "Blessed is that servant whom his lord when he cometh shall find so doing." But the slothful servant, who has incurred his lord's displeasure, shall not share in this feasting and rejoicing. He knows about it, but he is cast out. As he realizes what he has thus lost there is weeping and gnashing of teeth. His lord's house is all ablaze with light, but he is cast into outer darkness. He is still his lord's servant, but he is under censure. He is in outer darkness, and he may be beaten, and be held in prison and in chains. All this seems to us to be true of the parable.

Let us repeat, the kingdom of heaven is like this. The blessed Lord chastens his disobedient and slothful servants. He chastens them not to destroy them, but for their own profit. He is angry with them for a small moment, but with great mercies will he gather them. He shows his displeasure by the discipline which he inflicts upon them. Sometimes they are merely shut out into outer darkness. They cannot enter into the joys which he brings with him when he comes to his waiting and watching servants. There is a time of refreshing and joy in his house, but into it they cannot enter. At such times they realize that their transgressions are brought up in judgment against them. Sometimes the chastisement is still more severe. They are not only shut out from comfort and joy, but they are beaten with many stripes, and sit in chains within the prison walls. They then remember the past mercies; and after a time their soul is humbled within them, and they return unto the Lord with full purpose of heart. Then is he graciously pleased to pardon their iniquity, and restore unto them once more the joys of salvation; and then they realize a song of thanksgiving and praise in their hearts, the burden of which is that his mercy endureth forever. Thus it will be seen that we believe that the servant who was slothful was really a servant, and if so he cannot be finally lost.

With one more reflection we will leave the subject, which we have already made too lengthy. How perfectly is the disposition of fallen man described when the slothful servant, charged with his wickedness, begins to excuse himself by accusing his lord. Let us hear what he says: "I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: and I was afraid, and went and hid thy talent in the earth." The nature of man has remained the same in all ages. Adam said, "The woman whom thou gavest to be with me, she gave me," &c.; and here the servant would excuse his own folly by charging his master with injustice and hardness. He seems to imply that he thought that when the day of reckoning came as much would be required of him as from the one to whom five talents were given. How prone we are to charge our faults upon God! We always shall do so until grace humbles us. Then we shall see our own guilt, and then shall we magnify the infinite holiness of God. All that we can say at such times is, "I have sinned." Those who love the service of God only grieve that they cannot serve him better. They are never satisfied with themselves. But when led by the flesh we are never satisfied with God. If we would justify ourselves, we shall be found charging God with folly and injustice at the same time.

In the parable the master does not seek to clear himself from the charges of the slothful servant, but turns those very charges into an additional ground of condemnation. He seems to us in substance to say, If I be a hard man, reaping where I have not sown, and gathering where I have not strewn, this is but a still more urgent reason why thou shouldest have put my money to the exchangers, that when I came I might receive my own with usury. If I be a hard man, all the more certainly will suitable chastisement be visited upon thee for thy neglect. But, as said before, the lord does not seek to justify himself. Is not this the very same teaching as is found in the ninth chapter of Romans, where Paul does not at all presume to justify the Almighty in his decrees, but simply reaffirms them, and declares that man has no right to even question the decrees of God concerning him? How humbling to human pride are all the teachings of the Scriptures! O that we all might be found confessing our sins, and the "dread supremacy of Jehovah."

C.

APOSTOLIC ADMONITION, AND THE EXAMPLE OF PRIMITIVE SAINTS.

THE apostles and primitive saints, in using the gifts of the spirit which were bestowed on them for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ, manifested a strong solicitude for the comfort of the saints generally, and for the declarative glory of God. They labored to confirm the brethren in the truth, as it is in Jesus, and as it had been revealed by the Holy Ghost. The numerous admonitions to stand fast in the liberty of the gospel, in that liberty wherewith Christ has made them free, shows that the faith of God's elect was at that time strongly contested, and that the people of God were even then, and should in subsequent ages be, exposed to many temptations and sore trials, and that they were in danger of being entangled again with the yoke of bondage. But trying as were the circumstances of the saints at that day, they were admonished that greater trials awaited the saints of latter times. The spirit expressly signified, that in the latter times some should depart from the faith, giving heed to seducing spirits and doctrines of devils. And that in the last days perilous times should come, &c. Such times and such days have indeed made their appearance, and many, according to the word, have apostatized from the faith and order of the gospel; and those who have not so fallen are exhorted not to be high minded, but to fear; they are directed to put on the whole armor of God, and to contend earnestly for the faith once delivered to the saints.

At this day of conflict, should not every child of God stand on his watch tower? Ought not every gift to be employed in confirming the feeble, strengthening the hands, and confirming the feeble knees? We do not believe that there was more danger of departing from the faith in times of bloody persecution than at the present time. At this time the fagot does not blaze, nor are the prisons crowded, or the blood of saints made to flow as in former ages in the history of the church; but can we say that there is at this time a smaller number of apostacies than when these things were realized by the followers of the Lamb? Fables are now the order of the day with fashionable religionists. The world allures, the flesh is predisposed to vanity, and the devil is busy, with all his legions, in spreading the most deceptive bates in the way of the children of God. A denial of the christian faith may be effected without renouncing any particular creed; if we, as professed christians do not walk orderly, if we neglect the assembling of ourselves together, as the manner of some is, or if we deny not ourselves of ungodliness, if we take not our cross and follow the Lamb, we as effectually deny the faith as though we were to renounce the peculiar doctrine of the Scriptures. Let us then take heed to ourselves, and let us exhort one another, and much the more as we see the evil day, or day of trial, approaching.

MIDDLETOWN, N. Y., Feb. 15, 1851.

DIVERSITY OF SPIRITS.

"BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."—1 John iv. 1.

Perhaps a more weighty admonition than the one embraced in this text cannot be found in the Scriptures, or one to which professors of christianity should more earnestly take heed. It is important, first of all, in ascertaining the validity of our own hope in Christ, and the course which we are called to pursue as christians, in regard to our faith and practice; and, secondly, in establishing the bounds of our fellowship for the persons, doctrines and practice of others.

The God of heaven has, through this apostle, and in this text, informed us that there are many false prophets in the world, and admonishes the saints not to believe them. False prophets we understand to be those which assume or pretend to be something which they are not, and which incline them to believe and do things which are false and delusive.

In the demonstration of a good hope through grace, there is but one spirit that can be relied upon; and as there are many spirits that cannot be believed, we should search the divine record to learn from the high authority of God himself what are the peculiar marks by which we are to test the spirits. If we are born of God, the Spirit of God, the Spirit

of adoption, will bear witness with our spirit that we are the subjects of that heavenly birth; but if we have not the Spirit of Christ, we are none of his. In every essential point the Spirit of Christ is opposite to all other spirits. It is holy, while all others are unholy; it is true, while all others are false; it leads into all truth, while all others lead into heresy and falsehood; it leads the child of God to love God supremely, and to love his word, his doctrine, his ordinances and his people above everything else, while all false spirits exert an opposite bearing. The true and infallible Spirit leads those on whom it is bestowed to trust only in the living God, to worship him in spirit, to rejoice in Christ Jesus, and to have no confidence in the flesh. But the false spirits, directly or indirectly, openly or covertly, incline their dupes to trust in something short of God, to rejoice in the works of their own hands, and to pretend to worship God in lifeless forms, and teaching for doctrines the commandments of men. The Spirit of truth is a spirit whom the world cannot receive, because it seeth him not, neither knoweth him; but all false spirits can be received by the world. The true Spirit is the Spirit of God; the others are spirits of the world and the spirits of devils.

God's people are admonished to try the spirits, because they are liable to be deceived by the false spirits, as was evidently the case with them when the Lord told them that they knew not what manner of spirit they were of. Peter was troubled with one of them when he savored the things of men, &c., and we conclude that the saints of God at this age have still greater cause to beware; for the spirit speaketh expressly, that in the last days perilous times should come, and many should depart from the faith, giving heed to seducing spirits and doctrines of devils.

Men may have a kind of religious spirit about them which they may mistake for the Spirit of truth and holiness, and which has been often so mistaken. The Scribes and Pharisees were under this fatal delusion. Saul of Tarsus was led by it to verily believe that he ought to do many things contrary to Jesus of Nazareth; and Christ told his disciples that the time should come when men should believe they were doing God's service in slaying them.

Men, under the dictation of a false, lying and seducing spirit, in thousands of instances at this day are led to set up their inventions, theories, rites, ceremonies, ordinances, frames and feelings, as a standard of truth and righteousness, without regard to what God has authorized in his word as the rule and standard for his children to be governed by. In testing the validity and vitality of our hope, by the spirit that predominates over us, we should watch whether it elevates our affections from earth to heaven and heavenly things; whether it gives us exalted conceptions of the power and majesty of Jehovah; whether it leads us to lay aside our own wisdom and righteousness as a ground of reliance, and trust alone to God's method of salvation by grace; whether it directs our faith to apprehend safety in relying alone on the blood and righteousness of our exalted Redeemer for justification and eternal deliverance from wrath, and on the quickening operation of the holy Spirit to qualify us for the enjoyment of God and heaven, and all spiritual things. Frames and feelings, when produced by the Spirit's work on us, will always be in harmony with the divine standard of christian experience and spiritual exercise. Our frames and feelings, however pleasant or painful, are not to be trusted as a rule for our conduct, nor an evidence of our adoption, any farther than they accord with the divine rule laid down in the New Testament. If even christians were authorized to regard their feelings as a rule for their conduct, they would not have been reproved for an inclination to pray for fire from heaven to consume their enemies; nor would Peter have been subjected to the sharp rebuke which he received, in the case before alluded to. Christians have sometimes been grossly deceived by their feelings, and by them misled into serious difficulties, in regard to their conduct. Equally unsafe and unreliable are our feelings in determining the validity of our hope in God. How often do all our present feelings forbid us to hope that we are born of God. How often did David, and many others of God's dear children, feel as though the Lord's mercies were clean gone forever, and that he had forgotten to be gracious. Zion also said, The Lord has forgotten me. Jonah felt as though he did well to be angry even unto death, and good old Job was led by his feelings to curse the day on which he was born.

On the other hand, how frequent are the instances given in the Scriptures of men who have evinced strong feelings of a religious character, and were still destitute of the power of vital godliness in their souls. They were astonished at the gracious words which Jesus uttered, and felt inclined to take him by force and make him king; but in the next hour they conspired to murder him. The Pharisee felt very religious when he prayed with himself, and ventured to appeal to God that he had done so many religious acts.

Hypocrites and nominal professors are frequently among the most *feeling* people on earth. Arminians can get up an excitement of animal feelings at pleasure. They can and do appoint times beforehand to agonize, to fast, and afflict their souls; and they also have their times and places and means appointed for raising a revival; and they contend that it is their privilege to enjoy a shouting season whenever they please. But it is not so with the children of God; when they are depressed and sorrowful they must wait God's own appointed time for their deliverance. When they are shut up they cannot go forth.

The apostle in our text evidently admonished the saints to try the spirits of those who did or should claim their fellowship—men who should apply for membership in the churches of the saints. It is not sufficient to know that they have a spirit, but we must try the spirit, whether it be of God. And when men come unto you in sheep's clothing, while inwardly they are ravening wolves, try them by the infallible standard. It is not enough that they talk of feelings, or that they put on their hypocritical imitations of humility, and talk with feigned words, with sanctimonious tones, with moistened eyes, and in such manner as is calculated to steal upon the carnal sympathies of our nature. Test them by the more sure word of testimony. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

MIDDLETOWN, N. Y., March 1, 1851.

POSTAL MONEY ORDERS.

BY a recent arrangement of the post-office department nearly every post-office in the United States is now a money order office for at least five dollars; and as it costs but three cents additional to obtain an order of not more than two dollars and fifty cents, or five cents for one not more than five dollars, or eight cents for one not more than ten dollars, and so on in proportion to amount of order, we request that all remittances be sent us by post-office money-order. You simply give the money you wish to send to your postmaster, and he will give you a money-order for that amount. You will inclose the order which he gives you in your letter to us; and if it should be lost in the mail you can get another one from your postmaster without additional charge. Please be sure to have the order made payable at Middletown, N. Y., and never at New York City, as that place is nearly a hundred miles from our place, and it puts us to considerable extra trouble and expense to get them cashed at the New York City office.

As will be seen from the above, an order for five dollars or less can be obtained cheaper than registering a letter, while an order not exceeding ten dollars costs but the same amount; and remitting by money order is a much safer way than sending by registered letter, as the postal department is not responsible for loss of registered letters, but money orders can be duplicated.

ALWAYS SEND DIRECTIONS.

WE have received of late quite a number of postal money orders without any letter of directions. It is much better to always send directions how you wish the amount of the order credited.

(Continued from page 243.)

Ohio, Feb. 22d, 1843, my father dying when I was quite young, leaving my mother with four small children, I being the oldest, and having to work hard. In 1857 we moved to Fulton Co., Ill., where I grew to manhood. I cannot remember a time when I did not have serious thoughts of death, and wondered what would become of me if I should die; but I never was convicted of sin until a short time after I was married, which was in December, 1865. All at once there came a gloom over me that I could not account for, nor could I get rid of that feeling. I had just begun to see myself the chief of sinners. Often I would slip away from the house and try to pray. While all the young folks seemed lively and enjoying themselves, I would wonder why I could not be like them. Time passed on until my wife's mother was taken sick with quick consumption, and died on April 1st, 1866. She was a good christian woman, and I dearly loved her. She bade us all farewell, and hoped we would meet in heaven. She seemed to take a deep interest in me, and made some special remarks about me; that she loved me as one of her own children, and thought it would not be long until it would be made manifest that I was a child of God. All this increased my weight of trouble, for I thought I had deceived that dear mother. She requested Elder Vanmeter to preach her funeral discourse, but as he could not come at the time of her interment it was put off for two months, until in June. It seemed that I dreaded for that day to come, for my burden grew heavier every day. When the time came the relatives and friends began to arrive, and it seemed that my heart would burst. When the Elder began to preach I shook from head to foot, and could not control the fast falling tears. I was glad when he got through speaking, for I thought I could then become quiet; but such was not the case. Tears of remorse would flow. After dinner my wife wanted me to go out with a number of young people who were leaving. She was worried to see me grieving so, and tried to draw my mind to different scenes; but nothing did me any good. Finally we went back to the house, and my wife told her dear old father to go out and talk to me; for I could not go into the house, there were so many people there, and I wanted to see nobody. When her father came he asked me if I was sick. I told him yes, that I was sin-sick. He broke down so that he could not say much, and only commended me to Jesus. Finally my wife said she was ashamed of me, or the way I acted, and wanted me to go to the stable with several others to sleep, as the house was crowded, and she thought I would feel better after a night's rest. When I got there I threw myself on the hay, expecting never to rise again.

I said, "Dear Lord, take me as I am; it is all that I can do. If my soul is sent to hell, thy righteous law approves it well." All at once a bright light shined around me. I raised up on my elbow in amazement, and began to praise God with what little strength I had left, for there was not a dry thread on me. I looked north of me and there was the graveyard, with the beautiful light shining, and the marble that marked the sacred spot of the dead. I looked south, and there I beheld the moon, and it seemed like it was shining on a plate of silver. The hills that I had walked over so many times looked beautiful. My burden was all gone. I wanted to go to the house and tell the glad tidings of great joy. I was helped down and led to the house, as I was too weak to walk without assistance. As I am making this too lengthy I will just say that in October of the same year I offered myself to the Mount Zion Church, was received, and was baptized by Elder Rigans. Many times since then I have had doubts and fears, but my mind often goes back to the haymow in the old log stable where I believe that God for Christ's sake pardoned my sins. I love that dear old hymn,

"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."

Your little brother in hope of eternal life,

A. MORNINGSTAR.

CAMMAL, Pa., Jan. 23, 1895.

DEAR BRETHREN EDITORS:—Will you please publish the inclosed letter of sister Fackenthall? It was read to the church here at the last covenant meeting, and the friends wish to have it published.—C.

HAZARD, Wash., Nov. 2, 1894.

MY DEAR BRETHREN AND SISTERS IN THE LORD:—My mind seems impressed to write to you. We are told to speak often one to another. It is a duty and also a sweet privilege. We love to speak of the glorious plan of salvation by grace, and to tell each other of our trials and sorrows as we journey through this weary land. But, dear brethren, I feel so ignorant, I know so little about spiritual things, I am fearful lest I should utter words without knowledge and to no profit. But if the Spirit of God has given me this desire it will accomplish the purpose whereunto it is sent; for the Lord says his word shall not return unto him void. I feel that the dear Lord deals very bountifully with me, so much more than I deserve. I feel to be the most miserable sinner on his footstool; but I hope that God for Christ's sake has forgiven my sins; not for any good that I have done or can do, for of myself I cannot even think one good thought. Sin is mixed with all I do.

"There's nothing in me to merit esteem,
Or give the Creator delight:
'Tis even so, Father, I ever must say,
For so it seemed good in thy sight."

So if I am one of the Lord's dear children it is all of free and sovereign grace. I feel to be less than the least of all saints, and of sinners the chief. "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." It is written that Jesus was made sin for us, who knew no sin, that we might be made the righteousness of God in him. "Their righteousness is of me, saith the Lord." No wonder Paul was made to exclaim, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Although I feel to be the most vile and ignorant of all, yet I feel to admonish you to forget not the assembling of yourselves together, as the manner of some is; for there is a comfort in the sweet communion of saints. His children are all taught of the Lord, all taught by the same Spirit, and he teaches as never man taught. They are all taught the same glorious truth that salvation is of the Lord alone. How helpless, and how dependent they are on him for everything, both temporal and spiritual. He watches over them, keeps them as the apple of his eye, and leads them about and instructs them, here a little and there a little. He says he will never leave them nor forsake them, but will be with them alway, even unto the end of the world. What manner of persons ought we to be? "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." We are joint-heirs with Christ. O that I could praise and adore his holy name.

Dear brethren, although I am deprived of meeting with you in your meetings, I remember the time of your meetings, and trust I am with you in spirit if not in bodily presence. May you all remember me when it is well with you, and may we all be kept by the power of God through faith unto salvation, ready to be revealed in the last time. May we walk as dear children, keep the unity of the Spirit in the bond of peace, walk worthy of the vocation wherewith we are called, and his name shall have all the praise in a world without end.

Your poor, unworthy sister,

M. J. FACKENTHALL.

CRUDEN'S CONCORDANCE.

TO MOST of our readers the above mentioned book is too well known to need any introduction or a description by us. While many of the Bibles have a Concordance appended, they are generally so condensed or abridged as to be of little or no use. Cruden's Complete Concordance, however, enables one to readily turn to any passage of Scripture of which they can call to mind two or three words, and in our opinion is the most complete and convenient as a reference book of any published. In addition, it contains many other aids in studying the Bible, as may be seen by reference to advertisement on last page. Remember, both the books there mentioned are CRUDEN'S COMPLETE.

OBITUARY NOTICES.

ON the evening of July 6th, 1895, the spirit of our dear sister, **Phebe Burley,** left its weary tenement of clay, returning to God who gave it.

This dear mother in Israel came to the grave in a full age, like as a shock of corn cometh in its season. She lived eighty-seven years; and few who read these lines can know what busy scenes and christian living were crowded within those fourscore and seven years. If we might trace the deeds of kindness, her zeal, her patience, her devotion and faithfulness to God, our prayer would be, "Let me die the death of the righteous, and let my last end be like his." Her love was unfeigned, her hospitality unbounded, and her home was literally the home of her brethren. She ministered to all with a sister's or a mother's hand. Such was her generosity that she gave homes in her family, first and last, to seven orphan children, caring for them as her own. But words cannot describe such a life as hers. Much of the heroism that charms the world pales before such true, quiet lives, in out-of-the-way places, of those who are hid with Christ in God.

Sister Burley came to this country in 1831, from Kentucky, where, with the maiden name of Fisher, she married James Montgomery, of a most worthy family, and their union was blessed with children. Her first and second husbands, like herself, were worthy members of the Primitive Baptist Church of Crawfordsville. Her life was a round of activity and usefulness, until the infirmities of age made the strong arm weak and the step uncertain. Although an invalid the last few years of her life, her brave heart failed not under trial, and the dark valley had no terrors for her soul. She was wonderfully sustained by divine grace, and looked upon death as a friend. Her constant desire was to depart and be with her Lord, and be at rest. She felt that Jesus was present, and that heaven was in view. O faith divine! precious gift of God! What a mountain of strength it is, what an anchor of safety, what a well-spring of joy! Her life had been as a hymn of gladness, a labor of love; and the end was peace, followed by a crown of glory that fades not away, eternal in the heavens. O, my brethren, what is the value of such a life—of such a death? While we water her memory with our tears may we learn from her example how to live. May her unstained walk be a blessing to our souls, her busy hand and abiding trust encourage us by the way. Are we drifting from the sweet simplicity, the heavenly fellowship and godly constancy that characterized the whitened saints over the land that are passing to their reward? The dear Lord help us to consider our way as we look upon these holy lives that bind us to the past, and may we be thankful for the evidences that the Lord's presence is yet in our midst.

Elder Oliphant ministered to our sorrowful hearts at the funeral, having traveled a night and a day to be with us. The wasted body of our sister was laid away, in the hope that the mighty God will in due time raise the sleeping dust; that that which was sown in dishonor shall be raised in glory, when it shall be said that death is swallowed up in victory.

S. B. LUCKETT.

CRAWFORDSVILLE, Ind.

DIED—At the residence of his son-in-law, G. W. Lewis, in Philadelphia, Pa., on Sunday, Feb. 3d, 1895, **Mr. Aaron Pierson, Sr.,** aged 89 years.

Although feeble from the infirmities of old age, he retained his faculties until the last, only being sick three days, with congestion of the kidneys. He first joined the Presbyterian Church, but was never quite satisfied. He happened to hear an Old School Baptist sermon while standing outside of a school-house, which seemed to remove all doubts at once. He soon went to Southampton meeting, and was baptized there by Elder Bowen on August 18th, 1839, and ever afterward was a worthy and consistent member, and one of the strongest in the faith that I ever met. Since the death of his dear companion, just seventeen months before, he seemed to have but one desire, and that was to attend the association at Southampton in 1894. His wish was granted. We took him there two days. He said of all he ever attended that was the sweetest. He often spoke of the beautiful visions he had; and only a short time before his death I was helping him dress one morning, when he said, "I don't believe I will ever forget what I saw last night." "Well," I said, "tell me about it; what was it like?" He said, "I cannot explain to you, only it is all right with me; it is all right." From the beautiful smile on his dear face as he slept his last sleep, which Mr. Durand and others said was wonderful, it is easy to believe that it is all right with our dear one, and that he is now enjoying fully the salvation by grace in which he was such a firm believer.

Elder Durand conducted the funeral services, and spoke comfortingly and beautifully from the deceased's favorite text, "I have fought a good fight, I have kept the faith," &c. He also read his two favorite hymns, "Jesus, lover of my soul," and "Sovereign Ruler of the skies;" after which all that was mortal of a loved father was taken to the Southampton grave-yard and buried by the side of his faithful and loving wife, whom he had never ceased grieving for. They cannot come to us, but we can go to them, is the earnest hope of his daughter,

E. B. FETTER.

IVYLAND, Pa., July 18, 1895.

DIED—At her home in Pontiac, Ill., on July 5th, 1895, **Mrs. Nancy A. Butterworth,** aged 70 years, 9 months and 27 days.

She was born at Charlsworth, England, where her father, Mr. Beard, was an Old School Baptist minister. She joined the Baptists in her girlhood, before coming to America. She was married to John Butterworth on May 17th, 1852. They came to this country in the year 1856, settled in Kendall Co., Ill., and lived there until 1873, when they moved to Ford Co., and lived in and around Cabery until a year ago, when she with her son George moved to Pontiac. Her husband died in 1884. Two sons and two daughters survive to mourn their loss. The remains were interred in the Clayton cemetery on Sunday, the 7th.

W. H. Darland died at the residence of his youngest son, Isaac N. Darland, in Spokane, Washington, aged 72 years, 8 months and 19 days.

He was an Old School Baptist, and at one time a licensed minister. He was born April 4th, 1822, in the state of Indiana, and joined the Primitive Baptists at the age of about thirty-five years. He was a great sufferer in his last sickness, and when he could get no relief from pain he would say, "What shall I do? Lord, have mercy." His old friend and brother in the church, Wright Rushing, was with him constantly until the last, rendering every possible assistance.

ISAAC N. DARLAND.

Eliza Ann Dunham was born in Warren Co., Ohio, Sept. 1st, 1816, and died July 10th, 1895.

She united with the West Lebanon Predestinarian Baptist Church, and was baptized by Elder Wilson Thompson on the second Sunday in May, 1834. She retained her membership in that church until her death.

In the absence of her pastor, Elder H. M. Curry, who is now in the east, the writer was called to attend the funeral, which took place on the 12th, at the Baptist meeting-house in Lebanon, Ohio. The text used was, "The righteous shall hold on his way."

FRANK McGLADE.

ASSOCIATIONAL.

THE Caw River Association will convene on Saturday before the second Sunday in August, 1895, at Dun's Chapel, Dover, Oklahoma.

DAVID SAYERS, Mod.

THE Spoon River Association of Regular Baptists will be held with the New Hope Church, in Greenbush, Warren Co., Ill., commencing on Wednesday before the first Sunday in September, 1895, at 10 o'clock a. m., and continuing the two following days, the same being August 28th, 29th and 30th.

Those wishing to attend, and coming from the west, will be met at Roseville, on the Rock Island Branch of the C., B. & Q. R. R. Those coming from the north, south and east will be met at St. Augustine and Avon, on the Quincy Branch of the C., B. & Q. R. R., on Tuesday evening before the meeting. The brethren are cordially invited to attend, especially ministering brethren.

S. H. HUMPHREY, Clerk.

THE Old School Baptist Conference of Maine will be held, the Lord willing, with the Old School Baptist Church in North Berwick, York Co., Maine, commencing on Friday, August 30th, 1895, and continuing three days.

We shall gladly welcome all who love our Lord Jesus Christ in sincerity, and especially brethren in the ministry who feel it in their hearts to visit us. Those who come will be met at the North Berwick R. R. depot on Thursday before the time appointed for our yearly conference.

FRED. W. KEENE.

THE Des Moines River Association of Regular Predestinarian Baptists will convene with the Cedar Creek Church, ten miles northeast of Ottumwa, in Wapello Co., Iowa, on Friday before the third Sunday in August, at 10 o'clock a. m., and continue three days, being the 16th, 17th and 18th days of August.

The church-house is within one hundred yards of the railway station at Highland Center, on the Chicago, Milwaukee & St. Paul R. R., and all will stop at the above station. Those coming from the east or west will have to change at Ottumwa or Hedrick. A cordial invitation is extended to all brethren, and ministers especially.

R. SPEIRS, Mod.

M. W. BYRAM, Clerk.

THE next session of the Staunton River Old School Baptist Association is appointed to be held with the church at Galilee, in Pittsylvania Co., Va., five miles west of Chatham, on the Southern R. R., commencing on Friday before the second Sunday in August.

We would be pleased to have some of our northern brethren meet with us, especially ministering brethren. Those coming by rail will be met at Chatham on Thursday before. Those wishing conveyance will write to me.

J. C. SHELHORSE, Clerk.

YEARLY MEETINGS.

A YEARLY meeting is expected to be held with the church at Bryn Zion, at the usual time, the third Sunday in August, Saturday included. A cordial invitation is extended to friends abroad to visit us and enjoy a good meeting with us.

Those coming by rail from the southward will please get tickets to Clayton. Those coming from the northward had better get their tickets to Kenton, changing cars at Clayton. The Mail trains both ways on Saturday morning will be the proper trains, and friends will be met and cared for. The north-bound train reaches Clayton at 10 a. m. The hour for meeting on Saturday is 2 p. m.

E. RITTENHOUSE, Pastor.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,

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BENTON JENKINS, Middletown, N. Y. F. A. CHICK, Reisterstown, Md.

B. L. BEEBE, Middletown, 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. 63. MIDDLETOWN, N. Y., WEDNESDAY, AUGUST 7, 1895. NO. 32.

CORRESPONDENCE.

THE SABBATH.

"He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it."—Rom. xiv. 6.

Having carefully read the petition to the Elk River Association, in the Signs of October 24th, 1894, I felt a desire to examine for myself whether the Scriptures gave any light on this subject of a generally received day. The thoughts I here present have not been copied from any known authority, nor have I inquired of any one as to their view of the matter. As a subscriber to the Signs I have learned to value its contributions; but still I feel above all things, in spiritual matters, a strong desire to be perfectly honest, for they have to do with the things which accompany salvation, both in time and eternity. My mind is not exercised for the mere date of the day, but on the question, Had the early believers any day, after separation from the Mosaic dispensation, that they held in common, which might be considered as the antitype of the Jewish Sabbath? If they had, was it the first day of the week? In order to condense as much as possible, let me divide the passages used as proofs against the present Sunday into three branches, beginning with the "Lord's day," and what is meant by it; next the Jewish Sabbath, kept by "Seventh Day Baptists," and then, scanning the line of prophetic and New Testament clauses in which the term "day" is used, in connection with our inquiry. One thought here as to the idea conveyed by the word day itself. It must of necessity, according to the rules of language, set forth in its strict sense a given and definite portion of time; although spiritually it may signify one eternal period of heavenly glory or unbroken judgment; still its proper use is confined to the life of man, where it becomes in the same natural sense, by its rising and setting suns, a divider of his life into sections, either used or neglected by him. Perhaps it would be simpler to examine the texts where the word day is used, first by turning to 2 Peter iii. 12. "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." The figurative language of Scripture has always formed a ground of debate between its students, the larger number understanding this verse as referring solely to the closing epoch of this earth's history. When we reflect how that the Jewish holy land was really the type, of which the framework of the christian church that now is must be the antitype, it will lead us to place the natural blessings and natural judgments where they properly belong; that is, under the covenant of works. The Mosaic dispensation was called a "worldly sanctuary," and all its appointments "beggarly elements of the world;" that is, in contrast with the spiritual kingdom of our Lord Jesus Christ, manifested at Pentecost and still existing. The expression "day of God," here is equivalent to "day of the Lord," in verse ten; whereby the unity of God as Creator, and God as Savior, or as Father and Son, is incidently brought out in their work of judgment; and thus it might be written, day of judgment or vengeance. The circumstances of its writing were these: to the natural Jew the Lord had not come, for Christ was simply an impostor whom they had crucified. They were still looking forward to a Prince who would break the Roman yoke from off their neck and raise Judah to more than former glory. To the spiritual Jew the Savior had come in the person of the lowly Nazarene, who had passed through death without seeing corruption, being raised again in glory, and shed abroad the powers of the world to come in their hearts. They were looking for the destruction of this natural Jerusalem, the breaking down of pharisaical power and pomp, and the emancipation of the church of Christ, that she might flourish in all lands. The tardy progress of events in those last days, between the dawning and the day, tried the faith of the persecuted handfuls, while it afforded ground for Judaizing teachers, whose real object was to maintain a yoke of bondage over the flock, and to cry, "Where is the promise of his coming?" To all this the apostle replies, that deliverance to the one and judgment to the other was as secure as the word or decree of God could make it, time being nothing to him; for a thousand years was but as a day, but to his children under the sun-time was a reality; it was for trial, and for the salvation of his flock. Even the last sheep must be gathered out of the wilderness of Judaism ere the fall of judgment and natural destruction could quench its altar fires. Yet the time would come when the church militant should be found clothed in the finished righteousness of Christ, instead of the robes of Solomon's temple. The main thought is that each should be hasting to that day by growing in grace and the knowledge of Jesus Christ. Now, as regards manifestation, it is clear that no special day, but a series of days, had to transpire in carrying out those purposes which by the inspired writer are shortly described as "the day of God;" the "great and notable day" of Acts ii. 20; the "terrible day" of Joel ii. 11; the "dreadful day of the Lord," of Malachi iv. 5; all of which point to scenes of suffering and vengeance, extending over many days; while the day over which Abraham rejoiced was doubtless the complete work of his true Isaac, as manifested from his birth in the manger to his glorious exaltation above the heavenly hosts as the Redeemer of his church. The epistles are filled with warnings to the different churches that they should not look back to the works of the law, the church in the wilderness, for salvation, but ever maintain and ever be glad in the perfect light of the great gospel day of grace.

Next, briefly on the texts supposedly favoring the Jewish Sabbath. The general impression seems to be that our Lord himself set aside the seventh day before his decease, forgetting that such would convict him of offending in one point at least of the Mosaic law, and thus make him guilty of all. Now, his express mission was to magnify the law and make it honorable, that all his saints might wear it as a finished robe of life, ere its natural and dead vesture could be rolled up and honorably and openly pass away. Hence we find him strictly obedient to all its details, even from infancy. Likewise also his Jewish disciples after his death still clung to their old Sabbath without a forbid. Only in the vexed question of Gentile obligations to Jewish customs was the Sabbath also omitted with other outward forms. The passages supposed to teach that Jesus himself abrogated it are Matt. xii. 1–13, Mark ii. 1–12, Luke xv. 18–27; also Luke vi. and xiii. 11–18, John v. 1–18, and ix. Concerning the Jewish Sabbath the view taken in the article is that the people were to refrain from all outward forms of worship and abide strictly in their tents. Not being familiar with the passage quoted, Exodus xvi. 29, I turned to it. The quotation is, "Abide ye every man in his place; let no man go out of his place on the seventh day." But when these words are read with their surroundings they fail to convey to me the meaning given. As far as my own observation goes there is no more misleading way of quoting Scripture than to wrest it from its connection. Take for a sample our Lord's statement in John ix. 3, "Neither hath this man sinned, nor his parents." Read without the narrative which gave rise to it, see what a fundamental error it would teach. The subject treated in the Exodus account was daily duty; that is, the gathering of the manna, which was equivalent to the Israelites to work for the bread that perisheth. Only on the Sabbath was this labor to be omitted, the deficit being supplied by a double portion the previous day. The special command to abide in their tents was called forth by the lack of faith and consequent disobedience of some of the people who went on the seventh day as on other days to gather, but found not the manna. In Exodus xx. the plain command to rest from all secular toil is given at length, the Sabbath being holy to the Lord. In Exodus xxxv. 3 the same injunction is emphasized. No fire was to be kindled in all their habitations. But this had no bearing on the altar fires for the consuming of sacrifices in the temple. Our Lord speaking (in Matthew xii.) on this point says, "Have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless?" Why were these services held if the people were not to be present? Again, illustrating his subject, he refers to David as having taken the shew bread in time of need; thus justifying his disciples, still under the law, for satisfying the cravings of natural hunger by plucking corn on the Sabbath day as they walked through the field. Also, he reminds them that they themselves would save the life of an ox or an ass that had fallen into a pit, and were guiltless. He closes by the clear affirmative that "it is lawful to do well on the Sabbath days;" and these cases covered secular matters. In Numbers xii. 48, when the princes brought their offerings to Moses for the service of the tabernacle, we find no break made on the Sabbath by the offerer remaining at home; for on the seventh day the prince of the children of Ephriam brought his offering to Moses, and was not even rebuked. Again, in

Acts i. 12 the fact is recorded that Jerusalem was from the mount of Olives a Sabbath day's journey; showing that even traveling within certain limits was practiced. The question would be, How did Jesus himself understand the injunction of Moses? His actions must surely be the interpreters of his mind. In Luke iv. we read that his custom was to go into the synagogue on the Sabbath day and read. In the full account given in Matthew he never once rebuked the crowds for being found either in temple or synagogue. His teaching is condensed in a few words, "The Sabbath was made for man." Did this refer to his body only, without taking any thought of his soul? Again, "The Son of man is Lord also of the Sabbath day." Did he decide to break the law of Moses when he and his disciples were found in the temple or synagogues, taking the opportunity to heal some sick person, or open up some passage of the Old Testament Scripture? I cannot think so. What he did do was to rebuke the spirit of Phariseeism which perverted this command, as it did all others, to cover its own hypocrisy. No breaking of either jot or tittle of the law of God even in its given form was ever committed by his Son; nor was that ceremonial shadow rent apart by divine command till the vail of the temple was rent in twain. Yea, though Jesus the malefactor cried, "It is finished," not till Jesus the glorified had risen was the seal of approbation manifestly placed on his head as the acknowledged conqueror of death.

Our next turn will be to Rev. i. 10, which is the passage commonly associated with the first day of the week. The two verses, which seem to me connected in substance, read thus, "I, John, who also am your brother, and companion in tribulation, and in the kingdom and paence of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." Now, is the clause, "on the Lord's day," here, a parallel one with the passages before noticed, "Day of the Lord," "Day of God?" None of these, as we have seen, could signify less than a cluster of days; but the words here used point to a definite time, that is, one day. John was in a definite place when he saw the vision, and that vision was unfolded at a definite time—on the Lord's day. If we are simply to understand John's state of mind, as I have heard it put, that being in the Spirit made it the Lord's day to him, then words have no force. It would have been quite sufficient to say, I was in the Spirit, and heard behind me, &c. Neither can we conclude that it refers to the whole gospel period, or day of grace; for John has long since passed over the river; and if he had not, even he would scarcely have claimed so exalted an experience on earth without a break in it. The brother who writes says, "The time of this vision could have no reference to a day; but the whole thing is spiritual;" and he quotes from Rev. x. 6, "that there should be time no longer." But so far as I can understand that passage with its clause, it does not refer to the time when John saw the vision, but to certain facts set forth in that vision itself; principally the passing away of the legal time, to give place to the fullness of times, when the mystery or secret of God should have been finished, by the death and resurrection of his Son. This had already been accomplished by Jesus, the Head; but the fruitage of living branches had yet to open in the atmosphere of a spiritual dispensation. It flashes on my mind as a mate to Paul's experience on a different occasion, when he says, "As I made my journey, and was come nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me."—Acts xxii. 6. To each was given the needful vision at the needful time and place. Paul was traveling to oppose Christ. John was a prisoner for the testimony of Christ. Paul was smitten down. John was comforted and fed with heavenly revelations. I will here ask in my way, Do the verses in Revelation bear any internal seal that connects them with the first day of the week? My own experience seems to whisper the subject of John's mind, separated from his brethren. Would not the little companies of saints, meeting with the assurance that where two or three were gathered in his name there he would be in the midst of them, rise lovely and lovable in his memory? O the harmonies of Zion! not of natural voices, but the throbbing of spirit, stirring the souls of living sons and daughters, even down to old age. But John was away from them. Have you felt what it is to be away from them? But suddenly that trumpet sounds, and, turning, he beholds the glorified, majestic person of his risen Lord. Yes, it is a Lord's day now, and a first day; not in figure merely; for God himself has come to him, and wiped for the time all tears from his eyes. Now the messages to the seven churches are burnt into his soul. Now all his loneliness has fled away before a descending heaven. Even so may all earthly services begun in the fear of God widen into vestibules of glory by the appearance of Jesus in the midst. It is evident that no written statement is made declaring that the Lord's day and the first day of the week are one. God has graciously left fillings up of bare indications now and then in holy writ for our spirits to ruminate upon, and often through differences of opinion more enlarged conceptions of his wisdom have grown up within us. It will be my object simply to point out what unites them in my own mind; so for a little time let us turn to Luke xxiii. as introductory. We are reminded here that the Jewish days were reckoned from sunset to sunset, or from evening to evening. The Sabbath then had closed with Saturday's setting sun; on which day, according to commandment, the disciples had rested; showing that as yet no abolition of the seventh day was known among them. But very early in the morning, while it was yet dark, on the first day of the week, the women came with their spices to continue the sad office of embalming the body. No one spiritually taught will suppose that a redeemed soul becomes more precious by reason of the casket that contains it, whether it be male or female. But so perfect is Scripture, even in its types, that the first appearance of Christ is to women; Mary first, and the other women also, told these things to the disciples. Whether it be Jerusalem under the law, typified by Hagar, or Jerusalem above law, set forth by Sarah, it is always the church that catches the first glimpse of her heavenly Husband, the risen Lord of eternal day; and it is she who always tells out the glad tidings to each doubting watcher. The first day of the week then may truly be called the second or spiritual birthday of the great first-born from the dead. His first birthday ushered him into the world as a sinner under law, made such for his body, yet without sin; for "he shall save his people from their sins." His second birthday was the seal of release from death and all the claims of a once broken but now fulfilled and honored law on behalf of all those given to him by the Father. Hence this first day became more honorable than the second; for the one was a restful reminder of God's work of creation; but its glorious antitype, this dawning from out of the darkness of the legal day, became more than a pause in God's great plan; it was the anticipatory note of joyful triumph which should always sound forth the perfect work of the redemption of the holy seed by their living Head. Paul, writing of his law righteousness, says, "Circumcised the eighth day." But here the whole body, with and in its Deliverer, arose a new creation, never more legally to be charged with sin. Later on in this same first day was celebrated the first communion in the kingdom of grace; typifying, to my thought, Christ and his church. There were but two present. (Jew and Gentile united in Christ.) It was on this wise: as these two traveled to a village called Emmaus, their thoughts and conversation ran on the hope that had filled them with expectation. Then Jesus himself drew near and went with them, though they knew him not; and when they had rehearsed their sorrows to him he expounded to them in all the Scriptures the things concerning himself. This resurrection sermon from Jesus begat in them such heart longings that they constrained him to abide with them, for the day was far spent. And as he sat at meat with them he took bread and blessed it, and gave it to them; their eyes were opened, and they knew him, and he vanished out of their sight. Filled with the joy of this feast, they returned to Jerusalem the same hour, found the eleven gathered, the doors being shut, for fear of the Jews. To them they rehearsed the wonderful event, when lo, Jesus stood in their midst, and said, "Peace be unto you." Then he calmed their fears, ate with them, farther instructed them, breathed on them, and said, "Receive ye the Holy Ghost," and gave them their great commission as witnesses for him. Thus we have three notable appearances on this first day. His next appearing is thus mentioned, John xx. 26, "And after eight days." This expression becomes simple when we remember that they wrote as Jews, their seventh day closing with the sunset hours. The first eighth day when he appeared would be counted in with this second eighth, or first day; the clause, "after eight days," showing that it was again past their day proper, but still in reality only the evening time, as we call it, though with them the next day had begun. Why they should be again gathered on this recurring evening we are not told. Surely it is not too much to say that they must have been guided by the Spirit, especially as unbelieving Thomas was with them. The fact that he had declared he would not believe unless he saw for himself, would indicate that some hope of another visit from their Lord drew them together. Whether or not, he stood again in their midst, giving Thomas all the evidence he desired. There is another break. Then we are told, "After these things Jesus shewed himself to his disciples at the sea of Tiberias." Conjecture may be indulged in by any one as to when this was, but no statement as to the day is given; still there is one item worthy of notice, John xxi. There were seven of them together, and it must have been evening again. Whatever caused their gathering, whether the hope of seeing Jesus, there seems in the reading to be a blank, which Peter fills by declaring, "I go a fishing;" and the others said, "We also go with thee." Were they all disappointed? However that may be, they toiled all that night, but caught nothing. But in the morning Jesus stood on the shore. What morning was this? Had they met as Jews on their Jewish Sabbath, or as Christians on the first day? However this may be, Jesus here under the figurative catching of fishes shows them the gospel field in which they were so soon to labor, and tests Peter's love by appointing him, in answer to the threefold inquiry, "Lovest thou me? as a feeder of his sheep. It seems like a repetition of his former lesson when he said to Peter, "From henceforth thou shalt catch men."—Luke

v. 10. John in recording this visit says, "This is now the third time Jesus shewed himself to his disciples." Plainly this gathering was classed with the other two, when Jesus so quietly appeared in their midst. Following the gospel of John we have the Acts of the Apostles. I may be wrong, but to me there seems quite a different phase of apostolic character set forth in the Acts to what appears in the Gospels. In the Acts they are brought before us as manifested sons of God, knowing in whom they had believed, and filled with the power of the Spirit; whereas they all seemed more or less to travel the cloudy land of uncertainty, up to that greater pouring out of the Holy Ghost promised by Jesus just before his ascension. The acts recorded are more or less all connected with service in the Master's vineyard, and consequently worthy patterns for the flock, who are exhorted to follow them, insofar as they followed Christ. In the first chapter we have the memorable ascension of our Lord, having been seen of the disciples forty days after his passion; that is, from his resurrection to his ascension. During this time he shewed himself alive at various times and places to his disciples, samples of which had been given in the Gospels. A little computation will show that his last assembling together with them, which took place at Jerusalem, was about forty-three days after his crucifixion, bringing us once more to the first day of the week as his ascension day. It was then he renewed their commission, and told them to tarry in Jerusalem until they should be endued with power from on high. He led them out to Bethany, and blessing them, was carried up out of their sight. O that it might be given us to share in some degree in that ascension blessing. Then how light would the passing trials of time appear. Following the command of their now glorified Lord without hesitation, the company of believers returned to the holy city, continuing with one accord in prayer and supplication. There they transacted their first regular church business by electing Matthias to fill the place from which Judas fell, and there on the day of Pentecost the fullness of blessing equipping them for the gospel kingdom was poured out. On this memorable day, after Peter's sermon, the embryo church might be said properly to be constituted, and no less than three thousand souls were added to the church after baptism. Truly the net was filled, but God drew it to the shore in the warmth of first love, so that sweet harmony and rejoicing prevailed. This early harvest day also was on the first day of the week, a very Pentecost indeed. Let any who doubt this turn up Scripture and count, as I did, and they will find it so. How long this sacred daily fellowship continued we know not; but we know that on the glorious mount of transfiguration Peter said, "Lord, it is good to be here." Yet he was not suffered to build the three tabernacles his soul desired, but to return again to the fellowship of sorrow and the ignominious death of the cross. In acts iv. 20 we find the return of Peter and John to their own company, with the relation of their examination by the high priests and persecution because of the miracle they had performed. Thus showing that though they continued to attend in the temple for public acts of worship, they had a spiritual house gathering of their own. Passing along we come to Acts xx. 7. The text reads, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued until midnight." If these words do not set forth that it was their custom so to meet, what do they imply? Also the preceding verse shows that Paul had been there seven days; yet this is the first public meeting we read of. Lastly, 1 Cor. xvi. 2. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Clearly the object of this exhortation is unity of purpose and order of action. If Paul merely desired each one to bear their share, the words, "on the first day," are just as needless as "on the Lord's day" in Revelation. He had already found it necessary to admonish this church on several points relative to their public gatherings; and "Let all things be done decently and in order" was the basis of his method; and this we see in God's plan of salvation; for while it is all of grace from first to last, that grace has fashioned every step and every purpose under the sun, to transpire in its set time and appointed form. As the body without the spirit is dead, so the spirit without a body would be only terrifying to us. Hence Jesus says to poor, doubting souls, "Handle me, and see that it is I myself." And David says, jubilant, "O taste and see that the Lord is gracious."

From these portions of New Testament Scripture it is conclusive to my mind that though no express command is recorded, the practice of early christians was to observe the first day of the week as a fitting memorial of the new dispensation to which they belonged. No other day could have been so fitting. The day of Christ's crucifixion would be to worship him as under the curse; the seventh, as having the legal stone of a worldly sanctuary still unremoved from his grave. The eighth sets him before us as the circumcised Son of the heavenly Jerusalem, rejoicing as a strong man to run his race of triumph over death and hell, till this his purchased bride shall all be folded in the pure chambers of his eternal love. Whether this eighth is one with "the Lord's day" of Rev. i. 10, each must decide for himself. To me it is the same, only associated with him whose blessed name is King of kings and Lord of lords.

A word on what is to my soul the Spirit's teaching on this controverted point. In Rom. xiv. 6 it reads, "He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." Gal. iv. 10, 11, reads, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." Finally, Col. ii. 16, 17, "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ." We can hardly fail to see that in this ceremonial question the individual conscience is left to guide the believer according to the measure of light bestowed upon it. The body or substance of all shadows is that they in some points, like rays of light, lead our spirits quietly up to the Sun of righteousness himself. The purpose of all outward forms is for the building up of the children of God. Take the church itself; it is described as the house of God, the pillar (support) and ground (place of proclamation) of the truth. Now, God can save a soul without a visible or organized body, but it is not his way. He has planted a family on earth; he desires them to love each other; he has put in them a nature that directly it meets its fellow it leaps for joy. Now, how strengthening are these little gatherings in the wilderness. Not many forms now; the baptism, the Lord's supper, and to me, the Lord's day also; all days are pure and free for worship, but this with such heavenly associations, so universally known, so fitting an antitype, so kindly free, not as of constraint, but of love. I know that Babylon has no right to make laws for God's people, or turn his golden vessels into her treasury; but I am glad she holds this one, even if it be because of sin, by the power in her right hand. I want to keep it as clean as I can, and even when forced to break its letter, rejoice in its spirit. The trouble with the early church was, as now, the flesh will always want to serve the creature, and either do away with all forms, and pamper the body, or set up the form and make a Dagon of it. But Jesus says, "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."

MRS. J. STREET.

BRANTFORD, Ont., Dec. 31, 1894.

GHENT, Ky., June 12, 1895.

DEAR SISTER ANNA LAYTHAM:—Perhaps when you open the envelope which contains this letter you will feel astonished and somewhat mortified, since you will be in receipt of a letter that you will readily conclude will not interest you. Why I write to my dear brethren and sisters, which I frequently do, I cannot tell. I know that I love them too well to desire to worry or annoy them; and still I often find that they are troubled when they attempt to read my poor thoughts, written with a trembling hand, and very difficult to read. I am now in my eighty-fourth year, and know that a few more days will close my stay amidst these scenes of earthly sorrow, care and disappointment. Job said, "Man that is born of a woman is of few days and full of trouble." The many years that I have lived on the earth fully attests the truth of that language of that ancient servant of the most high God. When I call up in fond memory scenes, trials and afflictions through which I have passed I am made to say with the wise king of Israel, "Vanity of vanities, all is vanity." Surely the aged who are standing on the brink of the tomb, as I am, accept that language as true, so far as it applies to earth and earthly things. But when by grace divine they are enabled to see the King in his beauty, and behold the land that is very far off, mourning, sorrow and gloom are displaced, and a bright halo of glory surrounds them. Their glorious Lord has said to his saints, "Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee." Then they can say with the psalmist, "I will both lay me down in peace and sleep; for thou, Lord, only makest me dwell in safety." By faith his saints behold him as their hiding place from the storms and as a covert from the tempest that sin and Satan cause to rage and howl around and about them. But amidst the cares, afflictions and trials through which the dear saints are called to pass, while in these low grounds of sin and sorrow, the psalmist has said to them, "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth even forever." And the Lord has said to them by the mouth of his servant Moses, "The eternal God is thy refuge, and underneath are the everlasting arms." In a fond and precious faith they in joy behold him as the King of saints, riding upon the heavens in their help, and in his excellency on the sky. Then in ecstacy of delight they cry out, "Great and marvelous are thy works, Lord God almighty. Just and true are thy ways, thou king of saints." It is thus they travel onward toward their eternal home, sometimes in joy, and sometimes in sorrow; but they know that their sorrows and afflictions are but as the small dust of the balance when compared with the sufferings and sorrows through which their Redeemer passed and endured when accomplishing their redemption from under the awful curse of a violated

(*Continued on page* 254.)

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 7, 1895.

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CHURCH MEMBERSHIP.

SHOULD OLD SCHOOL BAPTISTS HOLD THEIR MEMBERSHIP IN THE CHURCHES WHERE THEY LIVE?

FROM various causes this question has been presented to our mind with more than usual force of late, and we feel like now presenting a few reflections upon it. The theme is not new to us. It has forced itself upon our attention more or less ever since we have been connected with the church. Several things have compelled us to form a very definite conclusion concerning it; and this conclusion we have held for a great many years. When it was first presented to our attention we did not think it so important as of late years it has seemed to us to be. Circumstances have led us to believe that it is well worth our close and candid consideration. We now desire to call attention to it, and give such conclusions and reasons as seem to us to be connected with it.

In direct response to the question above we would say that it seems to us that the answer must be in the affirmative. We suppose that very few, in fact, will directly deny or dispute this; yet in many instances of which we know brethren and sisters for various reasons are not members of the churches where they live. We think, however, that in most such cases, if the matter were once called up, and the many reasons why our membership should be in the churches where we live were presented, this state of things would no longer continue.

In most cases that we have known where our brethren have continued to hold their membership in the church with which they at first united, after having moved into the bounds of another church, the reason has been either that they have never thought about it, or they have a very natural feeling of preference for the old church which first received them and gave them the hand of fellowship, or their natural kindred still are members there, or the pastor who baptized them dislikes to have their name removed from the roll of his own church; or, as we have known in some cases, the reason is the less worthy one that they do not feel so much at home in the companionship of the brethren and sisters among whom they are now living; or, as we have once or twice known to be the case, the reason has been the still less excusable one of avoiding all responsibility in the travel of the church where they live. We have heard the reason urged, "O, there is not perfect harmony here, and there are prospects of trouble," &c.

Before considering the direct reasons why each one should hold their membership where their lot in life is cast, we wish to briefly show how little weight the things named above really ought to have. It is truly natural that each one should have a feeling of peculiar warmth for the pastor and members by whom they were first received. But it is only natural; it is not spiritual. It is a good kind of natural feeling in itself; but it ceases to be good if it gets in the way of our duty, or of the best good of the cause of God and truth. In such a case it must be condemned, as was the natural love which led Peter to say that the Master must not be crucified, and which called out from the lips of the Master the rebuke, "Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men." No natural thing can be more lovely than love, that love which would hold its object free from all pain or suffering; but yet this love in Peter was rebuked, because it put him into the attitude of opposition to the will of God concerning Christ Jesus, his dear Son. So even this feeling of preference for the old church may not be according to the mind of God; and if not, then it also becomes an offense. It is an offense in that it is natural, and not of the Spirit of Christ. We ourselves have ever felt it our duty to have our name where we live, but we confess to a feeling of special love and nearness toward the church where our first membership was. We do not think this feeling of special love is blameworthy in itself; but if it should keep us from holding our membership where we live, then it would be blameworthy.

If the reason be because one's relatives or friends are still members of the old church, then it is still more manifestly after the flesh; and while we can and do sympathize with such natural feelings, yet we cannot think they should be yielded to in such a case as this. Would not the Savior's words, wherein he bids us forsake father, mother, brothers and sisters, and so on, apply here also? Even the dearest of natural ties have no place in the kingdom of heaven, and ought not to be regarded by the disciples of the meek and lowly one.

If the reason be that the pastor or other members of the church object for any reason whatever, then they are unwise; and while it is right to treat with deference the wishes of a beloved pastor, and of loving brethren, yet even their natural feelings must be in the end disregarded if they cannot be overcome.

If the reason be that they do not feel at home in the church where they now live, we would suggest that perhaps the chief reason for this is the very fact that they have not shown the brethren there the fellowship implied in bringing a letter and asking a home among them. A visitor cannot feel as much at home as a child in the family.

Or if the reason be the one which we named last, viz., that there is coldness and alienation, and the prospect of trouble in the church, we would reply, For what do we become members of the church? Is it that we may be dandled upon her knees, and pursue our journey on "flowery beds of ease?" or is it that we may endure hardness as good soldiers of Jesus Christ? Are we unwilling to share in the burdens and cares and crosses and trials of our brethren? Do we want to sit at the table, and eat and drink of the corn and the wine, and yet not share in the burden and heat of the labor? Do we desire to be with our brethren in their joy, and say, "O, we are not members here; their trouble does not concern us?" Of one thing we may all feel sure. If we are not willing to share in the sorrows, we shall not be permitted to enter into the joys of the church. The deepest, truest fellowship that we have ever known anything about has been the outgrowth of a mutual sharing of tribulation. Paul was with his brethren not only in their joys, but in their sorrows. It was in his heart to die with them, as well as to live with them. Is not such a spirit greatly to be desired by us all?

In still farther considering this subject we desire to call attention to a few more considerations of a general nature. Do not the Scriptures teach that the body of Christ is one? There are visible church organizations here and there, gathered together for the administration of the affairs of the kingdom of Christ, each in its own locality; but after all the people of God are one; the kingdom of Christ is one. No matter where the name of a brother may be held, when he united with that church he became a member of the one visible body of Christ. Wherever he meets the children of God he is one with them. It seems to us that the Spirit of Christ leads every one in whom it dwells to love the people of God everywhere. When any one moves from the company of one band of brethren to the neighborhood of another band of brethren, he has not left the body of Christ. If he be actuated by the Spirit of Christ, his heart will go out to the new company of Christ's people as it did formerly to his old companions. He will have to say, "I am still in my Father's house and among my brethren." He will feel that their interests are his, and that to him must fall a share in all their joys and sorrows. Above all, the love of Christ will still reign in his heart; and when this love reigns it always leads its possessor into a desire to first of all things follow the Lord in all his ways, and to obey all his commandments. Where the love of Christ reigns there will also be love for all his people, and a desire to strive together for the faith of the gospel.

It is still farther true that our God has seen fit, for the good of his people and the glory of his name, to put the children of God together in families, which are called churches. Had not such organizations been needful, it is sure that they would not have been ordained of God. His people are thus put together that the best interests of each one in his kingdom may be subserved; and the good of all is in his measure the good of each one. To these bodies of believers, known and recognized as the churches of Christ, is committed the administration of the affairs of his kingdom in their various localities. Our God holds his people to strict account in thus doing. Witness the epistles to all the churches, and the several addresses to the seven churches in Asia, in the opening chapters of Revelation. From this responsibility the churches cannot absolve themselves if they would. From his or her share of this responsibility no member can be absolved. All who live in the bounds of any church, and make its assemblies their place of meeting, must be to a degree responsible to God for what is done there. It is utterly vain to say that we are in no degree responsible because our membership is not there. If we have the love of God reigning in our hearts we shall feel that we are concerned in all that concerns the church where we live, whether our name is there or not; yet if our name be not there we must necessarily feel less free to act and speak as we might deem right. This is one reason why our membership should be where we live.

Again, we need the watchcare of our brethren. It is manifest that a church a hundred miles or more away cannot see after us as can the church where we live. If we do wrong, that wrong must be carried to the knowledge of a people at a distance before it can be settled, either by confession and forgiveness or by exclusion. Thus two bodies of people are troubled needlessly. We say needlessly, for if our membership were where we live, then only the brethren there would need to know about it. Surely this in itself is a sufficient reason why our membership should be where we live.

Again, if our membership is not with the church where we live there will be, there must be, a divided interest in us, which too often results in no interest at all. While the people of God will rejoice in the peace and prosperity of Zion everywhere, yet it is manifest that our own labor to that end must always be mainly where we live. Is it not far better, and far more likely that

we shall labor to that end right where our home is, if our membership be there? Not only is this true, it seems to us, but while we thus show but a half-hearted interest among the people with whom we live, we naturally infect them, for no one lives to himself in the kingdom of God; and our coldness, as regards the interests of the church by our side, can but have a bad effect in every way, both as regards ourselves and also our brethren. We are too far away to share in the cares and burdens, the comforts and joys, of the church where we retain our membership, and we do not share these things where we live; and so we miss the highest privileges of the Lord's house for ourselves, and rob our brethren of what they have a right to expect from us. Let our membership be where we live, or at the church where we can best attend the meetings; and then let us each remember that we have obligations resting upon us in the house of God from which we cannot free ourselves if we would, and ought not if we would.

These are some of the reflections which have had weight with us, and we leave them for the consideration of our brethren, trusting that they will do good, and not harm, in the churches, and redound to the glory of God.

C.

DISCONTINUANCE OF ONE DOLLAR SUBSCRIPTIONS.

AFTER September first, 1895, we shall be obliged to discontinue our terms of one dollar a year for new subscribers. As frequently stated, our object in making these terms was to induce those who were not acquainted with the paper to take it the first year on trial at one dollar, on the same principle that we send sample copies free. Experience has taught us, however, that no matter how well the subscribers may be pleased with the paper, if they get it for one dollar the first year, they are less willing to pay the full price for a continuance of their subscriptions than if they had not had it the trial year at a reduced rate. Another serious difficulty that we have met with is that many old subscribers discontinue the paper in their own name, and have another name sent on for them as a new subscriber, while practically it is one and the same subscription. This of course thwarts the whole design we had in making the "Extraordinary Offer;" therefore we are obliged to discontinue it after the first day of next month.

MINUTES.

AS THE time for the fall associations is drawing near, we wish to call the attention of our brethren to the fact that any patronage they can give us by way of printing their Minutes will be especially appreciated at present. Our long experience in the business has, we think, particularly qualified us for this work; and as it costs but a few cents to mail the manuscript to us, we hope they will remember us when they have the work ready.

THE CHRISTIAN'S RULE.

"AND as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."—Gal. vi. 16.

In this portion of Scripture we have not only the divinely instituted rule by which to measure and regulate our own conduct, but also a limitation imposed for the restriction of our fellowship and bowels of compassion or mercy in a spiritual or christian point of view. There were in the apostles' days many unruly and vain talkers, and those loquacious chatter-boxes were then, as now, principally of the work-mongrel order, especially of the circumcision. They were not condemned, however, for talking merely, nor even for much talking, but because they were governed in their talk by feelings and impulses, and carnal reason and carnal passions, and did not regulate their religious communications by the divine rule given in the New Testament; and hence the deception and mischievous effect of their conversation. Unruly talkers and deceivers are not to be detected by the sound of their voices, nor the length of their faces; for they, having no certain rule, are sometimes loud and stubborn, and then anon with much fair speech they force their victims. Their faces may be disfigured and drawn out to any length and distorted to any shape that may to them seem best calculated to answer their deceptive purposes. The wise man has told us that they will wink with the eye, speak with their feet, and teach with their fingers, while they have frowardness in their hearts.—Prov. vi. 13. "He shutteth his eyes to devise froward things; moving his lips, he bringeth evil to pass."—Prov. xvi. 30. And the inspired psalmist speaks of those whose words are smoother than butter. Certainly it is unsafe to trust to the impressions which their words of seduction and hypocrisy are calculated to make on our feelings, but rather rein them up to the infallible rule. Test them by the standard of unerring truth. There is a rule for talking as well as for walking. Let your yea be yea, and your nay nay; for whatsoever cometh more is evil. They that feared the Lord spake often one to another; but, in the fear of the Lord a reverence is always felt for his word; "they that fear the Lord tremble at his word."

The rule insisted on by the apostle in our text is the gospel rule. By it we are to walk, and talk, and judge. It is like all righteous rules, an exact measure, a true standard—it is just so much, and no more. It is a spiritual rule, for they that conform to it walk not after the flesh, but after the Spirit. The flesh, in distinction from the Spirit, is to be known by its works; for the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revelings, and such like; and the divine rule provides that they who do such things shall not inherit the kingdom of God. The rule expels them from the fellowship of the saints, and from the privileges of citizenship in the church of Christ. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness (do not forget that), temperance: against such there is no law No rule to condemn these productions of the Spirit. These fruits are unto holiness, and the end everlasting life. They are in harmony with the heavenly rule. A child of God may indeed be overtaken in a fault, a departure in practice from this rule, and in such a case it is presumed that his heart still adheres to the rule, and he needs the kindly office of his steadfast brethren. Ye who are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear one another's burdens, and so fulfill the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. This divine, unerring rule leads the saints to glory only in the cross of Christ, by whom the world is crucified to them, and they to the world; for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. "And as many as walk according to this rule." Making it their polar star, their standard, the man of their counsel, and the compass by which all their movements are guided. So many will walk circumspectly, not as fools, but as wise, and on them the apostolic benediction of our text will rest, "Peace be on them, and mercy." But the rule is inflexible, and will allow the orderly sons of Zion to make no peace with any others. "Peace be on them;" but we are not allowed to make a treaty of peace with any who disrespect or transgress the rule; and if we cry, "Peace! peace!" where our God has not spoken peace in his word, which is our rule, then we also ourselves become unruly, and partakers of the iniquities of others. Neither for peace nor for mercy have we a right to fellowship the disorderly or the unruly. Have no fellowship with the unfruitful works of darkness, but rather reprove them. Mark them who cause divisions contrary to the doctrine—contrary to the rule, and have no company with them. And "if any come unto you [contrary to this rule], and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is a partaker of his evil deeds."—2 John 10.

MIDDLETOWN, N. Y., March 15, 1851.

ALWAYS SEND DIRECTIONS.

WE have received of late quite a number of postal money orders without any letter of directions. It is much better to always send directions how you wish the amount of the order credited.

THE RELIGION OF CHRIST NOT A SCIENCE.

"AND the Jews marveled, saying, How knoweth this man letters, having never learned?"—John vii. 15.

Of all the numerous systems and theories of religion with which the world is deluged, we know none save the religion of our Lord Jesus Christ that cannot be comprehended by the natural intellect of man, by the aid of education. All the cunningly devised fables of heathen mythology, all the delusions of the pagans, papists and protestants of ancient and modern times, have been and now are taught and learned in the schools of men. No supernatural qualifications were required in heathen mythology to enable the pupil to learn the mysteries of their gods; nor is there now required in any of the religions named above any such qualifications to make the student a proficient in the popular divinity of the various classes of worldly religionists.

The religion of the Jews, although divinely instituted and authoritatively enjoined upon the children of Israel under the old dispensation, differs widely from the religion of Jesus in this respect; for it was a religion of ceremonies, figures and shadows, adapted to the fleshly state of the sons of Abraham, requiring their males to be circumcised, and enjoining on them the law of carnal commandments until the time of reformation, or until the Messiah should come. They worshiped in a worldly sanctuary, and were required in their religious service to perform carnal ordinances. Their laws and all that belonged to their religious instruction was by an order from God himself to be taught, as lessons of human science are taught, by parents and preceptors to the rising generations. No grace was required to entitle the male Israelitish infant to the rite of circumcision, or to any of the privileges that his fleshly birth entitled him to. If he were of the tribe of Levi, and of the family of Aaron, perfect in his mental and physical parts, he was eligible to the priesthood, although like most of the Jewish priesthood he may have been an utter stranger to a work of the Holy Spirit in regeneration.

The kingdom of our Lord Jesus Christ is a spiritual kingdom, totally invisible to the world. Except a man be born again he cannot see it: except he be born of water and of the Spirit, he cannot enter into it. As the kingdom of Christ is spiritual, so are all its appurtenances, its laws, ordinances, doctrine, promises, munitions, gifts and provisions; and being spiritual, the unregenerate man, however learned, cannot know them. For "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." Indeed the invisibility of the church of God is one of her most distinguish-

ing characteristics. In no other point does she differ more widely from all other churches, kingdoms or communities; nor in any other particular does her religion differ more from that of all other religionists, than in this very discriminating peculiarity.

For this distinguishing mark she is indebted alone to the wisdom and decree of her sovereign God. He has hidden these things from the wise and prudent, and revealed them to babes, because so it seemed good in his sight. The hiding of these things from the one class, as well as the revelation of them to the other, is equally provided for in the purpose and pleasure of the unchanging God. "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." Not blinded for the want of learned teachers to instruct them; for Moses was read to them in their synagogues every Sabbath day; nor for the want of missionaries, mission funds or missionary zeal; for in that business they were charged by our Savior with compassing sea and land to make converts to their religion. By what power then were they blinded? Allow the apostle to reply in the next verse to that quoted above. "According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day. And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them; let their eyes be darkened, that they may not see, and bow down their back always." This kingdom, in all its parts, is hidden from the scrutiny of all unregenerate human beings. None of the princes or rulers of this world knew the King; for if they had known him, they would not have crucified the Lord of glory. The life of all the subjects of this kingdom is hid with Christ in God; they dwell in the secret place of the Almighty, and abide under his shadow. And because they are not of the world, therefore the world knoweth them not, for the world knew him (Christ) not. "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:" and all the things of the kingdom are prepared of God for them that love him; to whom he says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." All these prepared things have always been so completely hidden from the world that no mortal eye has seen nor mortal ear heard; hence it is certain that they can only be known by the immediate revelation of God. And thus the apostle testifies, "But God hath revealed them to us." Not by our ministers, their preaching, or by our tracts, or school-books, nor even by our Bibles. O no. By none of these, nor by all of them put together, has any poor, unregenerate sinner since time began ever been brought to the knowledge of the things of the kingdom, or things of his Spirit. The natural man, as we have proved, cannot know them, because they are spiritually discerned. "But God hath revealed them to us by his Spirit." God hath revealed these things by his Spirit unto babes, which he has hidden from the wise and prudent. "The secret of the Lord is with them that fear him; and he will shew unto them his covenant."—Psa. xxv. 14. And in shewing them his covenant, he shews them what things the New Covenant contains for them. "Jesus therefore answered, and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day. 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." Hence we see that the words of Jesus to Peter are also applicable to all that have heard and learned of the Father. "Blessed art thou, Simon barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." No truth is more clearly recorded in the Scriptures than that of the inability of man, short of the direct, immediate and independent revelation of God himself, to either know Christ or any of the things of the Spirit of God; yet, perhaps no truth is less regarded by the modern teachers of the age. It is virtually assumed, as the very basis of all Missionary, Tract, Sabbath and Theological School operations of the present age, that God himself cannot or will not regenerate sinners unless the way be prepared for him by some human instrumentality. That the preaching of the gospel, or the circulation of tracts, or instructions of Sunday schools, or the circulation of Bibles, can, must and does first make some impression on the dead sinner, preparatory to his being quickened by the life-giving Spirit of God. It is even assumed by some theologians of our day that an education or knowledge of letters is indispensable to salvation.

"The Jews marveled, saying, How knoweth this man letters, having never learned?" nor has the marvel ceased to this day. How Peter and John could preach as they did without a classic education could only be accounted for by the fact that they had been with Jesus. And still the wonder grows, for down to the present day all fashionable religionists regard education as a key to the mysteries of the kingdom of God. Even Baptists, or rather those who have clandestinely assumed the name, regard it as a very essential preparation for the work of the gospel ministry. The Baptists of all preceding ages, since the days of the apostles, until the present century, have regarded the wisdom of this world as being foolishness with God; and however highly they valued human learning, to qualify men for usefulness in this world, and to give them an understanding of the things of this world, they have ever contended that it cannot enlighten the natural understanding of mankind in regard to the things of the kingdom, which God has hidden from the wise, and which he has and does reveal to his children by his Spirit. Neither the Jews nor the heathen philosophers of ancient, nor the religious philosophers of the present time, can discover any absurdity in the idea that Christ should have come into this world to learn from the wise men of the earth what message they would have him communicate to them in his Father's name. With modern theologians now it is thought perfectly consistent that men professing to be sent to men with a message from God, should learn of those very men unto whom they profess to be sent what message they are to deliver, and how, and when, and where, and to whom, and for how much lucre they shall deliver it. Is it God's message they bring when they have learned their doctrine in the schools of men? Are they his ministers who are sent of men? Do men who come with collegiate diplomas, in the excellency of speech which man's wisdom teaches, show, like Peter and John, that they have been with Jesus? A man of erudition, with ordinary natural talent, may make an impressive speech, and with fair words he may beguile the simple, without a spark of grace; but men unlearned and rude must be divinely taught and sustained if they can feed the flock of God, which he hath purchased with his own blood.

MIDDLETOWN, N. Y., April 1, 1851.

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(Continued from page 251.)

law. 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." "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed." Then, dear sister, why should we murmur and complain? We know that it was in love and pity he suffered, bearing the cross and despising the shame, that he might bring in everlasting righteousness and redemption to his chosen people. But how often do the dear saints mourn because of the vacant seats in their solemn assemblies; yet they should remember that he hath said to them, "Fear not little flock; it is your Father's good pleasure to give you the kingdom." O what a gift! In it is embraced the life that now is, and also that which is to come, with all its seraphic glories. In that gift to his people is embraced the glorious triumph over death and the grave, when this mortal must put on immortality, and this corruptible must put on incorruption. Then why, dear sister, should we repine when age overtakes us in our earthly pilgrimage, and pains rack our mortal bodies, and the shadows of the tomb are obscuring our pathway and gathering all around us? We know that our glorious Lord passed through the sorrows of Gethsemane, and suffered the tortures of Calvary, and went down into the darkness of the tomb; but we also know that he arose a mighty conqueror from that tomb, and brought life and immortality to light through the gospel. That immortality was secured by his resurrection to all his redeemed, in which you, dear sister, and this poor and afflicted one who now writes you, if we are among the blessed children of God, will be enrobed throughout eternity. Then let us run with patience the race set before us, ever looking unto Jesus, the author and finisher of our faith, to whose great and wondrous name be all the glory.

My wife and I are both in feeble health and have but little hope of ever meeting again on earth the dear saints in their solemn assemblies. Please tender to all the dear brethren and sisters at May's Lick our warmest christian love and salutation, and say to them that we most earnestly desire that they remember us in their solemn invocations at the throne of grace, that our departure may be in peace, in joy, and in the triumphs of a precious faith. My wife joins in love to you all. Please write us when you have leisure, and pardon me if you think I have erred in giving to you on paper some of my feeble thoughts upon the greatest of subjects, the religion of our dear Redeemer, and believe me affectionately yours in the sweet and precious bonds of abiding faith and hope,

H. COX.

OPELIKA, Ala., July 11, 1895.

EDITORS OF THE SIGNS—DEAR BRETHREN:—The subject of faith has been one of interest to me, and in the eleventh chapter of Hebrews we have the subject defined and gloriously illustrated as to its nature, effects and glorious triumph, accomplishing the same in all the varied conditions of the elect of God as manifested in time. There are no conditions nor circumstances out of which God's people have not been delivered by the glorious power of faith. The work of faith and labor of love is referred to in the Scriptures. The apostle says that "faith is the substance of things hoped for, the evidence of things not seen." This is a simple definition which is opened up to the children of God. While all the vocabularies of men might be exhausted to find a definition, yet to the saint in his experience, by the revelation of the Spirit and faith itself, he understands what faith is in its exercise in him as an heir of grace, a child of heaven, of the high descent of the royal throne of God. That relation brings ability to understand things that are mystical otherwise. Faith is a principle, an abiding principle, like its author, and is the gift of God specially to the elect of God. The apostle says, "All men have not faith;" and, "Without faith it is impossible to please God." If I should undertake to tell about this faith, like the apostle I would have to say that time would fail me to to tell of Gideon, and of Barak, and of Samson, and of Jephthah, and of the prophets. But the thought of faith is wonderful in its effects as exhibited in the heirs of grace. Jesus said, "If ye have faith as a grain of mustard seed, ye shall say to this mountain, Be removed, and it shall be so." How comforting is this. Look at the chains which tied Moses to the throne of Pharaoh, and the great mountains of difficulties which lay in his way to the deliverance; and yet so wonderful was the working of this principle of faith in him that he refused to be called the son of Pharaoh's daughter, and chose rather to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season. Faith seems always to be coupled with love, fear and wisdom; and it works by love, purifies the heart, and overcomes the world. Faith in the Syrophenician woman was equally as marvelous, for the mountain of Jewish prejudice and Gentile exclusion was between her and Jesus, and was removed by faith. How discouraging the words of Jesus as to her being esteemed a dog, who came to the table of the children; but faith could take no denial, and she admits the fact, and desires to be fed. She hungered and thirsted after righteousness, and by faith she found it. So the same marvelous faith was exhibited in the centurion, and he was humbled under its mighty working; and by it he showed the highness of Jesus, its author. He felt he was not worthy that this Captain of salvation and King of glory should come under his roof, but said, "Speak the word, and my servant shall be healed." This marvelous principle showed to Abel a proper sacrifice that would be acceptable with God, and he offered a lamb, a fit emblem of innocence and purity, and as viewing the Lamb slain he is accepted in him, and worships in spirit and in truth, and approaches God in the only way he can be approached. We are told that there is one Lord, one faith, and one baptism; so that one principle moved Abel, Abraham, Isaac, Jacob, Enoch, Moses and Elijah, and the apostles of our Lord Jesus. In the saints in the ages past, as well as the saints of to-day, the same principle produces, the same effects, whether it is in the first or last century. We cry, as did the disciples, "Lord, increase our faith; help our unbelief." O! the distrust which disturbs our breasts, and causes us so much trouble; trusting in an arm of flesh, in money, and in horses and chariots. O that we could all say, and say it truly, Some trust in horses, and some in chariots; but we will trust in the Lord.

Yours in hope,

W. LIVELY.

NOTICES.

WILL you notice in a few numbers of the SIGNS that "Reminiscences and Letters of Mary Parker" is now reduced to sixty cents, sent by mail post-paid? There are a few hundred copies left on my hands, and I wish to dispose of them, and so I give the friends an opportunity to get a most interesting book at half-price.

SILAS H. DURAND.

SOUTHAMPTON, Pa., July 27, 1895.

INQUIRIES AFTER TRUTH.

WILL Elder S. H. Durand please give his views upon the Scripture recorded in Acts xiii. 41?

ELIZA M. HOLLINGSWORTH.

WOODLAND, Cal.

CRUDEN'S CONCORDANCE.

TO MOST of our readers the above mentioned book is too well known to need any introduction or a description by us. While many of the Bibles have a Concordance appended, they are generally so condensed or abridged as to be of little or no use. Cruden's Complete Concordance, however, enables one to readily turn to any passage of Scripture of which they can call to mind two or three words, and in our opinion is the most complete and convenient as a reference book of any published. In addition, it contains many other aids in studying the Bible, as may be seen by reference to advertisement on last page. Remember, both the books there mentioned are CRUDEN'S COMPLETE.

OBITUARY NOTICES.

DIED—Near Locktown, N. J., March 12th, 1895, **Miss Mary A. Sutton,** aged 76 years.

Ever since my first visiting the Kingwood Church, many years ago, the subject of this notice was a constant attendant at all the appointments of the church, and was a sincere friend to the Old School Baptists and the doctrine held by them; and although not a member of the visible body, yet she was held in the fellowship of the church as one born of God, and who knew by sweet experience the joy of God's salvation. She was kindly cared for by her niece and husband, sister Amy Steenebaugh, with whom she had lived several years. She had been for many years a subscriber for the SIGNS OF THE TIMES, and was a careful reader of the same.

Her funeral was attended at Locktown by the writer on March 16th, when many relatives and friends met and followed her to her last earthly resting place. May the Lord bless this dispensation of his will to friends and relatives, that they may be taught in this that the Lord he is God.

B. BUNDY.

OTEGO, N. Y., July 25, 1895.

DIED—June 30th, 1895, at the resideace of her brother, Capt. Marcus Hicks, of Dorchester, Westmoreland Co., N. B., **Theresa Hicks,** aged 48 years, the beloved daughter of the late Charles and Eliza Hicks, who were highly esteemed members of the church of Christ here. Of a family of thirteen children, six sons and one daughter, Mrs. Amos Harris, survive to mourn the departed. Her disease was cancer of the stomach, from which she suffered severely at times, but was wonderfully patient through all her illness. Three weeks before her death I visited her, and conversed with her on the subject of entering into eternity. I saw that her mind was much exercised on the things of God. She said she had a hope in Christ, and the great desire of her heart was that the Lord would increase her faith, that she might enjoy more assurance. She was a woman very highly esteemed by all her acquaintances, and the large attendance at her funeral was evidence of it.

It was the writer's privilege to try to speak a few words of comfort and consolation to the sorrowing relatives and friends from John xi. 26.

ALEX. BARNETT.

EDGETT'S LANDING, N. B., July 27, 1895.

DIED—**Mrs. M. E. Sissel,** on Friday evening, July 26th, 1895, at the home of her husband, James Sissel, in Kansas, Edgar Co., Ill., after a prolonged and terrible suffering with internal cancer.

The subject of this notice was born in Ohio, June 30th, 1846, being 49 years and 26 days old at death. She was born again, or born of the Spirit, about the year 1861, and about two years later united with the Predestinarian Baptist Church called Nettle Creek, being baptized by Elder Samuel Williams. About twenty-five years ago she moved with her father, our dear old brother, Isaac Kite, to the vicinity in which she has lived since to the date of her death. It can truthfully be said of her that she adorned the doctrine of God our Savior by an upright walk and godly conversation. It was the sad (though sometimes made pleasant by her words) duty of the writer of this, in company with his companion, to visit her during her protracted suffering. She was at all times very patient, the Lord filling her heart with his grace, giving the spirit of praise during all her suffering. The writer and other brethren frequently held prayer and speaking services at her humble abode during her illness, she at times, when strength was sufficient, joining in the singing. On one occasion specially she entered fully into the praise while the good old hymn was being sung which commences,

"Poor and afflicted, Lord, are thine,
Among the great unfit to shine," &c.

Several months before her death she wrote a note to the writer of this, requesting him to preach her funeral. She sealed up the note and laid it away, telling one of her sisters who was then with her where she could find it at her death. It was handed to me on the day she died, and upon opening it full directions were found for the conducting of the funeral services. She had selected the words recorded in John iii. 8. She had also selected three hymns to be used on the occasion, Nos. 262, 282 and 280, of Goble's little book.

In compliance with her request I spoke to a very large collection of sorrowing relatives and friends, in a beautiful grove in the public park of our town, on Sunday, July 28th, Elder S. H. Moffett taking part in the service, as requested by the departed sister. After the service was closed her body was laid away in the city cemetery to await the resurrection from the tomb.

JAMES M. TRUE.

KANSAS, Ill., July 30, 1895.

ASSOCIATIONAL.

THE Roxbury Association of Primitive or Predestinarian Baptists is appointed to be held with the Olive & Hurley Church, in Olive, Ulster Co., N. Y., on the first Wednesday and Thursday in September, 1895.

Those coming from the east will be met at Olive Branch, and those from the west at Shokan and Brown's. We extend a cordial invitation to brethren, sisters and friends to meet with us, especially ministering brethren.

By order of the church.

ALVAH BOGART, Clerk.

THE Siloam Association of Regular Predestinarian Baptists of Oregon will be held (the Lord willing) with the church called New Hope, in Washington Co., Oregon, at brother Levi Martin's house, near Dilley, Oregon, commencing on Friday before the second Sunday in September, 1895, and continuing the two following days.

Those coming by rail will be met at Dilley on Thursday by teams and conveyed to places of entertainment. All lovers of the truth are invited to attend.

W. S. MATTHEWS, Mod.

N. J. SHANKS, Clerk.

THE Oconee Baptist Association is to be held this fall with the church at Rutledge, Morgan Co., Ga., and is to commence on Tuesday after the second Sunday in October, instead of Saturday before, and continue three days.

Rutledge is on the Georgia R. R., and brethren coming by rail can come either way on Monday, and can come down from Atlanta on Tuesday morning. Ministering brethren especially invited. Inquire for W. F. Streeter, Warren Ivy or Mr. Studard.

F. M. McLEROY, Mod.

WE desire to say to the readers of the SIGNS OF THE TIMES in Texas or elsewhere who may be interested that the Fellowship Association of Primitive or Predestinarian Baptists is appointed to be held with the Fellowship Church, Upshur Co., Texas, ten miles northwest of Longview, and twelve miles southeast of Gilmer, to begin on Friday before the second Sunday in September, 1895.

Visitors will be met at Longview on Thursday before. If any should wish to come to Gilmer by rail they should notify us by letter or card. We extend a cor-

dial invitation to brethren, sisters and friends. Those who have read (and who feel interested in the matter) charges against us, published some time in October last, would do well to come among us and see for themselves as to the truth of the statements, the greater portion of which we deny, as having no foundation whatever in fact.

H. B. JONES, Clerk.

THE Spoon River Association of Regular Baptists will be held with the New Hope Church, in Greenbush, Warren Co., Ill., commencing on Wednesday before the first Sunday in September, 1895, at 10 o'clock a. m., and continuing the two following days, the same being August 28th, 29th and 30th.

Those wishing to attend, and coming from the west, will be met at Roseville, on the Rock Island Branch of the C., B. & Q. R. R. Those coming from the north, south and east will be met at St. Augustine and Avon, on the Quincy Branch of the C., B. & Q. R. R., on Tuesday evening before the meeting. The brethren are cordially invited to attend, especially ministering brethren.

S. H. HUMPHREY, Clerk.

THE Old School Baptist Conference of Maine will be held, the Lord willing, with the Old School Baptist Church in North Berwick, York Co., Maine, commencing on Friday, August 30th, 1895, and continuing three days.

We shall gladly welcome all who love our Lord Jesus Christ in sincerity, and especially brethren in the ministry who feel it in their hearts to visit us. Those who come will be met at the North Berwick R. R. depot on Thursday before the time appointed for our yearly conference.

FRED. W. KEENE.

THE Des Moines River Association of Regular Predestinarian Baptists will convene with the Cedar Creek Church, ten miles northeast of Ottumwa, in Wapello Co., Iowa, on Friday before the third Sunday in August, at 10 o'clock a. m., and continue three days, being the 16th, 17th and 18th days of August.

The church-house is within one hundred yards of the railway station at Highland Center, on the Chicago, Milwaukee & St. Paul R. R., and all will stop at the above station. Those coming from the east or west will have to change at Ottumwa or Hedrick. A cordial invitation is extended to all brethren, and ministers especially.

R. SPEIRS, Mod.
M. W. BYRAM, Clerk.

YEARLY MEETINGS.

A YEARLY meeting is appointed to be held with the Harford Church, Harford Co., Md., commencing on Saturday before the first Sunday in September, 1895, at ten o'clock a. m., to continue two days.

Those coming by way of Baltimore will take the train at the North Avenue station, B. & L., or the Narrow Gauge R. R. at four o'clock p. m. on Friday before, for Long Green or Forest Hill. A cordial invitation is extended to lovers of the truth, especially ministering brethren.

NATHAN GRAFTON, Clerk.

A YEARLY meeting is expected to be held with the church at Bryn Zion, at the usual time, the third Sunday in August, Saturday included. A cordial invitation is extended to friends abroad to visit us and enjoy a good meeting with us.

Those coming by rail from the southward will please get tickets to Clayton. Those coming from the northward had better get their tickets to Kenton, changing cars at Clayton. The Mail trains both ways on Saturday morning will be the proper trains, and friends will be met and cared for. The north-bound train reaches Clayton at 10 a. m. The hour for meeting on Saturday is 2 p. m.

E. RITTENHOUSE, Pastor.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, AUGUST 14, 1895. NO. 33.

POETRY.

REVELATION XV. 3.

"Great and marvelous are thy works, Lord God Almighty."

ETERNALLY did God foreknow
The number of his sons,
The children that should heir his throne,
His loved and chosen ones.

Whom he foreknew, them did he call,
And also justified;
Raised in the likeness of his Son,
They shall be satisfied.

When morning stars together sang
His love did them embrace;
Ere they had sinned, or Adam fell,
They were the heirs of grace.

They were with him when he rejoiced
Before his Father's face;
In vital union with the Lamb,
Which devils can't erase.

A body was prepared for him;
Behold, what wondrous love!
That he should drink the bitter cup,
And leave his home above.

Born in a manger! O, my soul,
See what humility!
That he who holds the ponderous earth
Such lowliness should see.

God did determine and decree
Men should with wicked hands
The Lord of life and glory slay,
To pay the law's demands.

We were with him when on the cross,
With him down in the tomb,
With him arose and left the dead,
And triumphed o'er the gloom.

He set his seal, he knows them all,
Freed from the law's demands;
They are engraved upon his heart,
And graven on his hands.

Their very hairs are numbered all,
He knows their every thought;
He finds them in a wilderness,
And comes to them unsought.

His is the power; there's none can thwart
His purpose and decrees.
He says, "I will in heaven and earth
Do whatsoe'er I please."

The star-gemm'd curtain of the sky
He spreads o'er land and sea;
And the fair moon her course pursues
By his all-wise decree.

The glorious sun, the king of day,
The flowers that deck the hills,
All nature moves at his command,
And executes his will.

The awful monsters of the deep,
That spout the waters high;
At his command they hide with fear,
Sink out of sight and die.

His is the kingdom; he doth reign;
His subjects him adore;
They crown him King and Lord of all,
Now and forevermore.

His is the glory; let us bow,
To him all glory give;
We shall through vast eternity
With him forever live.

MRS. H. TUTTLE.

ADRIAN, Michigan.

CORRESPONDENCE.

NORTH BERWICK, Maine.

DEAR SISTER IN CHRIST JESUS OUR LORD:—Upon arriving home I read your letter with heart-felt pleasure, because it contained those things in which our fellowship one with another and with the church of God consists; that is, the knowledge of ourselves as poor, helpless sinners, and by divine teaching being drawn forth unto the everlasting God, in sighs and longings to be like him, and to taste that he is good and gracious. The religion of Jesus Christ is a divine mystery! The religions of the world are no mystery, except that they have their origin and are held in the embraces of the "mystery of iniquity." Carnal religion is all reasonable to the natural man. Indeed men glory in what they term "the reasonableness of their religion." But "great is the mystery of godliness. Vast and deep, unsearchable, are the ways of God therein. Here the whole Diety is known. The attributes of the Lord of hosts shine forth so harmoniously, gloriously, that to eternity the ransomed host will never become weary in their delightful contemplations of the God of our salvation. "The things of God knoweth no man, but the Spirit of God." All things that pertain unto life and godliness are so beyond what is merely natural that it is no marvel that the world understands them not, or that even the dear children of God fail to comprehend with their natural powers the things of the Spirit. It is only by divine teaching, by the revelation of the Spirit, by the mind of Christ that is in us, that we in any measure apprehend the gracious ways of God. Wonderful and glorious are his dealings with the children of men. Our own internal secret life is a continual mystery. "Lord, what a riddle is my soul." This has been my language most of the time since I have had a hope in the Savior. Our life is a continual panorama of paradoxes. Look how the apostle Paul expresses it, 2 Cor. iv. 7–11; vi. 9, 10, "As having nothing, and yet possessing all things." Taking an inventory of all our possessions in nature, weighed in the balances of the sanctuary, the value of the whole sum is less than nothing and vanity. The Scripture saith, "Verily every man at his best state is altogether vanity. Self-righteous professors do not bow to this statement, but are vainly puffed up in their fleshly minds. But, my dear sister, is it any wonder that you feel this to be true, and bow before the throne of the high and holy One that inhabiteth eternity, confessing your nothingness? "All nations are counted unto him less than nothing and vanity." The Holy Spirit has taught you (and I trust he has taught me also) what no creature can teach another, that we are poor sinners, just nothing. Our God hath chosen and called the things that are not, to bring to naught things that are.—1 Cor. i. 28. Were you found parading yourself as something, with your own fancied goodness, how that sweet fellowship, as poor sinners believing alone for salvation in the blood of the Lamb, subsisting between you and the church of Christ, would be marred. "If a man thinketh himself to be something when he is nothing, he deceiveth himself." Poor, and empty, and sinful, not one good thing, not one good thought, we ever to Jehovah brought. He knows our frame, he remembers we are dust. Yet, O how matchless is his grace, how surpassing is his love, in bringing salvation to such worthless worms.

By nature how far off from God,
Depraved and vile, are we;
Yet in Emmanuel's righteousness
We hope his face to see.

Poor, empty, naked, vile, we nothing can bring to Jehovah our King, our souls to reconcile.

O! this is the work of our Savior and Friend,
Whose love from eternity never will end;
With his blood he hath cleansed us, from sin we are free;
My fair one, he cries, there is no spot in thee.

It is in our beloved Redeemer that we possess all things. "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. Christ's unsearchable riches supplies all our needs. We are so enriched in him that we possess more than all this world could afford us. "He of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Earthly riches and possessions tarnish, fade, and pass away; but in Christ, the wisdom of God, we have "durable riches and righteousness."—Prov. viii. 18. Our treasure is immense in Christ Jesus our heavenly Husband and King. God our Father hath made us joint heirs with Christ. His joy and glory all the saints shall share. Where he is, there are we predestinated to be also. Though often as beggars we plod along in our pilgrimage, yet our enthronement day will come, when in eternal glory Christ shall seat us at his own right hand, and we shall reign forever with him, far above all principality and power. Sin hath reigned, temptations often have cast us down, and have trodden us under their feet; Satan has harrassed us, and the powers of darkness have exercised their sway over us; but the victory we shall gain; we the triumph shall know; God shall bruise Satan under our feet shortly; we shall overcome by the blood of the Lamb; we shall overcome the world; we shall overcome at last; we shall be more than conquerors through him that loved us.

"O! think with what rapturous shouts we shall rise,
To join with the glorified choirs,
When Jesus' bright chariot appears in the skies,
And death at his coming expires."

O! what a blessed hope is this! Lacking all things in ourselves, we have no lack of any good things in Jesus. He is our unfailing spring of every comfort. In him we have redemption and the forgiveness of sins. In the Lord have we righteousness and strength. Our joy, our peace, our everlasting consolation, flow from the dear Lamb of God. O how great was his compassion to us, poor sinners, that for our sakes he became poor, that we through his poverty might be rich. What poverty he underwent for our sakes, no mortal tongue can tell. Our sins were laid on him, our shame and woes he bore. He was bereft of joy and bliss, and crushed under our griefs, under our guilt, under the curse of the law, hounded out of the world amidst the mad cries of his betrayers and murderers, "Crucify him, crucify him." A prey to the malice and powers of hell, the vengeance of our sins he bore. He yielded up himself a sacrifice for his body, the church. Was ever sorrow like his? Was ever love like his? All for our sakes, our peace to make, that we might partake and share with him his joy and riches in glory. O that we could love him, and trust in him, and ever feast our eyes upon our Beloved. O! is he not the chiefest among ten thousand, and altogether lovely? We are nothing, having nothing, but Jesus is our all, and in all. Out of his fullness have all the members of his body received, and

grace for grace. We shall find it sufficient all our life's journey. Abounding grace shall provision our way, and safely he will bring us through every temptation, through trials and darkness, to eternal day. Our perplexities will then be over, all our sorrow be ended, no more shall we grieve over sins and temptations, but beyond all annoyance, base intruders shut out, in righteousness and peace we shall be eternally shut in with the ransomed in glory, to worship Jehovah forever and ever. We have been gathered out of the world, to feel our need of, and to desire to taste the blessedness of, that hope in these things; and though we are buffeted by temptations, the gracious Spirit does not suffer our hope to fail, but we hold on our way, hoping, trusting in and yearning after divine things, sustained by the invisible yet gracious and effectual ministrations of the Holy Spirit. It is a miracle to see a spark in the ocean live, to see a bush in the midst of the flames of fire, and the bush not consumed. So the dear children of God in afflictions and temptations, through the floods and fires, are kept, and come forth to the praise of our God. The remembrance of his mercies to us in times past reproves our distrust in the God of our mercy.

"Will he now his grace deny,
Lay his wonted kindness by?
Will he, can he say, Depart,
To the humble, contrite heart?
No, our Christ is still the same;
Endless blessings on his name."

All your sickness of self and sin is needful, dear sister. The whole have no need of a physician.

"Precious is my dear Physician;
Oft I prove his power to heal;
Curing every sad condition,
When he does his love reveal.
Precious Jesus! much I need thy healing power."

As I have read and reread your letter I feel I know all your exercises of soul, your feelings of unworthiness, that shadow that we feel comes over our hope, and delight in eternal things, as our own failure of a life looms up before us. Ah, so unlike it is to what we would have it. There is nothing in it that we see to be lovely; we are far from feeling that we have reason to be boasting therein before God, or even before our fellow-creatures. Boasting is excluded. By what law? Of works? Nay; but by the law of faith. Our faith is in the merits of the Lamb of God. Our trust, our heart's affections, are set upon the loveliness of the precious Christ. O the loveliness of his meekness and lowliness of heart, of his obedience even unto death, of his griefs and sorrows, when bearing our sins he descended under the curse of the law unto death. In unutterable sorrows he poured forth his soul unto death, and purged our transgressions away in that tide of his precious blood. It is recorded of the soldiers at the crucifixion of Christ, that, "sitting down they watched him there."—Matt. xxvii. 36. How blessed it is when we are favored by the Holy Spirit, by precious faith, to sit down at the foot of the cross.

"Love and grief my heart dividing,
With my tears his feet I'll bathe;
Constant still in faith abiding,
Life deriving from his death.

May I still enjoy this feeling,
In all my need to Jesus go;
Prove his wounds each day more healing,
And myself more deeply know."

Let me, dear sister, receive a few lines from you again soon, and perhaps I will not trouble you with so long a letter in reply. May the Holy Spirit build up your soul upon "the sure mercies of David."—Isa. lv. 3.

I am your brother in Jesus,
FRED. W. KEENE.

SANDUSKY, Ala., July, 1895.

DEAR BROTHER BEEBE:—The SIGNS continues to come to us here every week, still declaring the wonderful works of God in the salvation of his people, independent of their own works. The promise is sure to all the seed of Christ in every dispensation, and Abel and Paul, and all the church of the First-born, are saved by the same grace. The changing of the priesthood and the law made no change in the plan of salvation, and the preachers can do no more to save souls from perdition than Noah and the prophets could. The prophets did not make Irsael of old, and the preachers now do not make saints. The preacher does a good work to find the saints when God has called them. They are commanded to feed the church of God, but no where are commanded to use the church and its worship as a machine for saving souls and making saints; and when they go into such they are sure of a good crop of Ishmaelites that will soon begin to mock at the feast for the children of the promise; and I am glad to know that the ministers of our order are averse to all such idolatry; and because they will not turn aside to the right hand or to the left after any of the new ways that have been planned by Adam's children, they have to suffer some reproach in different ways. I see of late some of our able writers have had to contend with some of these complicated theories and heard questions from the opposite side; but they have done well in their replies. If there are any of our people bewitched and spoiled any in their minds and feelings by the vain philosophy of any of these rulers of darkness, they ought to read these plain and pointed replies. They show much of the fallacy in the arguments set forth by the wisdom of this world. Ever since Adam transgressed the law he has been hunting for some kind of covering, and been trying to find fault with his Maker. He thinks the doctrine of election makes God very unjust and faulty. But let us try his doctrine a little, and see if it is any better. Suppose the Father sent the Son to be the Savior of the world, and he did not save the world, "Whose fault is it?" If it is actually necessary for the gospel to be preached to men in order to be saved, and God does not send it to all in time to save them, "Whose fault is it?" God has of one blood made all nations of men. If some are easy to save by the gospel, and some are too hard, "Whose fault is it?" Some die in infancy, and some are insane, and some are born deaf. If these are all lost, "Whose fault is it?" If these questions were properly answered, we can see that it leaves the blame of man's condemnation all upon God, where Adam tried to fasten it from the beginning. Adam's preachers harp much upon those Scriptures that speak of "the whole world," and "all men," and "every man;" but none of them, when properly understood, will help to sustain the conditional theory, if the Father sent the Son to be the Savior of the whole world, including all men and every man indiscriminately. The Son says to the Father, "I have finished the work which thou gavest me to do;" and on the cross he cried, "It is finished." No conditions in it. And Christ did not come to save the rich man, or Judas, or those who are suffering the vengeance of eternal fire, and those whom John saw cast into the lake of fire. Jesus tells us, "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me, that of all he hath given me I should lose nothing, but should raise it up again the last day." This was the whole world of the saints, all the church, Jew and Gentile, all men and every man that had a primary or spiritual existence of eternal life in Christ, and chosen in him before the foundation of the material world; his sheep, his bride, his love, his dove, his undefiled; all washed and cleansed and justified by him. But those Adamic preachers have but very little to say to their people about election and this eternal life in Christ, and would have us all believe that Jesus came to save the whole world of Adam's family, but did not quite complete the work, and sent them to finish it for him; and they make heavy charges for their services. They tell us that the Spirit is at work and striving hard with all, and if we are too obstinate it will take its everlasting flight. Yet they visit the chain gangs and jail-houses, and try to get the worst criminals to believe the Spirit had never given them over. They say that God loves all men, and died for all; and they also say that he is very angry with the wicked. Just how he loves all, and is angry with some, would be hard to tell. The way they talk about God, and try to represent him to the people, is enough to make us believe they do not know the God of the Bible. Jesus says, "No man can come to me except the Father which hath sent me draw him." They say, "All can come if they will." Jesus says, "Many shall seek to enter in, and shall not be able." They say, "Every one can get in that will try." Jesus says, "How hardly shall they that have riches enter into the kingdom of God." And, "With men it is impossible." But they say, "It is possible for all men to get in. Jesus made the way possible for all." They ask the people here to come out on the Lord's side. If the people were to obey them, they would be left alone. But all the world wanders after the beast, and they lead the way, and take sides with him, and try to confirm his testimony. Satan said to the woman, "Ye shall not surely die." And these say, "Ye are not dead; ye can believe the gospel, repent, mourn, pray, exercise faith, pay the preacher, and be saved; or ye can resist God, and disbelieve the gospel, and refuse to repent, and mourn, and pray, and exercise faith, and fail to pay the preacher, and be lost." This is about the weight of their system; and it did not come from God. But here I will drop them for the present; they trouble us here but little with their complications or hard questions; but their system ought to be exposed for the benefit of the people of God who may be caught in their nets and put into bondage by them. Jesus commands the weary and heavy laden children of God to come unto him, and he will give them rest. But if they make the mistake and get in with the other party, they will have to go to work. Even the poor old widows and little boys and girls will get no rest. The money must come. Their god is so helpless he cannot run a little Sunday School without money; and sometimes when they need him worst he cannot be called up.

I want to say Amen to brother Chick's appeal. I think brethren would do well to weigh it well and take heed. Those lines of nonfellowship against Old Baptists do not look well, and so far as my knowledge extends they are gotten up by aspiring and jealous men who want a little fame and notoriety as "leading" or "big" preachers; but about all they get for their trouble is the name of "Slab off" and "New lights." Sometimes there is too much of old Cain in these breakers. "He that hateth his brother is a murderer." I believe our deacons ought to watch the Elders very closely when they discover this aspiring spirit about one; and when they begin to lampoon their brother Elders about a point of doctrine, and go so far as to publicly give the lie, the deacons ought to sit them down, and so save more confusion.

I think I had better close for the present. I have had a lame back for ten days, and I write this in different positions, sitting up any lying down. I want to say to all the contributors to the SIGNS, Write on; you are doing me and many others much good. The grace of our Lord be with you all, and also the editors.

P. J. POWELL.

ST. JOSEPH, Mo., April 29, 1895.

EDITORS SIGNS OF THE TIMES:—Inclosed herewith I send you a letter written by that faithful old soldier of the cross, Elder R. F. Haynes, of Oak Hill, Ill., to his daughter, our much esteemed sister in the faith of God, Mrs. Cynthia A. Stratton, of Dawson, Nebraska. Though not written for publication, yet at my solicitation sister Stratton consented that I should send it to our dear family paper, the SIGNS, for insertion in its columns. The thoughts expressed in it on the glorious subject of the unlimited predestination of all things by God, the Creator and Preserver of all, I fully and heartily indorse. My little hope is fixed and rests upon a faith in a God infinite, and consequently unlimited, in all his attributes. The erudite but faithful Jerome of Prague once said, "Give me an unlimited God, or no God." It seems to me that complete resignation by the little, tempest-tossed and weary children of God could not be had outside of a firm belief in this God-honoring doctrine. May I be allowed space to say that I rejoice to see the SIGNS standing firm for the truth as it is in Jesus. May God continue to give you strength to wield "The sword of the Lord and of Gideon."

Your little brother, I hope, in the faith of God's elect,

A. W. BLOOMFIELD.

OAK HILL, Ill., Feb. 17, 1895.

DEAR DAUGHTER:—I think I do feel a degree of gratitude for the manifold blessings which I am the daily recipient of at the hand of the great giver of every good and perfect gift, both temporal and spiritual; and though it seems to be my lot to walk so much of my time in darkness, without a feeling sense of his divine presence, which, when felt, causes joy unspeakable, and peace beyond measure, yet he does give me a faith that enables me to "trust in the name of the Lord and stay upon our God." I say he gives it, for Paul says that "faith is the gift of God;" and I know that it cannot be the product of human reason or intellect; for though man may by scanning the works of his hand, the things that are made, come to a knowledge of his "eternal power and Godhead," it does not in the least resign him to the universal, immutable and unlimitable sovereignty of God; or, to put it in other words, his absolute (certain) predestination of all things; for "the carnal mind is not subject to the law of God, neither indeed can be;" and we can account for the hatred of mankind to this glorious and fundamental truth upon no other ground than the natural darkness and depravity of the human heart; for it is the very foundation principle of all human progress, and the one upon which all intelligent beings act. As disobedient children are prone to rebel against, and find fault with, the predestinating purposes of their earthly parents, though all intended for their good, so we, in our carnal nature, are rebellious against the decrees of our God, because we cannot see the end or design of them. The Arminian rejects this doctrine because, as he says, it destroys the idea of "free moral agency," but he forgets that "free moral agency" is a doctrine yet to be proved. We say it is a meaningless phrase, or at least a contradictory one; for if one is free, he is under no restraint; but an agent is under a restraint, and therefore not free. Again, the doctrine, if true with respect to our eternal salvation from sin and all its dire effects, would save no one; for if free to choose, as they tell us man is, he would surely choose the wrong, because he is all wrong of himself, and would not choose the good if not influenced by something distinct from himself; and if so influenced, then he is not free. We, (that is, the whole race) are the servants, yes, slaves of sin, and therefore cannot possibly be "free moral agents."

But I will now leave the Arminian, and come to some of our very worthy and estimable brethren; and right here we must proceed with caution in the use of words and phrases, lest we mar the feelings of those we love most.

Some believe that God predestinated and elected his people, but they "don't know" about other things. If he predestinated the wicked acts of men and devils, does not that make him the author of sin? We answer, No; but we confess we cannot tell why it does not; but we refer to the history of Joseph and his brethren, to the false prophets sent to deceive Ahab, to Pharaoh, to Shimei cursing David, to Herod murdering the sucklings, and last, but not least, to the wicked crowd that gathered around our dear Lord and Master at Pilate's bar to do whatsoever God's counsel determined before to be done. If he tells us these things on the part of man are wicked, though foreordained by him, though he also says he is a just and holy God, can we not believe him? We are called to "adorn the doctrine of God our Savior," but no where in the word are we called upon to defend him against the charges brought against him as the supposed consequence of his revealed truth. Again, if God could predestinate the wicked acts of the crucifixion, and not be the author of sin, could he not with equal right and justice have determined all the wicked acts of all men? The answer must be, Yes. Again, if the predestinating the wicked acts of men throws the blame on him (and that is what the unregenerated Jews claimed; for, say they, "Why doth he yet find fault? for who hath resisted his will?" "Nay but, O man, who art thou that repliest against God? Shall the thing formed say unto him that formed it, Why hast thou made me thus?") then the scenes of Calvary made him the author of sin, and we do not know how to avoid the conclusion? Our dear brethren will have to, with us, accept it, and we presume will find it just as difficult to find a way out of the dilemma for our God as we would be. Let us accept the blessed truth as God reveals it to us, remembering that upon this fundamental doctrine rests all the precious promises of the gospel. Upon this foundation the apostle could say, "We know that all things work together for good," &c. I am persuaded that neither life, nor death, principalities, nor powers, nor things present, nor things to come, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus. "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."

One thought more, and this I should have said at the outset, as preface, but I did not at the start know what I was going to say; it is this, We should keep in mind, when in search of divine truth, that God is the fountain of all truth; that he has revealed himself in his word as Father, Son and Holy Ghost, and these three are one; and the Son, personating this glorious trinity, said, "I am the way, the truth and the life." The Holy Ghost in personating the three is to lead us into all truth; and God the Father is to justify the ungodly through his truth. To this invisible, self-existent God is ascribed in the Scripture of divine truth the attributes of power, wisdom, knowledge, justice, mercy, truth and love; and these perfections of his divine character are co-eternal, and necessarily as infinite and immutable as his throne. To him is also ascribed a purpose; and as he is from everlasting to everlasting the same, without variableness or the shadow of a turn, it necessarily follows that what is his purpose today was his from eternity; so there is no new purpose or plan with him. All his divine attributes must and do harmonize in working out his purpose for his own glory. But I must stop.

Yours in hope of eternal life, which God, who cannot lie, promised before the world began.

R. F. HAYNES.

SADIEVILLE, Ky., May 8, 1895.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—Inclosed you will find a letter by our beloved brother Cox, which was written some time since; and yet it will be food for the hungry, as all his writings are. Brother Gold will please copy. The little flock at Elk Lick has no preacher, but truly hope the visiting brethren will not forget us. If I know anything of the love of Jesus, it is my delight to be with our Father's dear children, and have them in my humble home. May the good Shepherd guide, guard and direct us all in that meek and lowly way that becomes his children, and enable us at all times to crown him Lord of all, is the prayer of your weak sister,

E. THEOBALD.

To the Licking Association of Particular Baptists, when met with the Elk Lick Church, on the 24th of August, 1894.

VERY DEAR BRETHREN AND SISTERS:—The weight of years and the hand of affliction which are resting upon me forbid my enjoying the sweet privilege of meeting you and joining you in praise, adoration and thanksgiving to him "who rideth upon the heavens in thy help, and in his excellency on the sky." While this privilege is not mine to enjoy, yet I should feel truly thankful to the great Giver of all good for the measure of reconciliation which he has bestowed upon me. Many of the dear saints with whom I met in love and sweet fellowship at this association in my earlier days have been called away from the cares, trials and afflictions of a sin-cursed world to rest in their heavenly home. Yet I through the grace and mercy of our covenant-keeping God am permitted to still remain, and now and then to have a glimpse of that land of rest to which you, dear saints, are hastening; and sometimes a faint view is given me of the superlative glories that encircle on every side the ever-precious name of Jesus, our Lord and King, whose name was borne to earth by a heavenly messenger, which name means "a Savior." That messenger declared, "His name shall be called Jesus; for he shall save his people from their sins." O what an undertaking that was when he became clothed with mortality, when he took that body which was prepared him, in which he suffered, that you, dear saints, might reign with him in glory. He said, "Ought not Christ to have suffered these things, and to enter into his glory?" He wept in Gethsemane and suffered on Calvary that he might bring in everlasting redemption and righteousness to his elect, his chosen people. They were his, given to him in the everlasting covenant, and to them he says, "All that the Father giveth me shall come to me." He has all power in heaven and earth, and says, "My counsel shall stand, and I will do all my pleasure." The prophet said of him, "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." He bore our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness. Then, dear

(*Continued on page 262.*)

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 14, 1895.

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BENTON JENKINS, MIDDLETOWN, N. Y.
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All letters for this paper should be addressed, and money orders made payable as formerly, to

GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

PARABLE OF THE WHEAT AND THE TARES.

Matthew xiii. 24-30, 36-43.

"ANOTHER parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

"Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

We have not quoted this parable with the intention of commenting upon it all, nor with the expectation of solving every difficulty which may seem to be connected with it; but there are some things said by the Savior here which have seemed clear and plain to our mind, and of these we desire to speak. From various causes this parable has been much on our mind for a number of years past. Much of that time we have not felt that we had much understanding of it. It has, however, all along seemed clear to our mind that when rightly understood it would be seen to be in perfect harmony with what all the Scriptures teach concerning the great mystery of redemption. We have never been able to accept any explanation of this parable that would contradict what was plainly taught elsewhere in the Bible. We have never thought it safe to found a statement of doctrine upon a parable, but have desired to see the truth that was plainly stated elsewhere illustrated and explained in the parables.

Jesus says, in introducing this parable, that the kingdom of heaven is like unto a man which sowed good seed, &c. We are not, then, left in the dark as to what this parable sets forth. The kingdom of heaven in some ways is like this parable. Jesus spoke in many parables the things of the kingdom of heaven. The whole Bible by direct teaching, by illustrations, by parables, is employed in setting forth this kingdom of heaven which now was being preached, and into which every man was pressing. It seems clear to our mind that the kingdom of heaven as it is now is set forth in this parable. From the time when it began to appear on earth to the time when it will be on earth no more, it seems to us that it will bear all the characteristics of all the parables which Jesus spake concerning it. All through this gospel day the kingdom of heaven is manifesting the various glories set forth concerning it in the pages of holy writ.

We do not desire to dwell upon the parable itself. To do so would seem like vain presumption, seeing that the Savior has himself given us its explanation from verses 37-43. It is of the Master's interpretation of the parable that we desire to speak, occasionally referring to the parable itself. The narrative seems upon the face of it plain. A man, who is a farmer, and who is able to have servants, sows a field in wheat. After it is sown he rests. This man has an enemy, who under cover of darkness enters his field, and in it sows tares among the wheat; and so subtle is he that he sows that which when small so much resembles wheat that it cannot be safely assailed and rooted out. The enemy is a religious enemy, not an openly profane one. Such weeds as these could be discerned at once; but weeds that grow in the guise of wheat are more dangerous, because they may be taken for wheat, and nourished as such. The servants discover the tares, and bring word to the master. He replies at once, "An enemy hath done this." The servants say, Wilt thou that we root up the tares? But to this the master's reply is, Not so, lest ye also root up the wheat. Let them both grow until the harvest; then they shall be separated and the tares burned. This narrative is all plain and clear, so far as it describes what might at any time take place among men. Everything in it is true to this natural life, with all its manners and customs; and it is in perfect harmony with the ordinary thoughts, feelings and conduct of men. No man could ever speak so true to even natural things as Jesus spoke. "Never man spake like this man."

Now, Jesus says, this sets forth the kingdom of heaven. The kingdom of heaven is like this everyday event of human life; and in his explanation he tells his disciples just what the wheat and tares, the field, the sower of good seed, the sower of tares and the harvest all represent.

Two things we desire to call special attention to. First, the master did not sow the tares. "An enemy hath done this." Whatever was meant when God said to the woman, "I will greatly multiply thy sorrows and thy conception," it is sure that these words set forth something altogether different from what is presented in this parable. In the parable the tares are declared to be sown by an enemy, and that enemy the devil; while in the text in Genesis the Lord said, "I will greatly multiply thy sorrows and thy conception." In the one case it is the work of the devil, while in the other it is the work of the Lord that is set forth. We wish, while thus alluding to these words from Genesis, to add one more reflection. Children are everywhere in the Scriptures regarded and spoken of as a blessing from the Lord. They are to be desired, and in very many instances were desired and prayed for by those who served and worshiped God. It is said, "Happy is the man that hath his quiver full of them." If these words in Genesis signified that after the transgression the Lord added to the descendants of Eve the lost, the children of the devil, then what blessing is there in having children, and how could David say, "Happy is the man that hath his quiver full of them?" The truth is, this expression is but a Hebraism; that is, it is only a mode of speech in the Hebrew language, signifying that the sorrows and trials of conception should be increased. If the Scriptures to which we have referred are true, the multiplication of children is a blessing, and not a curse; but be this as it may, we repeat again that the parable under consideration does not set forth the same thing, and is as diverse as is the work of the devil from that of the Lord. "An enemy hath done this."

The second thing is this. The Lord said, "The field is the world." The word translated "world" all through this parable and its explanation is not *kosmos*, but *aion*. *Kosmos* always signifies this material universe upon which we gaze, while the word *aion* is more properly translated "age," or "dispensation." This is not simply our own opinion; it is known to be true by all who know anything about the Greek language, in which the New Testament was written. The field, then, is the age or dispensation. There is therefore no reference to this natural creation, or to the beginning of the natural world. An age or period in the affairs of men is meant. Something with reference to God's dealings with men at a particular age in the world's history is meant. For this reason it is plain that the parable does not refer to the beginning of time. It has no reference whatever to what took place in the garden of Eden. There may be room for difference of opinion as regards what age or dispensation is meant, whether the law or the gospel dispensation; but none can claim with any reason that the patriarchal age or the Edenic time is meant. As intimated at the beginning of this editorial, our own view is that the phrase, "the kingdom of heaven," shuts us up to the view that the gospel age or dispensation is meant. We do not recall that John the Baptist or the apostles were ever sent to preach that the kingdom of heaven had been or was already, but simply that it "is at hand." It is coming, and is near.

A third matter we wish to notice now. In this field, or age, or dispensation, the Son of man sows wheat. "The Son of man." Does not this expression necessarily relate to Jesus in his manifestation in human flesh? We do not now recall that he is ever spoken of as the Son of man except as referring to his ministry under the gospel. This expression of itself, then, would seem to put the matter beyond dispute that the age referred to was that which was ushered in by the coming of Jesus in the flesh. He who was the very embodiment of the kingdom of heaven came, and of him John the Baptist testified, "The kingdom of heaven is at hand." Here in the coming of the Son of man was the fulfillment of all the types and of all prophecy. It had not been fulfilled before.

The Son of man in this gospel age sowed wheat, the children of the kingdom; the children of the kingdom of heaven. It is said concerning the gathering and burning of the tares that they mean not only those who do iniquity, but also all things that offend. The evil doctrine and practice, as well as those who teach and do these things, are meant by the tares. In fact, false doctrine and practice are always embodied and displayed in some man or men; and in this parable they are blended, and sometimes the people who hold the doctrine, and sometimes the doctrine or practice, are more directly spoken of. So it is said that those who do iniquity, and all things that offend, should be gathered out and burned. As this is true of the tares, so is it true also on the other hand of the wheat. It also means not only good men, but also the good things manifested in them who should be gathered into the garner. So also is all this true in the sowing. Jesus sowed good seed. It was the seed of his truth sown in the hearts of men, by which they were separated from the world, and became his professed disciples. It was the truth in them that made them wheat; and on the other hand, the truth could appear only as it dwelt in them, and flowed

out through them into all their life here on earth. The truth in its manifestation can never be separated from those who manifest it. Divine life by itself is not a child of God. Men and women by themselves are not children of God; but the man or woman possessing this divine life is thereby a child of God. The wheat is men and women, but men and women who possess the qualities of wheat, or in whom dwells the Spirit of him who is life and truth.

Jesus came to sow what was good. He preached his own doctrine. It was the word of God. In the highest sense of all Jesus was himself the word of God. He not only preached the word to men, but he came to them; he lived in them. As he lived in them, and only because he lived in them, were they the sons of God. "The good seed are the children of the kingdom." Jesus continues to sow good seed. In every generation all along this gospel age has the truth been revealed in men. These men were like all other men until the truth was revealed in them. Jesus Christ, the Son of God, is the truth. Paul said, "When it pleased God * * * to reveal his Son in me." The children of the kingdom are good seed only because the good seed of the word and life of Jesus dwells in them. How wonderful it is that men should be thus sown! How wonderful that men should be prepared to be thus sown! The parable does not teach that men were sown in this natural world at the beginning of time, but that men, sinners, lost men, are by the grace of God made partakers of the divine nature, and come to possess the truth, and as such are sown in this gospel age.

But as some one has well said, "The Lord never revives his work, but straightway the devil revives his also." It was so when the gospel age was ushered in. Scarcely was the mystery of godliness begun to be manifested, when the mystery of iniquity began to work. The master, in the broad light of heaven, sowed the good seed. Under the darkness of night, when men slept, the devil sowed the tares. As referred to before, the chief peculiarity of the tares was their early resemblance to the wheat. The wheat did not mean mere outward, moral goodness, nor merely moral, kindly, generous men, but religious things, godliness and godly men. On the other hand, the tares were religious tares. They resembled the wheat. They were not openly wicked men or wicked things, but "cheats." From the very beginning there had been open and avowed infidelity, vice and crime in the world. To sow these things would be nothing new. There would be no difficulty in these things, in separating the precious from the vile; but with the tares, or "cheat," as it is sometimes called, it is not so. In every age since the gospel was ushered in has there been an embodiment of false doctrine and unscriptural practice in men who have made loud profession of christianity. Often it has been well-nigh impossible to discern the true from the false.

The tares are evil principles embodied in wicked men. These are the children of the wicked one. So far as we now recall, the expression, "the children of the devil," does not occur in the Scriptures except in connection with the subjects of a false, Satanic religion. Men and women, even fallen men and women, we believe, are not called children of the devil except as they become filled with the spirit of a false religion. Gallio cares for none of these things, but Caiaphas is filled with hatred. Such as these are the children of the wicked one.

The enemy that sowed them is the devil. He is the sower of all false doctrine, and he fills the minds of men with it. Just as the Son of man has sown in his kingdom all things that are good, and has put the children of God in his kingdom that they may exhibit these good fruits; so Satan bas sown there secretly all that offends, and has tempted men who are evil to set forth all these pernicious principles and practices.

The servants of God see these things and are troubled. They are anxious to have them removed; but for a wise purpose, too deep for us perhaps to understand, the master says they must grow together until the harvest. The reason given is that if the servants undertake to eradicate the tares they will pull up the wheat also. We know of no better reason for the existence to-day of all that is wrong and that offends in the kingdom of God than this. The master has said so, and so it must be. If we are burdened at the reproach of Zion, let this comfort our hearts; and let us farther be comforted as we read that in the end all things that offend and all that do iniquity shall be gathered out and consumed. It is said that he will send his angels to do this. Whatever this may mean besides, this much is sure, that our God here declares that he will work in his own time and in his own way and by his own means in the sure fulfillment of his purposes.

In conclusion we would say that we think it is clearly evident that this parable contains no comfort for the monstrous dogma that by nature some men are the children of God and some the children of the devil, sown in the earth at the beginning of its history; and farther, that it is full of comfort to the tried children of God, in that it contains the promise of a sure deliverance from all that is evil and can offend in God's own good way and time. How good it is to be able to trust in a sovereign God, who does his pleasure, and whose gracious thoughts toward his people are sure of a fulfillment!

C.

THE ARMOR OF GOD, OR THE CHRISTIAN UNIFORM.

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace: above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverence and supplication for all saints."—Eph. vi. 10-18.

In this epistle to the saints at Ephesus, and to the faithful in Christ Jesus, the apostle has very clearly stated the sublime and fundamental doctrine of salvation by grace, the relationship in which the saints are identified with Christ as the Head over all things to his church; and he closes his letter with these admonitions and exhortations of which the subject offered for consideration is a part. These admonitions do not, to our mind, seem restricted in their application to ministers, or to any particular class of church members, but to all the saints in general. This we infer, not only from the broad address in the commencement, "to the saints at Ephesus, and to the faithful in Christ Jesus," but also from the tenor of his instructions in the fifth and commencement of this sixth chapter, to wives and husbands, children and parents, servants and masters, &c., by which we see that the apostle recognized as members of the body of Christ those who were called by divine grace of every class, station and grade in which they existed as members of the human family. And after showing them severally that although in Christ Jesus they are all one, and on an equal footing as the subjects of his great salvation, yet as citizens of the world they were bound to observe the same obligations which they were under in all their relative stations before their conversion to the faith of the gospel. The duties of wives and husbands, parents and children, masters and servants, being obligatory on them in their fleshly relations, were still binding on them; and they are exhorted with the more abundant fidelity to discharge them faithfully, so that the gospel should not be blamed or subjected to reproach on their account. Then, in a general summing up of the arguments and admonitions given, he says, in the text proposed for our consideration, "Finally, my brethren, be strong in the Lord, and in the power of his might," &c.

Let us here observe that the apostle does not exhort his brethren to fortify themselves with human strength or might, for he well understood that all their strength was weakness, and all their wisdom was folly. Nor were they to rely on the strength of other men, kings, potentates, armies, or carnal weapons; for "cursed be the man that trusteth in man, and maketh flesh his arm." They were not to intrench themselves with the favor of the world, for that is deceptive and treacherous; nor by multiplied societies, accumulated funds, or legislative enactments for their defense; but he would have them to be strong in the Lord, and in the power of his might. This strength they can only realize when conscious of their own weakness; for, says this same apostle, "When I am weak, then I am strong;" and he gladly gloried in his infirmity and weakness, that the power of God might rest upon him. The exhortation seems to imply an obligation on the part of the saints to obey the injunction. But, says the saint, How am I, who am nothing but weakness, to obey, and be strong in the Lord? To such we reply, first, by ceasing from man, whose breath is in his nostrils; by reposing no confidence in the flesh; and, secondly, by waiting upon the Lord; for "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles," &c. By waiting on the Lord, we understand, a submission to him, and a patient waiting for him to manifest his power and grace in our deliverance or defense, as our case may require. Thirdly, a contemplation of, and a firm reliance on, the oaths and promises, the immutability and faithfulness of our covenant God. The power of God is pledged for the safety of the saints. The eternal God is her Refuge, and underneath her are his everlasting arms. He rides upon the heavens in her help, and in his excellency on the sky; and she is made a partaker of that strength in her union to Christ. She dwells in the secret place of the Most High, and she shall abide under the shadow of the Almighty. To be strong in the Lord is to trust in him; for "They that trust in the Lord shall be as Mount Zion, which cannot be removed."

"Put on the whole armor of God;" not the armor of Scribes, Pharisees or hypocrites; not the armor of free will or creature righteousness; not the armor of the will-worshiper or legalist, but the armor of God; that armor which is of God, and not of men. It is ample for the protection of the head, the heart, the hands and the feet of the saints. Not a part of it; the whole is none too much. Put it on, "that ye may be able to stand against the wiles of the devil." It is devil-proof; his wiles cannot harm the saint who has on the whole armor of God. In it they shall be able to stand when earth and hell oppose. "For we wrestle." In wrestling we know how important it is to be able to

stand; for if the antagonist can get us off our feet we fall. For we wrestle not against flesh and blood, as do those who join battle with carnal weapons in the field of carnage; nor do we contend merely against the corruptions of our own flesh, or carnal natures; but the enemies which are to confront us and dispute every inch of the ground with us, are formidable and artful and numerous, comprising principalities and powers, and the rulers of the darkness of this world, and the spiritual wickedness of high places. Principalities signify combined and organized forces, disciplined and drilled for the attack. Powers also of various kinds the saints encounter; the power of persecution, reproaches, slander, popularity, wealth, numbers, worldly wisdom, and a thousand other influences, are brought in array against the soldiers of the cross. "The rulers of the darkness of this world." The darkness of this world is what ungodly men call light. That kind of religion which the unregenerate can be instructed in, by Sabbath Schools, Theological schools, &c., is in the Scriptures denominated darkness, and it is here called the darkness of this world. Of this darkness Satan is the prince, and his emissaries who promulgate his doctrine and labor in his service are rulers. As Nicodemus was a ruler among the Jews, being a teacher of the Jewish religion, so the ministers of Satan are rulers of the darkness of this world; and they are, all of them to a man, drawn up in battle array against the saints of God. The saints wrestle with them, and also against spiritual wickedness of high places. The common corruptions of depraved human nature are wicked, and the heart from whence they break forth is desperately wicked; but these are no where in the Scriptures characterized as "spiritual wickedness." The natural wickedness of men is manifested in the works of the flesh, such as murder, adultery, hatred, wrath, &c.; but spiritual wickedness, in a scriptural sense of the word, we understand to mean religious wickedness, and in the usurpation of the spiritual concerns of men; and in exalting itself above all that is called God, and in claiming the prerogatives of God, it is said to be spiritual wickedness in high places.

The man of sin described in the epistle to the Thessalonians, is said to thus exalt himself above all that is called God; and certainly the modern antichrist is no less daring at the present day. Volumes might be written on the spiritual wickedness in high places which has marked the dark ages which are past, in the development of the red dragon, the first and second beast, and the image of the beast, described in Rev. xiii., and the scarlet beast and its distinguished rider, as stated in Rev. xvii.; but we have more particularly to do with the present age. We need not go back to ages that are past; the present affords abundant exemplification of the wickedness of high places. We see men organizing themselves into religious societies for the professed purpose of saving souls, of converting the heathen, and of evangelizing the world; while our Bible declares that salvation is of the Lord, and our God declares to us that besides him there is no Savior. We witness at this degenerate day the assumption of authority to call, qualify and send forth ministers to preach what is called gospel, to appoint to their ministers the fields of their labor, and the amount of their remuneration; and we witness the pretentions of those who have grown bold in daring blasphemy, announcing to men that if they will come to their altars and receive the benefits of their prayers they will insure them the salvation of their souls. When we see all these things displayed throughout the breadth and length of our land, we need not search the history of past ages to find out the meaning of spiritual wickedness of high places. High places correspond with the high hills where the idolatrous Israelites built their groves; and it may also signify the high and extravagant pretentions which are made by those who not only profess to be able to accomplish that which God alone can do, but even more; for while the modern workers represent that God's power and grace, and the blood of Christ, and the ministry which he has established, have failed to save the world, they claim to have hit upon plans by which they can save them, and at the very moderate rate of about from one to three dollars for each soul.

The saints are called to wrestle with these, and all the other powers and principalities named in ths text; hence Paul repeats the exhortation to the saints, to put on the whole armor of God, that they may be able to stand. There is no encouragement to believe that they can stand in the day of trial without this whole armor for their protection; but in it they are invincible. Having extended this article to considerable length, we shall for the present defer a description of the various parts of the christian armor; but, if opportunity serves, we will resume the subject soon—perhaps in our next number.

MIDDLETOWN, N. Y., May 15, 1851.

MINUTES.

AS THE time for the fall associations is drawing near, we wish to call the attention of our brethren to the fact that any patronage they can give us by way of printing their Minutes will be especially appreciated at present. Our long experience in the business has, we think, particularly qualified us for this work; and as it costs but a few cents to mail the manuscript to us, we hope they will remember us when they have the work ready.

POSTAL MONEY ORDERS.

BY a recent arrangement of the post-office department nearly every post-office in the United States is now a money order office for at least five dollars; and as it costs but three cents additional to obtain an order of not more than two dollars and fifty cents, or five cents for one not more than five dollars, or eight cents for one not more than ten dollars, and so on in proportion to amount of order, we request that all remittances be sent us by post-office money-order. You simply give the money you wish to send to your postmaster, and he will give you a money-order for that amount. You will inclose the order which he gives you in your letter to us; and, if it should be lost in the mail you can get another one from your postmaster without additional charge. Please be sure to have the order made payable at Middletown, N. Y., and never at New York City, as that place is nearly a hundred miles from our place, and it puts us to considerable extra trouble and expense to get them cashed at the New York City office.

As will be seen from the above, an order for five dollars or less can be obtained cheaper than registering a letter, while an order not exceeding ten dollars costs but the same amount; and remitting by money order is a much safer way than sending by registered letter, as the postal department is not responsible for loss of registered letters, but money orders can be duplicated.

DISCONTINUANCE OF ONE DOLLAR SUBSCRIPTIONS.

AFTER September first, 1895, we shall be obliged to discontinue our terms of one dollar a year for new subscribers. As frequently stated, our object in making these terms was to induce those who were not acquainted with the paper to take it the first year on trial at one dollar, on the same principle that we send sample copies free. Experience has taught us, however, that no matter how well the subscribers may be pleased with the paper, if they get it for one dollar the first year, they are less willing to pay the full price for a continuance of their subscriptions than if they had not had it the trial year at a reduced rate. Another serious difficulty that we have met with is that many old subscribers discontinue the paper in their own name, and have another name sent on for them as a new subscriber, while practically it is one and the same subscription. This of course thwarts the whole design we had in making the "Extraordinary Offer;" therefore we are obliged to discontinue it after the first day of next month.

ALWAYS SEND DIRECTIONS.

WE have received of late quite a number of postal money orders without any letter of directions. It is much better to always send directions how you wish the amount of the order credited.

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saints, hoping, trusting and believing that your dear Redeemer hath by his own blood redeemed you from the curse of the law, given you by grace that spiritual and eternal life which was treasured in him before time began, and by that grace made you heirs of God, and joint heirs with the Lord Jesus Christ, to the glorious inheritance of the saints in light, O may you while traveling in these low grounds of sin and sorrow ever have the presence of your glorious Lord to lead, guide and uphold you amidst all the cares of earth, and finally bring you off conquerors, and more than conquerors, through him that hath loved you and given himself for you, is the sincere prayer of this old and afflicted one.

But, dear brethren and sisters, it is my heart's desire that your meeting at Elk Lick may be a sweet and happy convocation of saints, where love, joy and sweet fellowship may reign and rule among you all, and that you may feed and feast in the banqueting house of your Lord and King on the ever-precious truth of the gospel, and thereby have your visions lifted above the vanities of earth to your future and eternal home, where you will be enabled with unbeclouded eyes to behold with seraphic delight the beauties and glories that shine forth in your risen and exalted Redeemer, to whose ever-precious name be all the glory. Remember me in all your supplications at the throne of grace, that my few remaining footprints on earth may be made in joy and rejoicing—rejoicing in the power, goodness and mercy of our God.

H. COX.

KINSMAN, Ill., June 2, 1895.

DEAR KINDRED IN CHRIST:—I feel impressed to write a few lines concerning the pleasant and enjoyable yearly meeting I was permitted to attend last Saturday and Sunday with the Salem Church, in Marshall County. Elder Thomas Blake, of Waterloo, Iowa, came laden with good things of the kingdom. Also Elder Downey, their beloved pastor, was given to speak many words of comfort and encouragement to the poor, tried pilgrims and strangers here below, who are looking alone to Jesus, from whence cometh our help. While listening to them I felt to say, "Lord, it is enough."

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

O how far above all earthly pleasures do I esteem this privilege of occasionally being permitted to meet with the dear saints, to sit together in heavenly places in Christ Jesus, and to hear the unsearchable riches of Christ proclaimed by the Lord's under-shepherds; to hear him exalted a Prince and a Savior, the fairest among ten thousand and altogether lovely; who is able to save to the uttermost all that come unto God

by him, who is the way, the truth and the life. Dear ones, to whom else can we go? When we come, as it were, to the ends of the earth, when all creature help failed, when our sins were as mountains before us, and our own strength utterly failed, and we saw that in and of ourselves we could do nothing, we could then but say, "Lord, save, or I perish." And I trust he does save those who are given to see their need of a Savior, and that he is all-sufficient. "Lord, to whom shall we go? Thou hast the words of eternal life."

"O! could I speak the matchless worth,
O! could I sound the glories forth
That in my Savior shine"

I can say to my dear kindred in Christ, as did Ruth of old, "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." For

"There my best friends and kindred dwell,
There God my Savior reigns."

Yours in hope of eternal life,

JENNIE GILBERT.

NORA SPRINGS, Iowa, June 30, 1895.

DEAR BRETHREN EDITORS:—I like to read your paper, for I believe it advocates the truth as taught in the Scriptures, and the truth is all that will do us any good. May the good Lord bless you, that you may boldly speak the words of truth, for these are trying times. The mystery of iniquity is abroad in the land, "Only he that now letteth will let, until he be taken out of the way"—the man of sin. What a precious thought it is that there is a God who has all power in heaven and on earth, and who works all things after the counsel of his own will, for the purpose of his own glory. His eyes are ever over his children, and his ears open to their prayers. He is schooling them here in these low grounds of sorrow, where we have our troubles, trials and afflictions on account of sin. The apostle says, "Where sin abounded, grace did much more abound," that is, grace is the stronger, and that is what saves the sinner, for it is by grace we are saved. If we have ever tasted that the Lord is gracious, we shall surely come into the possession of that inheritance which the good Lord is keeping for his children, and which will be given them in the morning of the resurrection.

M. L. JACKSON.

NOTICES.

WILL you notice in a few numbers of the SIGNS that "Reminiscences and Letters of Mary Parker" is now reduced to sixty cents, sent by mail post-paid? There are a few hundred copies left on my hands, and I wish to dispose of them, and so I give the friends an opportunity to get a most interesting book at half-price.

SILAS H. DURAND.

SOUTHAMPTON, Pa., July 27, 1895.

OBITUARY NOTICES.

Elizabeth Gist Howard was born in Brooks Co., W. Va., May 7th, 1821, and was married to Abraham Howard Oct. 17th, 1839. She received a hope in Christ, and was baptized in the fellowship of the Falls of Licking Baptist Church, by Elder G. N. Tusing, May 13th, 1876. She died July 22d, 1895, in the 75th year of her age. Sister Howard's parents were formerly residents of Baltimore Co., Md., and were SIGNS readers. The funeral sermon was preached by the writer from the words, "The time of my departure is at hand."

FRANK McGLADE.

Asher B. Rood died at his home in Elkhart, Ind., August 13th, 1894, in the 53d year of his age.

He was born in Wayne Co., N. Y., and at the age of seven years his parents moved with him to Michigan. Nov. 19th, 1867, he was married to my youngest sister, Miss Augusta Livesay. The sickness which terminated his mortal existence was Bright's disease, by which he was confined to the house several months, and suffered greatly. He was not a member of any church, and made no profession whatever, yet he held the Old Baptists in high esteem, and loved their company. His wife being a member of the Old School Baptist Church, they often had meetings at their house, and with tears running down his pale and sunken cheeks he would listen seemingly with great interest to the gospel as it fell from the lips of the dear servants of God. At an early age he began working for the railroad company, and at his death had been a passenger conductor for a number of years. He had a great desire to get well, and everything was done for him that could be done, his wife sending for all kinds of medicine that she could hear of; but it was of no avail. The sands of life had run, his appointed time had come, and he had to obey the summons of him who speaks and it is done, who commands, and it stands fast.

His funeral was held at his home in Elkhart, and the sermon was preached by Elder Lines, of La Fontaine, Ind.; after which his remains were brought to Adrian, his old home, where they were met at the train by a large concourse of friends and relatives and conveyed to Oakwood Cemetery, and there amidst green trees and beautiful flowers were laid to rest beside Georgia, his mourned, beloved and beautiful daughter, who preceded him nine years to the spirit land. The ceremonies then closed with prayer by Elder T. J. Wyman. He leaves to battle with life his wife and one son, Clarence.

MRS. H. TUTTLE.

ADRIAN, Michigan.

Mrs. Susan Payne departed this life on the evening of July 6th, 1895, at the home of her son, Hawthorne, Passaic Co., N. J., her age being 64 years and 6 days.

She was born in New Vernon, N. Y., June 30th, 1831, and was united in marriage to Wm. H. Cahill on Jan. 1st, 1855, by whom she had two children, both of whom are living. After the death of her first husband she was united in marriage to Hiram Payne, Dec. 27th, 1862. The result of their union was five children, three of whom survive her, two girls and one son. Hiram Payne, her last husband, departed this life Feb. 23d, 1888. Both were members of the Old School Baptist Church, their membership being at Middletown, N. Y. Formerly they belonged to the New School Baptists, but feeling dissatisfied with that people, were led of the Lord to unite with the Old School Baptist Church. On June 12th, 1881, Hiram Payne was baptized in the fellowship of that church; and on June 11th, 1882, she also was led into the baptismal waters. Both were baptized by Elder Jenkins, of Middletown, N. Y. They were staunch Old School Baptists, and fervent lovers of the truth as it is in Christ. Truly it can be said of her that she lived a faithful life, and that she hath done what she could.

Her last sickness came upon her in November last, which was cancer of the spleen. For ten months she suffered indescribable pain, but her patience endured to the last. Her hope was in God. In her agony she would remark, "The Savior suffered; why should not I suffer also?" During the last days of her stay on earth she was almost entirely free from pain, and on the evening of the date before stated she passed sweetly and quietly away. Her last words were that she wanted to be taken home.

On July 9th a large company of her friends and relatives assembled to pay their last respects to one who had been a faithful wife, a dear mother and a kind neighbor. The funeral was conducted by her pastor, Elder Benton Jenkins, who spoke comforting words from 1 Cor. xv. 16-20. Hymn 1257, Beebe's Collection, was sung:

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

After the service her body was taken to its last resting place on earth, the Laurel Grove Cemetery, of Paterson, N. J.

She is sadly missed from the home circle, but why should we mourn or wish her back? She has gone to a better and more enduring home. Her son,

R. L. PAYNE.

HAWTHORNE, N. J.

DIED—At her home near Charter Oak, Iowa, on the morning of Dec. 21st, 1893, **Jemima A. Weed.**

Jemima A. Garberson was born in Holmesville, Holmes Co., Ohio, Sept. 25th, 1840. She was of English and Welsh parentage, and was the seventh child in a family of eight. At the age of thirteen her parents emigrated to Iowa, and settled on a farm in Franklin Township, Story County. The family afterward moved to Boonesborough, Boone County. On March 14th, 1867, she was married at this place to Charles A. Weed, then of Story Co., Iowa, to which place they removed after their marriage. In June, 1869, they moved to Charter Oak Township, Crawford County, where her home has been ever since. They were among the first settlers of the Soldier Valley, where Mrs. Weed, a true helpmate to her husband, through years of patient industry and separation from relatives and friends, nobly assisted her husband in acquiring and managing one of the largest farms in Crawford County, and in rearing and beautifying their palatial home.

Mrs. Weed was the mother of eight children, seven of whom survive her, and were present at the time of her death. On the 10th of last July she was suddenly stricken with heart disease. A few months later dropsy set in, and in spite of the most eminent medical skill, and all the care and comfort that wealth and love could procure, she breathed her last on the morning of July 21st. Some few days before her death she expressed to her husband and some of her children the wish that she might be permitted to live until after Christmas; "but," she said, "I am not afraid to die, and if it is the Lord's will I am ready to go at any time." She was baptized in the Regular Baptist faith by Elder W. S. Dickenson. She was a faithful and consistent member of the church for many years, and by her presence and support contributed to its welfare. In joining and upholding this faith she followed in the footsteps of her father, who was a minister of the gospel in the Predestinarian Baptist Church. She was a kind and affectionate mother, obliging to friends, affable to all, and ever ready to help the needy and destitute ones. It seemed to be her delight to make every one around her happy. She had a large circle of friends, all of whom deeply mourn their loss. Her husband watched over her to the last, and by acts of kindness and love sought to soothe her hours of pain. The family has the heartfelt sympathy of the community, and one and all feel that they have lost a personal friend. May the Father who doeth all things well comfort the husband and family in their sorrow.

Respectfully,

ELIZABETH LOYD.

UTE, Iowa.

ASSOCIATIONAL.

THE Mount Pleasant Association of Old School Baptists is appointed to meet with the Mount Pleasant Church, at Pleasureville, Henry Co., Ky., beginning on Friday before the second Sunday in September, and continuing three days (6th, 7th and 8th).

Those coming by rail will buy tickets at Cincinnati, Louisville and Lexington for Pleasureville, via L. & N. R. R. Leave Cincinnati at 2:40 p. m., change cars at La Grange, getting to Pleasureville about eight o'clock Thursday, where they will be met.

THE Licking Association of Old School Baptists will meet with the church at Bethel, Shelby Co., Ky., on Friday before the third Sunday in September, and continue three days (13th, 14th and 15th).

Those coming by rail will buy tickets at Louisville and Lexington, via Louisville Southern, for Busey or Hemp Ridge, where they will be met on Thursday, the 12th. In behalf of the churches we extend a cordial invitation to our brethren and friends, lovers of truth in the gospel, to meet with us.

P. W. SAWIN.

THE Sandy Creek Association will meet on Friday before the second Sunday in September, 1895, with the Salem Church, in Marshall Co., Ill.

Those coming by the Illinois Central R. R. from the south will stop at Rutland, and those from the north on the same road will stop at Wenona. Those coming by the Santa Fe R. R. will stop at Toluca. Conveyance will be at each place to take people to the meeting. All lovers of the truth are invited to meet with us.

JOHN DOWNEY, Clerk.

THE fourteenth annual session of the Big Creek Association of the Regular Primitive Predestinarian Baptist faith and order will be held with the Salem Church, eighteen miles southeast of Mexia, Texas, on the Houston & Texas Central R. R., commencing on Saturday before the first Sunday in October, 1895.

Brethren and sisters, and preaching brethren especially, are invited to visit us. They will be met at Mexia, on the Houston & Texas Central R. R., on Friday before; or they will be met at Jewett, on the I. & G. N. R. R., on Friday before. If any should come to Jewett they should write to John Bishop, Farrar, Texas; or if they should come to Mexia they should write to I. R. Betts or R. O. Beene, Personville, Texas.

As there is and has been some trouble among the Baptists in Texas about the predestination of all things, we would be glad for some of our eastern brethren to visit us and see us, and find out what we believe.

JOHN BISHOP, Clerk.

WE desire to say to the readers of the SIGNS OF THE TIMES in Texas or elsewhere who may be interested that the Fellowship Association of Primitive or Predestinarian Baptists is appointed to be held with the Fellowship Church,

Upshur Co., Texas, ten miles northwest of Longview, and twelve miles southeast of Gilmer, to begin on Friday before the second Sunday in September, 1895.

Visitors will be met at Longview on Thursday before. If any should wish to come to Gilmer by rail they should notify us by letter or card. We extend a cordial invitation to brethren, sisters and friends. Those who have read (and who feel interested in the matter) charges against us, published some time in October last, would do well to come among us and see for themselves as to the truth of the statements, the greater portion of which we deny, as having no foundation whatever in fact.

H. B. JONES, Clerk.

THE Roxbury Association of Primitive or Predestinarian Baptists is appointed to be held with the Olive & Hurley Church, in Olive, Ulster Co., N. Y., on the first Wednesday and Thursday in September, 1895.

Those coming from the east will be met at Olive Branch, and those from the west at Shokan and Brown's. We extend a cordial invitation to brethren, sisters and friends to meet with us, especially ministering brethren.

By order of the church.

ALVAH BOGART, Clerk.

THE Mate's Creek Association is to be held with Little Hope Church, Pinsonfork, Pike Co., Ky., to begin on Friday before the first Sunday in September (which will be August 30th), and continue the two following days.

Williamson, W. Va., on the N. & W. R. R., is the nearest railroad station, twelve miles from the place of the association.

W. J. MAY, Clerk.

THE Spoon River Association of Regular Baptists will be held with the New Hope Church, in Greenbush, Warren Co., Ill., commencing on Wednesday before the first Sunday in September, 1895, at 10 o'clock a. m., and continuing the two following days, the same being August 28th, 29th and 30th.

Those wishing to attend, and coming from the west, will be met at Roseville, on the Rock Island Branch of the C., B. & Q. R. R. Those coming from the north, south and east will be met at St. Augustine and Avon, on the Quincy Branch of the C., B. & Q. R. R., on Tuesday evening before the meeting. The brethren are cordially invited to attend, especially ministering brethren.

S. H. HUMPHREY, Clerk.

THE Old School Baptist Conference of Maine will be held, the Lord willing, with the Old School Baptist Church in North Berwick, York Co., Maine, commencing on Friday, August 30th, 1895, and continuing three days.

We shall gladly welcome all who love our Lord Jesus Christ in sincerity, and especially brethren in the ministry who feel it in their hearts to visit us. Those who come will be met at the North Berwick R. R. depot on Thursday before the time appointed for our yearly conference.

FRED. W. KEENE.

YEARLY MEETINGS.

A YEARLY meeting is appointed to be held with the Harford Church, Harford Co., Md., commencing on Saturday before the first Sunday in September, 1895, at ten o'clock a. m., to continue two days.

Those coming by way of Baltimore will take the train at the North Avenue station, B. & L., or the Narrow Gauge R. R. at four o'clock p. m. on Friday before, for Long Green or Forest Hill. A cordial invitation is extended to lovers of the truth, especially ministering brethren.

NATHAN GRAFTON, Clerk.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,

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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. 63. MIDDLETOWN, N. Y., WEDNESDAY, AUGUST 21, 1895. NO. 34.

CORRESPONDENCE.

FRAGMENTS.

THERE seems to have been a difficulty in the minds of some as to who are meant by the apostle in Rom. v. 14, who "had not sinned after the similitude of Adam's transgression." I have thought he meant by that expression all who lived from Adam to the giving of the law to Israel by the hand of Moses. To sin after the similitude of Adam's transgression one must transgress a law given expressly to himself, as Adam did. From Adam to Moses no such law was given to any man or people; yet death reigned over all, showing that sin was in the world before the law of Moses was given. This proves the apostle's declaration (12th verse) that sin entered into the world by one man, and death by sin; and so death passed upon all men, for that all have sinned. "But" (although sin was in the world until the law) "sin is not imputed when there is no law." The law of Moses was given that sin might be imputed, "put on account," as the word means, made manifest, made to "abound." "By the law is the knowledge of sin." Then, as if to keep the mind attentive to the fact that it is not by the transgression of the law of Moses that sin and death come upon any one, the apostle says, "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." This is important; for if by the offenses of many death reigned by many, then how could we have received the atonement by one? If it had been by the transgression of the law of Moses that sin and death came, then each must be held for his own guilt. There would be different degrees of guilt, and some might not have transgressed, so that the atonement made by the obedience of one would not cover the ground. Besides, in that case this sin and salvation would all have been restricted to Israel, to whom alone the law was given, and the Gentiles would have forever been "without God and without hope in the world."

It is to be noticed that the declaration in the twelfth verse is the first part of a most important comparison, in which the salvation of all his people by the obedience of our Lord Jesus Christ is clearly shown; and that what immediately follows the first part of this proposition is in parenthesis, for the purpose of thoroughly proving the truth of the declaration that sin and death came upon all men by the offense of one man. This is done with great care in the 13th and following verses so that the application of the figure of Adam to the character and work "of him that was to come," which is Christ, may be perfectly clear. Then repeating in another from the declaration of the 12th verse, which forms the first part of the comparison, he brings to view the glorious reality to be thus illustrated and established. "Therefore, as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." This is the only ground of hope for a poor sinner. In the sight of the law all are equal offenders, for "through the offense of one many are dead" in sin; and so the free gift of grace by one man is "of many offenses unto justification;" for all the different offenses are really as the offense of the one man Adam. "For if by one man's offense death reigned by one, much more they which receive abundunce of grace and of the gift of righteousness shall reign in life by one, Jesus Christ."

"IF so be that ye have heard him, and have been taught by him, as the truth is in Jesus."—Eph. iv. 21. Quite often the expression is used, "The truth as it is in Jesus." This would imply that the truth as it is in Jesus might be different from the truth as it is some where else. But the expression is not correct. The apostle simply declares that the truth is in Jesus; and if you have heard him, and have been taught by him, you have learned that truth of him which shows you the falsity of those who walk in the vanity of their minds. You cannot learn the truth of them, nor of any man, for the truth is in Jesus, and it is known only by those who have learned Christ.

"BE not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. vi. 7, 8. Good seed is often sown in cold, unpleasant weather, and there is also a "winter before harvest." But the reaping of that which is sown in tears is always in joy. The reaping of that which has been sown to the Spirit is the crowning joy of the poor sinner in this mortal state. And it is always a surprise; for such a joyful harvest is never looked for by the poor soul when he is sowing thus to the Spirit. It is not with this sowing as it is with the sowing of grain in the earth, that the one who sows looks forward with confident expectation to the abundant harvest that shall reward him for all his labor. He who sows to the Spirit does not see the time of harvest, though his whole soul is turned with ardent longing toward the spiritual fields. He is breathing out his very soul's desire in prayers and supplications for the favor of God; for help to resist evil, and to deny ungodliness and worldly lusts; for the forgiveness of his sins; for the manifestation of Jesus as his righteousness, and for the enjoyment of the blessed privileges of the church of God. His desires are also expressed in act. He seeks the things he desires, and is found waiting at the posts of wisdom's doors. He seeks the company of those who talk of spiritual things, and thinks it no sacrifice or self-denial to attend upon the ministry of the blessed word of God; though instead of taking credit for so doing, he often doubts his right to intrude upon the privileges of the Lord's people. He loves the company, and would feel it a precious privilege to give even a cup of cold water to one of them. In all this he is sowing to the Spirit, though he is far from thinking of himself in that light. He is not acting with a view to a future reward, but is moved by the force of the longings and hungerings that are now within him. There is a greater comfort to him even in the cries and supplications and afflictions of his soul, and much more in the company of God's people, and in seeking heavenly things, than he can see in all that this world could give. But to every one who is thus exercised there come blessed reaping seasons, times when he reaps life everlasting, reaps the holy comforts and exalted joys of that spiritual life, and tastes the sweetness of that pure and healthful "fruit of the Spirit," which the flesh knows nothing of. These are times of refreshing from the presence of the Lord. But those of God's people who sow to the flesh have a pleasant sowing time, as they think, while sowing the evil and dangerous seed. With the sowing, however, the pleasure ends. The reaping time comes soon, and it is a sad harvest, and often continues long. It is a time of trouble, and darkness, and self reproach, and coldness of heart, and felt worldliness of mind, with a sense of God's displeasure, and of being shut out from the joys of salvation, and from the fellowship of the Spirit, and from the blessings and comforts of the church of God. How often when seeking something which is entirely of the world, and after having obtained the object of our worldly ambition, we strive to persuade ourselves that we are not blameable in what we are doing, but are rather to be commended for our diligence; and how often such as are thus engaged in worldly work to such an extent that they deem it necessary to neglect the church for a time, will try to make themselves and others believe that they really have commendable motives in their extreme devotion to their work, and that they are thus preparing themselves to be more useful in the church and in the world. But though they deceive themselves, "God is not mocked." Those who have divine life, and who thus sow to their flesh, shall of the flesh reap corruption.

"*The path of the just is as the shining light, that shineth more and more unto the perfect day.*"—*Prov. iv.* 18.

Christ is the path of righteousness, the
true and living way,
The way from sin to holiness, from night
to endless day.
In him alone are any just; by him came
truth and grace,
He only can present us pure before his
Father's face.

This is a glorious highway, and yet a secret path;
'Tis hidden from the carnal mind, but
clearly seen by faith.
'Tis hidden from the prudent man, from
wisdom's keenest sight,
But unto little helpless babes 'tis as the
shining light.

Our Jesus is the Shining Light by which
himself is seen,
As the highway of holiness to wretched,
sinful men;
No man can see how sinful man can e'er
be just with God,
Till this Light shows him washed from
sin in Jesus' precious blood.

Then as the Light shines more and more,
still more sin's depths appear,
And darkness, by the Light revealed,
fills the poor soul with fear;
But fear and godly sorrow cause the supplicating cry,
Which never fails to bring God's grace
and mercy from on high.

O thou, most blessed, precious Way, thou glorious Shining Light!
O, come into my soul with power, and bless my longing sight!
O, may I know thee as my Way, and feel thee as my Truth,
And in thee, as my Life, rejoice, as in the days of youth.

Still keep me walking in thee, and along my journey shine;
Make darkness light before me, and may heavenly peace be mine;
May I know that griefs and troubles are but my faith to prove,
And that sorrow ever marks the path to better joys above.

And as sin's painful mystery is still more revealed to me,
In the mystery of godliness may I rejoice to see
The victory over sin and death, the new and living Way,
The Light that shineth more and more unto the perfect day.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Aug 4, 1895.

HOPEWELL, Pa., Aug. 9, 1895.

EDITORS SIGNS OF THE TIMES—MY DEAR BRETHREN:—I herewith send you a letter from our dear brother, Dr. B. F. Coulter, which to me has been a great comfort. If you think best I would like to see it in the dear old SIGNS, for it speaks the language of a heaven-born child. How wonderfully encouraging it is to me to receive those dear, sweet messages of peace and love, and how they revive my fainting heart as they come to me laden with the good things of our Master's table. I feel very unworthy of them, and feel that it is all through the goodness and mercy of our covenant-keeping God that they speak or write to me at all; for I am fretful, I murmur and complain, and my thoughts often are, Hath a child of God such a wretched, complaining heart within them as I have? My decision often is, No. Surely I am none of his. But then comes the thought that Jesus died not for the righteous, but for sinners, of whom I am chief. On Wednesday night I fell asleep, and it seemed as though some one came into my sick room and cried, saying, "Can the Ethiopian change his skin, or the leopard his spots? Can the deaf hear, or the blind see? Can the dead hear, or canst thou form a man out of clay and breathe life into it? Canst thou remove a mountain?" "Ah, no," was my answer. I opened my eyes and found myself alone. How utterly impossible it is for us to go to God, except he draw us; and then can we exclaim, Salvation is of the Lord. Not that he will give it if we will let him, but that it is of the Lord, and he will give it to all his redeemed, for when he suffered, bled and died, he cried, "It is finished," and gave up the ghost. I have been very ill for several weeks, and have been prostrated three weeks, and have thought at different times that my time had come to go home to Jesus and see him as he is; and not my thoughts only, but those who have been by me have thought I had crossed the valley of the shadow of death, and have laid me back on my pillow, with the exclamation, "She is gone!" I have now commenced to improve, and if it continues I hope for the doctor to tell me to-day when I can get up. If it is the Lord's will I hope to be around again in a few days. Pray for me, that I may be found watching when the Lord cometh. My christian love to you. My desire is that the dear SIGNS will continue to come with the rich clusters from our Master's table, as in former years. Yours in hope of a better world,

LIZZIE HIMES.

PHILADELPHIA, Pa., April 6, 1895.

MRS. LIZZIE HIMES—MY DEAR SISTER IN A BLESSED HOPE:—Your letter of March 28th was duly received, and read with much enjoyment and comfort. The love of God that is shed abroad in the hearts of his people constrains them to tell to each other the joys and sorrows that is their portion in the soul's experience, although there are ofttimes revelations of Jesus which the saints of God are favored to behold, that are so sacred and so filled with the reality of the divine life that it is impossible for us to attempt to utter with our polluted lips. It is recorded of Mary that after the angel had revealed unto her great and wonderful things concerning him who should be born of her, and cradled in a manger, all they that heard the marvelous things told them by the shepherds wondered, "But Mary kept all these things, and pondered them in her heart." But our uprisings and downsittings we are privileged to tell one to another. How wonderfully encouraging it is when we can witness to a brother's or sister's experience, from a like faith. You speak of being annoyed and impatient because your servant was not good to the children. Could you be otherwise and be human? It is only another evidence that the carnal mind is not made over, or purified in the regeneration. But "that which is born of the flesh is flesh," and always will be, undergoing no change. Your fear that you have not been born again, because you still manifest impatience, is an evidence in your favor; because, had you been as you once were, the fact of the annoyance causing impatience would not have given you a passing thought. The very desire to be pure and sinless, is an evidence of purity; and the sorrow in being still subject to the works of the flesh, is also the very clearest evidence that there is another principle within which is working the work of the Spirit, binding the strong man and spoiling his goods. Sometimes we talk about our little hope. Well, we talk about it that way because we cannot see the length and breadth and height and depth of the hope that is within us. But when we realize that longing desire of the heart for heavenly things, and a desire to be a follower of Jesus, all of which has taken the place of worldly desires and aspirations, we can see how this new and holy desire is born of the Spirit of God ("That which is born of the Spirit is spirit"), and embraces the whole of the salvation of the lost and ruined sinner, dead in trespasses and sins. The desire is the first fruit of the love of God shed abroad in the heart; the fruit also of the understanding which that precious love has engendered; for it has brought the dead sinner into a live and conscious condition. "God is love," and the implantation of his Word (Jesus) in the sinner's heart brings in that new and heavenly birth, life, and light, and consciousness, wisdom and understanding, hatred of evil, and a knowledge that the natural heart is "deceitful above all things and desperately wicked;" while embodied in this new generation is the light of faith, which points to the beauties and glories beyond this sin-cursed world, and which is held up to your vision, in your views of the golden sunset, taking the mind away from this world, where we have "no continuing city," but to that wonderous city "which hath foundations, whose builder and maker is God." Now, my sister, has it not been your experience that many, many times you have no apparent foundation for your hope, save a longing desire to enter into the joys of the kingdom of God's dear Son? And because the desire is in you heart, you continue to hope. Oftentimes we do not know whether we truly love the brethren or not; and at such times that avenue of knowledge, that "we have passed from death unto life," is closed against us. If the preaching that we sit and listen to is as a dull and empty sound, we immediately conclude that our hope is vain, and that what we thought to be a reality is but a wild delusion. But after all, we can hardly ever lose sight of the fact that it is only the Lord's dear people that have such conflicts, such doubts, and such discouragements. But even when we know that, we decide against ourselves, in the conclusion that while this is true of the saints of God, yet ours is an outside case. The cry of our heart is, that we be delivered from these uncertainties and perplexities; and again, for a little moment, we are encouraged with a whispered word of comfort, that the children of this world are not in doubt, neither do they fear; therefore they need not, neither do they, desire deliverance. The Master has promised us that all the blessings and mercies that come to us through the riches of his grace shall be accompanied by persecutions. If we hope to get into the kingdom of righteousness by an easy and flowery way, other than that traveled by the saints, then are we bastards, and not sons. If we truly desire to follow Jesus, then we want to go just where he went; otherwise we should lose sight of his dear footsteps. Poverty is a portion of his followers; for he declared, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." Sorrow and grief is their portion also; for he was "a man of sorrow and acquainted with grief." We read at least in one instance where "Jesus wept," but I do not recall a time recorded of him when he laughed. He went into death. Surely we must take part of the same, or how could we rise with him to newness of life?

I would like to write at greater length, but you are aware how little opportunity I have for writing lengthy letters. We talk about you very often; you continue in our minds and in our hearts. We have reason to be thankful that hospitals are part and parcel of our "Quaker City." Dear sister Mary Parker flitted across our pathway by way of a hospital, and away again, leaving sweet memories of precious conversations, with lasting affection. You also, with a willing good by, as a lithe bird, hopped off the hospital steps, spread your wings, and lit on our door-sill. How sweetly and securely are the lives of the saints interwoven. We all join in love to you, and desire that the Lord's will concerning you may bring you a speedy recovery.

Affectionately your brother,

B. F. COULTER.

OPELIKA, Ala., July 12, 1895.

ELDER F. A. CHICK—MY DEAR BROTHER:—I reached home Tuesday, and read your editorial in answer to my request. What you have said or written, as a matter of business in connection with other business matters, seems to be morally right; but the main thing in my mind was a "Thus saith the Lord" for the practice of life insurance. This was the question, and what I wanted to know was, Is it strictly in harmony with the faith of the gospel, or the faith of God's elect? Now I will submit a few things, and will ask you to answer these questions.

First, is obtaining a life insurance policy laying up treasures on earth or in heaven? Which looks the most like life insurance, the conduct of Lot, who pitched his tent toward Sodom, or Abraham, who lived by faith in the mountains? Can we carry out the will of Jesus by joining the worldly institutions of men? When we thus join men do we beware lest any man shall spoil us through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ? Is it not departing from Christ, and joining ourselves to a citizen of this country? Is there any authority from Christ for christians to bank their money, and accumulate fortunes, and their brethren really in need, whom they profess to love? Is that in harmony with the teachings of Paul, who wrote Timothy, "That they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good

foundation against the time to come, that they may lay hold on eternal life?"—1 Tim. vi. 18, 19. If Baptists would spend the same amount in line with what Jesus teaches, would it not be better for them and their children? Jesus said, "Sufficient unto the day is the evil thereof." What do the Scriptures mean when they teach us to keep ourselves unspotted from the world? Can we cover under these things, and then be clean as christians, and show the spirit of Jesus, who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich? Paul said, "Having food and raiment, let us be therewith content." Jesus said that his apostles were not to be as the Gentiles, who thought more of these things than anything else.

Now, I would like to add a few words. There was always something about it that led me to question the righteousness of such a course. That is my own inward feeling about it. Somehow or other it seemed wrong to me; but I may be in ignorance, and may be wrong about the whole matter, and I want you and others to know that I am writing for information upon the subject. That is all I write for. I want to be right. Elder Mitchell has for years refused to have his life insured, from the fact that he felt that his example would ensnare his brethren in it. An insurance company offered to insure his life free of charge; but there was something in his breast that forbade it. I asked Elder Respess what he thought of it. He said it might be right for some, but he felt that there was something in his bosom that forbade it. Also, brother J. R. Battle, a Deacon, and the Moderator of the Harmony Association, felt the same way about it; and many others are in the same line. So you see that I am not alone in this matter. Some of our brethren have been hurt about it; yet some of our brethren in the ministry and in the church have life policies. Elder Isaac Jones, of North Carolina, said that if brethren in his section joined it they would lose the fellowship of the church.

Now you can see why I wrote you, for I had great faith in you as an honest, faithful, able, humble and zealous minister of Jesus, and hold you in the same esteem now, and would be glad if you would write again. If you desire you can write privately; but I would rather you would write through the SIGNS, as many brethren are interested in it. I hope you fully appreciate my position, and that you will not construe it that I am an antagonist; for I want truth and information, both for my own sake and the sake of brethren. It seems to me that the narrow way and strait gate cuts off some things, while the broad way and wide gate admits many things.

Yours to serve in love and in the faith of the gospel,

W. LIVELY.

(Editorial reply on page 268.)

LIVINGSTONVILLE, N. Y., March, 1895.

DEAR BRETHREN AND ELDERS WHOM I ESTEEM FOR THE TRUTH'S SAKE:—As I have read so many experiences of the children of God with so much comfort and joy, I would like to cast in my little mite with them. I felt many years ago that I would like to write and tell of the dealings of the Lord with me; and I did commence, but felt there were so many who had learning and could tell their feelings so much better than I could, that I threw it away. I am the same poor scholar to-day; but the Lord knows them that are his, and why should I fear?

I was born in December, 1816. I always felt to respect and obey my parents. The first I remember thinking about religious meetings was when Mr. Ichabod Crippen died. He was deacon of the Baptist Church here. He died in May, 1828. I was anxious to go to the funeral, at which Elder Ephraim Crocker preached. I was anxious to hear what he said, but there was a large congregation, so I could not hear much. He read two hymns, the first one beginning, "Show pity, Lord; O Lord, forgive." The other was, "Hark! from the tomb a doleful sound," &c. My mother was a weaver, and I had to wind quills. I put the hymn-book in the quill box and learned the hymns. In the year 1831 they celebrated the fourth of July at Huntersland, and a man by the name of Becker was killed there while loading a cannon, and I thought very much about it, for one to die so unexpectedly. My parents, James and Dalinda Borthwick, had made no profession at that time, but went to meeting occasionally. On the tenth day of July, 1831, Elder Crocker preached in our school-house, and in his talk said he saw a man who said that he must go to hell, as there was no mercy for him, he was such a sinner. The feeling came over me that I was as great a sinner as he was. I do not remember of ever before thinking I was a sinner. The thought followed me, but I tried to put it out of my mind. I was young, I thought, and there was time enough for me yet. My parents never said much about religion, and I did not want them to know how I felt. I tried to keep the subject out of my mind, but the more I tried the worse I felt. There were meetings two or three times a week, and there was quite an excitement. I attended the meetings, and finally thought I would like to have religion, but did not want anybody to know it. As time passed on my feelings got to be such that I could not hide them. I would take my Testament in my pocket, and hide myself in the corn field, and try to find something to relieve my feelings, for I thought I could not live; but there was nothing for me. About the middle of August the Presbyterians got a man from Albany by the name of Pepper to come and help them. After meeting he came to me and said, "Do you feel any better?" I told him I did not know that I did. He then said, "Why don't you?" I replied, "Because I cannot." He then said, "Yes, you can give up your heart as easily as you can take this book." He had a hymn-book in his hand; but I would not have taken his book for the world. I thought I held nothing dear in this world, but I wanted to feel differently. On the twenty-third day of August Elder Streeter preached about a mile from my father's house, and I went to hear him, but do not remember much about the preaching; but I felt that I could never get home. When I did get home I went up stairs to my bed, but dared not lay down. I do not know how long I sat up in my bed, but I thought if I should fall asleep I would surely awake in hell. While I sat there all my sins appeared to me, even things that I had said and thought little of at the time. I felt that I justly merited hell, but I desired to praise God even there. After a time I felt calm, and lay down and fell asleep. When I awoke in the morning the first thing that came to my mind was,

"Awake, my soul, in joyful lays,
And sing thy great Redeemer's praise."

O what a change I felt! I wanted to tell my father and mother, for everything looked so pleasant. Then the thought came that perhaps it would not last long, and I had better keep it to myself; so I said nothing about it. After a few days Elder Seth Paddock preached in our school-house. His text was, "What think ye of Christ?" I felt that I had never heard any preaching before. While going home I was walking on one side of the road and Mr. Crippen was walking on the opposite side. He said to me, "Do you feel any better?" I replied, "I think I do." Then something seemed to say to me, "There you are, trying to make folks believe you are a christian already." O! I wished I had not said it, for I thought that perhaps it would not last long. But I feel that same God is my God to-day. There were Presbyterians, Methodists and Baptists around me, and I thought I would like to be a Presbyterian, as my grandparents were such, and they took great pains to take me to their meetings. I went with them to Livingstonville, and we had to cross a stream of water. It was clear as crystal, and I felt that I could not pass it. I felt somewhat as did the eunuch, "See, here is water; what doth hinder me?" My grandmother Borthwick went twenty-five or thirty miles on horseback to have her children sprinkled, and my father was one of them. But I had to go into the water after a time, and so did my father. Time passed on until October, and the Baptists held a church meeting in the house in which I now live. I found myself on my feet and telling my little story before I hardly knew what I was doing. They received me and I was baptized on October 2d, 1831. The morning before I was baptized I had not slept, I was so afraid I would bring a wound on the cause. When it began to be light I got up, took my Testament and went out at the east end of the house. It was a bright morning, and the light reflected against the house so I could see to read. I opened the book to the twelfth chapter of Hebrews, and read, "Let us lay aside every weight, and the sin which doth so easily beset us." I read the whole chapter, and felt that joy which cannot be described. Elder Crocker baptized Eunice Wightman and myself on that same day in the little lake. I have had many pleasant remembrances since that time.

In the year 1832 or 1833 there was a two days meeting in Elder Crocker's meeting house, and the two Elder Meads were there. One of them preached from Ezekiel, about the valley of dry bones, where bone came to its bone. The other preached about David and Jonathan, whose hearts ran together like two drops of water, which could not be separated. My cup was full and running over.

"'Tis religion that can give
Sweetest pleasure while we live;
'Tis religion must supply
Solid comfort when we die."

That same God is my God to-day. He is a God that has all power. There are many things that are fresh in my mind about the division of the church, but I have already made this letter too lengthy, so I will close. The name of the Lord is a strong tower; the righteous runneth into it and are safe.

I hope you will correct all mistakes, for I feel incompetent to write anything for publication; for I feel to be the least of all saints, if one at all.

"The Lord can clear the darkest sky,
Can give us day for night;
Make drops of sacred sorrow rise
To rivers of delight."

NANCY BRAYMAM.

DRY CREEK, La., April 22, 1895.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—Inclosed you will find a letter from our highly esteemed brother, Elder W. M. Perkins, which I would be glad to have published if you think best. I have not his permission, but I know he will forgive me this time.

With love to all and christian sympathy for our invalid sisters,

MARY J. CANNON.

EDGERLY, La., April 15, 1895.

MRS MARY J. CANNON—DEAR SISTER:—Your kind and interesting letter of March 31st came to hand some time ago, but owing to ill health I have posponed answering it until now. You speak of the many trials through which you have passed since we met in the congregation of the saints at Pilgrims' Rest, some ten years ago, and especially of the loss of your little son. Now call to mind the language of one of old, "The Lord gave, and the Lord hath taken

(Continued on page 270.)

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 21, 1895.

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

EDITORS:

BENTON JENKINS, MIDDLETOWN, N. Y.
F. A. CHICK, REISTERSTOWN, MD.
B. L. BEEBE, MIDDLETOWN, N. Y.

All letters for this paper should be addressed, and money orders made payable as formerly, to

GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

LIFE INSURANCE.

WE willingly publish the letter of Elder W. Lively in this number, on page 266, and desire to add some suggestions of our own. We commend with all our heart the kind and christianlike tone of his communication. We truly desire to emulate that spirit in this reply. Nothing is so good as a spirit of meekness and mutual forbearance in conferring together concerning things regarding which there may be a seeming difference of view. It is most certainly true of us all that we see but in part and know but in part. It is sure that wisdom will not become extinct when any of us die. Therefore we ought to be able to confer together in all kindness. Above all things, our object should always be to learn and do the truth. We desire to farther say that we would shrink from needlessly wounding the feelings of any one who may read what we write, and hope that we have not done so by any harsh or unconsidered word.

We desire, before proceeding to say a few things with regard to the matter of brother Lively's letter, to expressly say that we are not making ourself the champion of "Life Insurance" as a business, nor as a good way of providing for the future temporal interests of our families. It is outside of our province here to especially recommend this or any other kind of investment. We have not thought it our province to treat in the SIGNS upon purely worldly business interests. The only question that we understood brother Lively to propose in his former letter, to which our editorial was a reply, and the only question that we tried to answer, was whether the business of life insurance was an unlawful or sinful one in itself considered, so that it would be a sin for men to engage in it; and we cannot see that it differs from any other mode of trying to provide for the future of one's family, so far as the right or wrong of it is concerned. It should be a question with us as believers before we enter into any business, and a question which should be decided, too, Is it right or wrong? This is a legitimate subject for our consideration through the SIGNS, as it seems to us. We would not wish to discuss any business through the SIGNS, except as to its being a sin against God or not. We understood brother Lively in his first letter to ask just this, and to this we tried to reply in such a way as seemed to us right. We have written thus far by way of explanation, and will now proceed to say a few things in reply to the questions of brother Lively in his letter which we now publish.

It seems to us that the question in brother Lively's mind, in his letter in this number of the SIGNS, is not so much as to whether life insurance is right or wrong, as it is whether it is right for a child of God to try to save or put by money for the future in any way; and this opens up a wide field for our consideration, and presents a subject which is important, and concerning which very much may be said. We feel as though it is right to consider this matter in the light of the Scriptures, and of the teaching of the Spirit of God in our own hearts. It seems to us, we will here say, as right to strive to provide for the future of our families by a mutual agreement among ourselves to pay out a certain sum to our families from a common fund whenever any one of us shall die, as it is to provide for them by putting money in a bank, buying bank stock, or railroad stock, or bonds, or government bonds, or by investing in real estate, for the sake of securing an income to our families. It seems to us that if one is right all these methods are, and if one is wrong all are. This is all that we meant to say in our former editorial. Brother Lively in his letter seems to feel in about the same way.

We certainly do esteem the feeling of men like Elder Mitchell, the late Elder Respess and Elder Isaac Jones very highly. We have had some acquaintance with them all. Elder Respess was known all over the land among our people as a lovely, true, earnest, spiritual man. We frankly say that his feeling concerning any matter, as well as that of the other brethren named, would go very far with us. We should feel that anything concerning which they had doubts required careful consideration at least. It is good to have such a desire to honor God as to make us careful about what we engage in as to the business of this world. Yet, as we said, we cannot see that providing for the future of our families by way of mutual agreement among men to help each other (which is all that life insurance is, so far as we know) is any more wrong than to provide for their future in any other way that is honest and lawful. We should hesitate long before entering upon the saving of money in any way that we have named if we found that our brethren generally thought it wrong; but, on the other hand, the brethren ought to give the matter a very candid, a very careful and a very prayerful consideration before they censure a brother who may be thus striving to provide for his family after it shall please God to take him away.

We fully agree with brother Lively that we as brethren and fellow-pilgrims ought to at all times consider the poor and needy. It certainly is true that the love of God in the heart will tend to open our hearts and hands to the needy. We can conceive of circumstances in which it would be sinful to withhold anything for ourselves; and we are only too well aware of the hardening effect of a strife to accumulate riches. We have to lament over our own worldly mindedness daily. Yet while we are commanded to consider the poor, and to be willing to distribute, and to labor with our hands, that we may have to give to him that has need, there is no condemnation in the word for those who by honest industry, carefulness and frugality seek to secure for themselves and those dependent upon them a competence of this world's goods; and it certainly seems to us a more noble and unselfish thing to seek to provide for those dependent upon us than to provide for ourselves. Those who invest in life insurance can reap no benefit from it. On the contrary, it must be a tax upon them to the end, as a rule. Their loved ones alone reap the benefit.

In all the instances and texts to which brother Lively refers from the Scriptures great and spiritual lessons are taught us. In them all we have it clearly set before us that for the believer this world is not a home. The Spirit of Christ reigning in a man will cause him to seek the things that are above, and not things on the earth. By the example of Lot and Abraham we truly have set before us the great distinction between that child of God who walks by faith, and that one who looks to the things that are seen. The world, in all that belongs to it, is full of snares for the believer's feet. Even the most blessed of relations in this world, such as parents and children, husbands and wives, present many temptations before us. The child of God must walk softly before the Lord all the days of his life. The cares of this life and the deceitfulness of riches are always ready to choke the word sown and hinder its growth. Jesus is indeed the great example as well as the life of his people, and we all have to lament that we are in our whole life so little like him. It is not right to be grasping and selfish. We ought always to consider the poor; and no doubt we are most of us too often guilty of shutting up our compassion from them. To all these things which brother Lively has said we can and do give a hearty "Amen." We would be glad to possess the unworldly spirit of which he writes, and to live and do as a pilgrim, and not as a citizen of this world. We should be glad to see more written and to hear more said in this direction. We ourself are compelled with shame to confess our own worldliness; and we know that the Spirit of Christ and the spirit of the world cannot both together thrive in the same heart. In all this we feel to be in full agreement with brother Lively, and to lament that we ourselves set so poor an example of what a christian ought to be in these respects.

Yet to hold and to accumulate a portion of the goods of this world is not in any place condemned in the word, so far as we remember. Injustice, sordid grasping, selfishness, and grinding the face of the poor, are all condemned. To feed the hungry and clothe the naked is enjoined upon all who have this world's good. Diligence in business, carefulness, frugality, prudence, are all commanded or commended in the word. A man cannot be a miser and be a follower of Christ; neither can a man waste his living and follow Christ. It seems to us that all that we can do is to present the letter and spirit of God's word, and each believer must stand or fall to his own Master in these things. The Lord loves a cheerful giver; while he who withholds more than is meet tends to poverty. The member of the church who has this world's goods, and is not liberal to the poor, and who can allow his pastor to come and preach for him, and yet not liberally help him, reaps poverty of soul. He sows to the flesh, and of the flesh reaps corruption. Yet to accumulate and save this world's goods within rightful bounds does not seem to us to be condemned in the Scriptures. In all these matters the chief thing is love. If love reigns we shall not go far astray.

It does not seem to us that banking or fire insurance or life insurance or merchandising or savings banks are wrong in themselves. They are all simply methods of doing the business of this world. But a hard, selfish, grasping spirit is wrong; and dishonest practices in any of these things are all wrong. The institutions of men are all worldly, and to avoid them altogether we must go out of the world. Christians, wherein they have to do with any worldly thing, should deal honestly and truthfully with men. Government, national, state, county, district, all forms of government, are worldly institutions. A company of men for merchandising, manufacturing, railroading, for the practice of law or of medicine, are but worldly institutions. With some of these things we all must have to do; and it is often very hard to be in the world and yet not of it. None of these things seem to us wrong in themselves; but we may make wrong out of them; that is, we may let them control us, and lead us into wrong. This, it seems to us, should be our care, lest we be swallowed up by the world. We are fully persuaded that in this we see eye to eye with brother Lively; and we do not think brother Lively would take the ground that any and all forms of business that require the association of men, whether of two or ten or a thousand, are therefore wrong, and to be avoid-

ed by believers. Diligence in business is not incompatible with fervency of spirit and the service of the Lord. Diligence is better than slothfulness; and any form of business necessarily involves association with our fellow-men. Jesus did not pray that his disciples should be taken out of the world, but that they might be kept from the evil that is in the world. It is not wrong to engage in the business of the world, but avoid the dishonest practices of the world.

Perhaps the question may occur to brother Lively and to others, Why then should christians avoid the various secret societies of the world? We answer, Because of the false religious service which all of them engage in. But the matter of religious service does not enter at all into the things of which we have been speaking. They are all purely methods of conducting the business of the world; and all that religion has to do with them, as it seems to us, is to exhort the followers of the Lamb to deal honestly and in the fear of God in them all. We have not confined ourself to a presentation of life insurance in this editorial, because brother Lively's letter took a wider range. We hope that what we have written may be found according to truth.

Perhaps we may say that we have received several letters both approving and disapproving of our editorial to which brother Lively has replied; but as we cannot publish all, and as brother Lively has presented the substance of all, and as he first wrote requesting our views, we have thought best to give his letter and make this reply to it, and hope the other brethren will feel satisfied with this course.

We hope also that we have written in the fear of God, and that all will read with kindness, and judge what we have written by the word of God. All must stand or fall by that. If any expression in this editorial shall sound abrupt or unkind or harsh, we have not meant it so.

C.

MINUTES.

As the time for the fall associations is drawing near, we wish to call the attention of our brethren to the fact that any patronage they can give us by way of printing their Minutes will be especially appreciated at present. Our long experience in the business has, we think, particularly qualified us for this work; and as it costs but a few cents to mail the manuscript to us, we hope they will remember us when they have the work ready.

ALWAYS SEND DIRECTIONS.

We have received of late quite a number of postal money orders without any letter of directions. It is much better to always send directions how you wish the amount of the order credited.

1 CORINTHIANS VII. 14-16.

"For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases; but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife?"

Such light as we have on this or any other portion of the word we are ever willing to communicate to our brethren.

The beginning of this chapter shows that the text proposed for our consideration is part of a reply made by the apostle Paul to inquiries which had been submitted by the Corinthian church. That church at the time was in a tried and disordered condition, and many strange excesses were indulged in by some of her members, of which we have not time now to speak; but among other things which seem to have agitated them was the question whether a believing wife or husband was or was not by their conversion to the faith of the gospel bound to adhere to their conjugal vows, or whether the believing husband or wife in renouncing the world with its vanities should not also leave their unconverted companions. And again, in cases where the unbelieving husband would leave his believing wife, on her making a profession of her faith, or where the unbelieving wife would leave her believing husband on his professing his faith, whether the believing party were in such cases to yield to the dictation of the unbelieving party, or were they to profess their faith and walk in the order and ordinances of the gospel, even at the sacrifice of their unbelieving partners. The apostle gives his judgment in the 13th verse, that if the unbelieving husband is pleased to dwell with his believing wife, let her not leave him. And as a reason for this decision he argues in the text before us that he, the unbelieving husband, is sanctified by the believing wife; that is, that he is legally married to her and set apart by and in the marriage covenant as her husband. To sanctify is to set apart, to consecrate, devote, dedicate, &c; and the husband, however unbelieving, is nevertheless her set apart, consecrated and wedded husband. And the case is the same where the husband is a believer, and the wife the unbeliever. This cannot annul the marriage sanctification of the parties each to the other. "Else were your children unclean," that is, illegitimate, or bastards; "but now are they holy," that is, legitimate, lawful children of wedlock, heirs in a lawful sense. To be holy in a legal sense, is to be all that the law requires. And to be lawful children, requires that the parents should be legally sanctified or set apart to each other by marriage.

But if the unbelieving depart, let him depart. The believing wife, even to retain her husband, is not at liberty to renounce the faith, nor depart from the order of the house of God. The marriage covenant enjoins on the wife that she shall obey the lawful commands of her husband; but the law of matrimony gives neither the husband nor the wife the least control over the faith or conscience of the other party. "If he will depart, let him depart." The believing wife is not responsible for his wrong in deserting her; and if she suffers his displeasure, and the loss of his society, and of the support which he is bound to render, she is to suffer this for Jesus' sake. "A brother or a sister is not under bondage in such cases." That is, the believing is not bound to retain his unbelieving wife against her will, to compel her to live with him; nor is the believing wife bound to retain her husband, if he will depart; yet the departnre of the unbelieving party does not give the deserted party any right to contract marriage with any others; for the parties are sanctified to each other as long as they both live, whether they dwell together or apart.

For what knowest thou, O wife, whether thou shalt *save* thy husband? This salvation spoken of in the text, of course, does not mean the eternal salvation of the soul from sin, death and hell; for every believing wife and husband knows that there is no other name under heaven given among men whereby sinners can be saved, in that sense of the word, but the name of Jesus Christ. But although the wife knows that she cannot change the heart nor deliver the soul from wrath and damnation, still she is not to depart from him if he is willing to abide with her; for she knows not but she may save him as her husband; she may convince him that her faith in Christ and obedience to the gospel does not disqualify her for the duties of a faithful, constant and affectionate wife, and by her course of unremitting attention she may pacify him and save him. If he departs, he is lost to her; still if he will depart, let him go; but by no means do anything to encourage or provoke his departure.

The believing husband may not put away nor desert his unbelieving wife; for neither his unbelief nor his faith can dissolve the relationship of husband and wife; and he does not know that he must lose her as his wife because she is a pagan, or a Jewess, or an unbeliever in the Christian religion.

The Christian religion changes not the relations in which as members of the human family we stand to each other; the parent, the son, the daughter, the husband and the wife, the master and the servant, the magistrate and the citizen, all continue to sustain the same relationship the one to the other; and all obligations involved in those several relations are the same, whether we be believers or unbelievers.

The instructions in this case given by the apostle to the Corinthians have an important bearing on cases which sometimes occur in the present age. The principles laid down are evidently these, that all matters of region and conscience are wholly between God and each individual. No king, governor, magistrate, husband, father or master has any authority over the conscience of those who in temporal things are under them. While, therefore, wives are bound to obey and honor their husbands in regard to all that is legitimately involved in the relationship between them, and children to obey their parents, and servants their masters, these obligations do not release them from any obligation to obey God. No husband, master or magistrate has a right to infringe upon the rights of conscience in matters of religion, or to impose their authority in dictating what religious course those under them shall pursue. As individuals we are answerable alone to God for our religion; if it be good or bad, no other person can answer for it to the Supreme Judge. And hence, if a wife or a husband, a parent or a child, be called by grace, it is his or her duty to obey God in attending to the ordinances which he has enjoined, let the consequences be what they may. If a husband will abandon his wife because she has become a follower of Christ, let him depart; but let her not neglect her duty from fear of consequences. And if a wife be so bitter against the cause of Christianity that she will desert her husband in the like case, let her go; but let him not fail to do all things whatsoever Christ has commanded.

Let us not forget that he who would save his life (by avoiding the cross), shall lose it; and he who would lay down his life for Christ's sake, shall find it.

Middletown, N. Y., May 15, 1851.

THE ARMOR OF GOD, OR THE CHRISTIAN UNIFORM.

(Continued from page 262.)

In closing our remarks on Ephesians vi. 10–18, we intimated our purpose to continue the subject, and to offer in this number some remarks on the exhortation of the apostle to the saints, to take to them the whole armor of God, &c. That God has provided for his saints a whole armor, shows conclusively, not only that he has purposed the safety, defense and ultimate victory of all his saints, but also that he knew from the beginning what would be the opposition of the world, the flesh and the devil, that his saints in their militant state should encounter.

It is consoling to the soldiers of the cross, in the midst of the tumult of war and clash of arms, to know that the great Captain of our salvation is perfectly aware of all the straits and conflicts to which they are exposed. This consolation they have from their knowledge that he

has provided for them a full suit of armor, and also from the express testimony of the Scriptures. "In the world ye shall have tribulation," &c. If the Lord had designed to lead his people in ways that they had known, and in paths they were perfectly familiar with, it is possible that they might have been competent to select armor for themselves; but such was not the case. Their faith and confidence in God was and is to be severely tried, and this trial would not be a fair test of the quality of the faith he has given them, if they were not led in paths that they had not known. We could never know the virtue of any medicine if we were strangers to disease; nor could we realize the blessings of peace if we were strangers to war; nor could we appreciate the worth of light if we never walked in darkness. Our God is too wise and provident to allow that "precious faith" of which he is the author and the finisher, to dwell for any time untested in the christian heart. Its value could never be known by us if we were not subjects of such trials as are sure to develop its astonishing virtues. God's perfect knowledge of all the conflicts of his saints is manifested by the perfect adaptation of every part of the armor he has provided for us, and this will more fully appear if we contemplate the various pieces of armor which belong to this perfect set. In the order which Paul has called our attention to these in our subject we shall first notice the girdle. "Having your loins girt about with truth." In the catalogue the girdle is first named, not only to show that in its importance it is second to no other part of the uniform, but because no other armor can profit us in the day of battle without it. A girdle of leather was sufficient to bind to his person John's garment of camel's hair, but nothing short of the truth as it is in Jesus can serve as a girdle to the church of God. The ancients considered the girdle a very essential item of their equipage; it not only served to brace their bodies, and enable them to endure fatigue, and to run with greater speed, but in their girdle they carried all their weapons of offensive warfare; and while for these uses it was indispensable, it also served a valuable purpose in securing their garments, which were bound to their bodies by the girdle. This important item of the oriental soldier's equipage is used by the inspired apostle as emblematic of "the truth." How strikingly illustrative! How pleasingly instructive is the figure! In the absence of truth, what would all the weapons of our spiritual warfare avail us? Our preaching in its absence would be fabulous, vain, delusive, false; our doctrine, if untrue, could not protect us in the struggle, nor secure to us the ultimate triumph that we anticipate. Without the girdle of truth our hope would be vain, our "faith of God" like that of the old Pharisees, not according to knowledge; our singing and praying, presumptuous mockery, for God must be worshiped in spirit and in truth. The garments of praise and deliverance would fly to the winds in the day of combat, if not girded about us with truth. The christian soldier also carries all his weapons in this belt; for let him meet the enemy, and attempt to fight him with any weapon or argument that truth does not encompass, and he will fare as Samson did when shorn by his treacherous Delila of his locks.

It is the truth of our faith, hope and doctrine that makes them invincible; it is the truth that insures to them the certain victory; and the truth shall make them free.

But we may consider this part of the armor of God, in its application to the church, collectively as well as to her members individually. The church is a body, of which all the saints who have the armor on are members; and to keep a body of so many members together, as a unit, a strong girdle is very important. There must be a common bond of sufficient strength and durability to bind them together; such a bond can be found in nothing short of the truth of God. All the religious organizations which have ever been associated have possessed in them the very elements of their decay, because they have been strangers to the girdle of truth. No other religious body than the dove, the undefiled of our Redeemer, have ever been permitted to wear the girdle of truth. They may some of them wear the girdle of plausibility, self-interest, covetousness, love of fame or popularity in the eyes of the world; and some have made them bands of "iron and brass," like those of the king of Babylon; and they may have felt themselves strongly girded by legislative protection, kingly patronage and worldly influence; but being strangers to "the truth," they associate only to be broken; for "The enemies of the Lord shall be broken to pieces; out of heaven shall he thunder upon them." Their covenant with death God will disannul, and their agreement with hell shall not stand; for God will sweep away their refuge of lies. The church of God, as the body of Christ, is beautifully set forth, Rev. i. 13, clothed with a garment down to the foot, covering all his members, and girt about his paps with a golden girdle. This girdle of truth is truly a golden girdle; it is of the precious and pure truth of God; and, like the gold, it will bear the fiery trial, and in the crucible retain its intrinsic value; and the more fiercely it is tried, and the harder it is rubbed, the more brightly it will shine. With this blessed girdle, the gospel church was organized at Jerusalem on the day of Pentecost, and her constituents were chosen of God from the beginning, through sanctification of the Spirit and belief of "the truth." They were all taught of God, they all received the truth, and the truth made them free. They continued in the apostles' doctrine (which was the truth) and fellowship; for the bond of christian fellowship is truth. The unity of the Spirit can only be kept in this girdle, for it is the bond or girdle of peace. To prove this, let error or heresy be introduced among the saints of God, and how soon there will be war in the camp. "Having your loins girt about with truth." As a girdle about the loins must necessarily encompass the whole body, so the truth must be the complete girdle of the church of God. If she would enjoy internal peace and security, if she would be invulnerable to all her enemies, and if she would know her God and Savior, and fight the good fight, let her "buy the truth, and sell it not."

We hope to be understood as contending for truth, not only in word and in deed, but also in the spirit and experience of it. If we profess in theory a creed which is sound and orthodox, it cannot profit us, unless that truth has a place in our experience, a dwelling in our hearts. To profess the truth, and even to contend for it, when we know it not in experience, is a violation of its distinguishing characteristic. But let this girdle be buckled on to the saint, or the church of God, and its beauty will be displayed, in doctrine, in experience, in the ordinances of God's house, and in all our walk and conversation; and however offensive it may be to the world, to antichrist, or to our carnal nature, it will outlive all opposition and reflect immortal honor to God and the Lamb forever and ever. Amen.

We will notice other parts of the heavenly armor as soon as opportunity shall serve—perhaps in our next number.

MIDDLETOWN, N. Y., June 1, 1851.

DISCONTINUANCE OF ONE DOLLAR SUBSCRIPTIONS.

AFTER September first, 1895, we shall be obliged to discontinue our terms of one dollar a year for new subscribers. As frequently stated, our object in making these terms was to induce those who were not acquainted with the paper to take it the first year on trial at one dollar, on the same principle that we send sample copies free. Experience has taught us, however, that no matter how well the subscribers may be pleased with the paper, if they get it for one dollar the first year, they are less willing to pay the full price for a continuance of their subscriptions than if they had not had it the trial year at a reduced rate. Another serious difficulty that we have met with is that many old subscribers discontinue the paper in their own name, and have another name sent on for them as a new subscriber, while practically it is one and the same subscription. This of course thwarts the whole design we had in making the "Extraordinary Offer;" therefore we are obliged to discontinue it after the first day of next month.

(Continued from page 267.)

away; blessed be the name of the Lord." It should ever be a comfort to us to know that the little children received special attention by our Savior, and upon them he pronounced his blessing, declaring, "Of such is the kingdom of heaven." I have traveled, my sister, the same road and have had to bear a similar stroke from the hand of my heavenly Father; but thanks be to God I realized that his grace was sufficient for me. As thy day thy strength shall ever be. It is, no doubt, a great loss to you in being cut off from church privileges and having no opportunity of meeting and mingling in worship with the saints of the Lord; but all our times are in God's hand; our dwelling places as pilgrims and strangers here on earth, our habitations, are appointed of the Lord. We are told that it is through much tribulation we must enter the kingdom of God. John saw all the redeemed host coming up out of great tribulation, having washed their robes and made them white in the blood of the Lamb. So sorrows, afflictions and persecutions have been the heritage of the children of God through all ages. While I do not know that I have any special light on the verses mentioned by you in the thirteenth chapter of Revelation, it however seems clear to my mind that John was pointing out for long ages to come the character of governments that would arise; that they would be professedly religious, but it would be only the religion of the dragon; for all the world wondered after the beast, whose power, seat and authority were received from the dragon. These reigning powers, united and working to the same end, that is, to the spread of falsehood, error and delusion, and the persecution of the saints, should continue forty and two months. I believe that these forty and two months cover the reigning time of the old Catholic hierarchy, and that the time is closed; that the second beast, out of the earth, is already up, the Protestant beast, compassing sea and land to make proselytes, swelling their ranks by thousands, by whose numerical strength and power the image to the first beast will be complete, which had the wound by a sword and did live. Mystery, Babylon, according to history, always sought the aid of governments and the powers that be, to enforce their decrees, dogmas and religious tenets, and by the sword fire and fagot they have always propagated their religion. Well might John describe these antichristian powers by calling to view the leopard, the bear and the lion, the most ferocious beasts of the forest, kings of the animal tribes. Now we see a similar spirit among the Arminian hosts to-day, a grasping after law power; days and weeks devoted to prayer by organizations, for the purpose of establishing by law the Sabbath. Once established, the next thing will be to regulate

every man's conduct accordingly, limiting what may and what may not be done on that day. This image of the beast is to have life, and also speak. It represents a moving, living, organized body, backed up with all the power necessary to cause that as many as will not worship the image of the beast shall be killed. Now, as law power was necessary to carry out the behests of antichrist under the reign of the first beast with seven heads and ten horns, it is fair to conclude that it will be called into requisition under the reign of the second beast and the image. The willing subjects of this beast and image seem to be composed of all classes, quite a motley crowd, small and great, rich and poor; not, however, poor in spirit. These characters are all to receive a mark, by which, I suppose, they will be recognized very readily. This mark will answer either in the right hand or in the forehead. It is worthy of notice that the mark is not in the heart, where God marks all his children. "I will put my laws into their minds, and write them in their hearts." This sign or mark of the beast will answer well for the workmongers, for with the hand they perform labor, and with the head they scheme and plan and devise means and organize societies, such as fairs, guilds, sociables, Sunday schools, picknics, &c. It is said in the thirteenth verse, "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." What will answer better to this description than many of the scenes witnessed in the large protracted meetings? The heat of the fire often becomes so fierce, kindled by excitement, that many of the subjects fall prostrate and go off into a frenzied state. In the fourteenth verse it is said that these are deceived by the *means* of those miracles which he had power to do in the sight of the beast. Now, my sister, if you know of any religious people on earth claiming that sinners are saved from a burning hell by means, agencies and instrumentalities, instead of the blood and righteousness of the Lord Jesus Christ, I consider they will answer well for the characters who are to wonder after the beast.

Unworthily your brother in Christ, I hope,

W. M. PERKINS.

PINSONFORK, Ky., June 27, 1895.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN IN CHRIST:—I have just received and read a precious letter from our dear sister Bolt, of Canada, Ky., and it is so very interesting to me, and I think will be to the household of faith generally, that I have concluded to forward it to you, and hope you will give it a place in the columns of the SIGNS. The dear sister has both suggested and explained some interesting points that I hope we may all prayerfully consider.

Yours to serve,

W. J. MAY.

CANADA, Ky., June 24, 1895.

ELDER W. J. MAY—DEAR BROTHER IN LOVE OF THE TRUTH:—I seat myself this morning to drop you a few lines and let you know how much I have been thinking of you during the past two weeks. I have thought of you almost every hour, and have thought of writing to you, but feel so unworthy to write to such a humble and obedient child of God as you are. I enjoyed our meeting very much, and thought I never had seen anything carried on so nicely as you did the Lord's supper, or the sacrament. In administering the Lord's supper you followed the Bible, and that is what caused it to look so nicely. I do believe with all my heart that the presence of the Lord was there, whether he was with me or not. I could not help rejoicing, and really I rejoiced in heart until Monday evening. But ever since that time I have been in so many doubts and fears and much darkness; for I fear that I burdened the good brethren and sisters with my clattering tongue; but I had held my peace and had suffered so much that I felt like I was out of duty. I was so uneasy that I was almost startled at every noise I heard, and really was afraid. I have been trying to hold my tongue for some time, on account of the brethren and sisters; but it seems to me that I am dying, like a good many others. The Scriptures had almost left my mind. I had no mind to read, and I read but little. So I have come to the conclusion to try to discharge my duty as far as I can, by the help of the blessed Savior; for I do believe with all my heart that every one has a duty to perform in some way, some one thing and some another. When I joined the church I knew nothing about when I commenced praising the Lord; but when I came to myself I was praising him, who had done so much for me; and when I thought I was going to the lake, and the blessed Savior appeared to my view on the cross, the first I knew I was praising the Lord. And that is not all yet; I can call to mind several times in the past when I felt like praising him, away back, when I was quite young. I remember one time, when I was about fourteen years old, as well as I remember about my age, that I was at home alone at my father's house, sitting on the stair steps, praying the Lord to pardon my many sins, and the first I knew I was praising the Lord. I know I did not do this to be seen of men, for there was no one near. This I have never before told to anyone; but I have often thought about it, and sometimes have feared it was of the flesh. Of late I have thought more about it than ever before. I reckon when we are suffering in the flesh we cannot help seeking for ease, and also in like manner in spiritual things. Brother May, I am daily thinking of the brethren and sisters, and of the good cause of God; for I do esteem them above everybody else on earth, and the cause of God above all other causes. It does my poor heart good to hear the children of God give him all the honor, praise and glory, for he is worthy of it all. He leadeth in the way of righteousness, in the midst of the paths of judgment. When we do righteousness it is the Lord that causes us to do so; but when we do wrong it is Satan that causes us to do so, for he is in all wrong doing, and there is no good in him. There are only two ways; one is right, the other is wrong. And while there are only two ways, there are only two vines, but many branches. There is the good vine and its branches, and the bad vine and its branches. Christ says, "I am the true vine." And again, "I am the vine, ye are the branches." "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit." When we get out of our duty, and do not abide in Christ (doctrinally and disciplinary), we are cut off. In this sense we are commanded to abide in Christ. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." So if we abide in Christ, and he in us, we bring forth much fruit; for without him we can do nothing. O! it does seem to me that we ought to love him more, and also love one another more than we do. We do not manifest our love one to another as we ought. We ought to care for each other more than we do, and be humble at each other's feet, and not be so timid and easily touched. I have written you before that we ought to be at each other's feet for conviction; for we are all in the flesh and liable to err. This is the way I tried to explain feet washing at sister Nevada Runyan's last summer. It came to me in that way while we were reading and talking there; but I was too weak to explain it understandingly, so I said nothing about it to anyone but my husband. I am glad that someone else can explain it to our satisfaction.

I will now close, for I have written more then I had any idea of writing when I commenced. You may get tired of so much scribbling, but I feel to believe that you cast the mantle of charity on my weakness. We send our love and best wishes to you and your dear companion, and also grandma and the children.

Your weak sister,

SARAH E. BOLT.

NOTICES.

WILL you notice in a few numbers of the SIGNS that "Reminiscences and Letters of Mary Parker" is now reduced to sixty cents, sent by mail post-paid? There are a few hundred copies left on my hands, and I wish to dispose of them, and so I give the friends an opportunity to get a most interesting book at half price.

SILAS H. DURAND.

SOUTHAMPTON, Pa., July 27, 1895.

APPOINTMENTS.

PROVIDENCE permitting, Elder Vail, of Waverly, Pa., will preach at Clovesville on Friday p. m., Sept. 6th, 1895, at one o'clock; at Union Grove on Saturday p. m., Sept. 7th, at one o'clock, and also on Sunday morning at eleven o'clock; at the yellow meeting-house on Tuesday, Sept. 10th, at 11 a. m. and 2 p. m.

J. D. HUBBELL.

ASSOCIATIONAL.

THE Bowdoinham Old School Baptist Association of Maine will convene, the Lord willing, on Friday, Sept. 6th, 1895, and continue three days.

All lovers of the truth are cordially invited to attend with us. It is hoped that a goodly number of our ministering brethren will meet with us. The association will be held with the Bowdoinham Church. Those coming by rail will be met at the Bowdoinham station on Thursday and cared for.

THE Greenville Old School Predestinarian Baptist Association will be held, the Lord willing, with the Sugar Creek Church, near Rimer, Ohio, commencing on Friday before the first Sunday in September, 1895, and continuing two days.

Those coming from the west, on the P. A. & W. R. R., will be met at Rushmore; those from the east at Rimer; those from the north and south, on the C. H. & D. R. R., at Columbus Grove. A cordial invitation is extended to all.

B. G. FORD, Clerk.

THE Siloam Association of Regular Predestinarian Baptists of Oregon will be held (the Lord willing) with the church called New Hope, in Washington Co., Oregon, at brother Levi Martin's house, near Dilley, Oregon, commencing on Friday before the second Sunday in September, 1895, and continuing the two following days.

Those coming by rail will be met at Dilley on Thursday by teams and conveyed to places of entertainment. All lovers of the truth are invited to attend.

W. S. MATTHEWS, Mod.

N. J. SHANKS, Clerk.

THE Mount Pleasant Association of Old School Baptists is appointed to meet with the Mount Pleasant Church, at Pleasureville, Henry Co., Ky., beginning on Friday before the second Sunday in September, and continuing three days (6th, 7th and 8th).

Those coming by rail will buy tickets at Cincinnati, Louisville and Lexington for Pleasureville, via L. & N. R. R. Leave Cincinnati at 2:40 p. m., change cars at La Grange, getting to Pleasureville about eight o'clock Thursday, where they will be met.

THE Sandy Creek Association will meet on Friday before the second Sunday in September, 1895, with the Salem Church, in Marshall Co., Ill.

Those coming by the Illinois Central R. R. from the south will stop at Rutland, and those from the north on the same road will stop at Wenona. Those coming by the Santa Fe R. R. will stop at Toluca. Conveyance will be at each place to take people to the meeting. All lovers of the truth are invited to meet with us.

JOHN DOWNEY, Clerk.

WE desire to say to the readers of the SIGNS OF THE TIMES in Texas or elsewhere who may be interested that the Fellowship Association of Primitive or Predestinarian Baptists is appointed to be held with the Fellowship Church,

Upshur Co., Texas, ten miles northwest of Longview, and twelve miles southeast of Gilmer, to begin on Friday before the second Sunday in September, 1895.

Visitors will be met at Longview on Thursday before. If any should wish to come to Gilmer by rail they should notify us by letter or card. We extend a cordial invitation to brethren, sisters and friends. Those who have read (and who feel interested in the matter) charges against us, published some time in October last, would do well to come among us and see for themselves as to the truth of the statements, the greater portion of which we deny, as having no foundation whatever in fact.

H. B. JONES, Clerk.

THE Roxbury Association of Primitive or Predestinarian Baptists is appointed to be held with the Olive & Hurley Church, in Olive, Ulster Co., N. Y., on the first Wednesday and Thursday in September, 1895.

Those coming from the east will be met at Olive Branch, and those from the west at Shokan and Brown's. We extend a cordial invitation to brethren, sisters and friends to meet with us, especially ministering brethren.

By order of the church.

ALVAH BOGART, Clerk.

THE Mate's Creek Association is to be held with Little Hope Church, Pinsonfork, Pike Co., Ky., to begin on Friday before the first Sunday in September (which will be August 30th), and continue the two following days.

Williamson, W. Va., on the N. & W. R. R., is the nearest railroad station, twelve miles from the place of the association.

W. J. MAY, Clerk.

THE Spoon River Association of Regular Baptists will be held with the New Hope Church, in Greenbush, Warren Co., Ill., commencing on Wednesday before the first Sunday in September, 1895, at 10 o'clock a. m., and continuing the two following days, the same being August 28th, 29th and 30th.

Those wishing to attend, and coming from the west, will be met at Roseville, on the Rock Island Branch of the C., B. & Q. R. R. Those coming from the north, south and east will be met at St. Augustine and Avon, on the Quincy Branch of the C., B. & Q. R. R., on Tuesday evening before the meeting. The brethren are cordially invited to attend, especially ministering brethren.

S. H. HUMPHREY, Clerk.

THE Old School Baptist Conference of Maine will be held, the Lord willing, with the Old School Baptist Church in North Berwick, York Co., Maine, commencing on Friday, August 30th, 1895, and continuing three days.

We shall gladly welcome all who love our Lord Jesus Christ in sincerity, and especially brethren in the ministry who feel it in their hearts to visit us. Those who come will be met at the North Berwick R. R. depot on Thursday before the time appointed for our yearly conference.

FRED. W. KEENE.

YEARLY MEETINGS.

A YEARLY meeting is appointed to be held with the Harford Church, Harford Co., Md., commencing on Saturday before the first Sunday in September, 1895, at ten o'clock a. m., to continue two days.

Those coming by way of Baltimore will take the train at the North Avenue station, B. & L., or the Narrow Gauge R. R. at four o'clock p. m. on Friday before, for Long Green or Forest Hill. A cordial invitation is extended to lovers of the truth, especially ministering brethren.

NATHAN GRAFTON, Clerk.

THE

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(ESTABLISHED 1832.)

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, AUGUST 28, 1895. NO. 35.

POETRY.

OUR RIGHTEOUSNESS.

JESUS, "The Lord our righteousness,"
My Father-God, my King,
My Savior and my Prince of Peace,
Thy praises will I sing.

Thou hast redeem'd my soul from death,
And sav'd me from my sin;
Thou art my life, my joy, my health—
God ever thou hast been.

Thou hast unstopp'd my deafen'd ears,
And open'd my blind eyes;
Thy soft hand wip'd my falling tears,
Thy love hast sooth'd my cries.

Thou hast adorn'd my naked soul,
And made thy glories mine;
My broken spirit hast made whole—
Be all the glory thine.

D. BARTLEY.

LONGING FOR GLORY.

I LONG for the appointed hour to come
When my dear Lord will call me home,
To dwell with him forever.
This longing heart will then rejoice
To hear my Savior's welcome voice
While passing through the river.

There I shall meet the Lord of hosts,
The exalted Lamb and Holy Ghost,
To part no more, no, never;
With saints and angels join to sing
The praises of my God and King
Forever and forever.

To this vain world I'll bid adieu,
To sorrow, sin and suffering too,
To afflict no more, no, never;
But see my Jesus on his throne,
And join in praises all his own,
Forever and forever.

REBECCA WELLS.

ONTARIO, Canada.

CORRESPONDENCE.

HENDERSON, Md., July 15, 1895.

MY DEAR CHILDREN:—I am, as you know, getting along somewhat in years, and have been thinking for some time that I would write you my experience, as you would be likely to appreciate it, so I will now make the attempt.

I was born of Methodist parents, in the year 1826, and was brought up under very strict discipline, they both being conscientious, and my father a minister of that profession.

At a very early age I had many serious impressions; and if any one died I would think, What if I should die; what would become of me? for I was taught that if I was bad I should go to the "bad place," but if I was good I would go to heaven. But alas! how could I be good? I would get angry, and do and say things that were wrong, which caused me much grief. About that time the Millerites came out, saying that the world was going to be destroyed by fire. This was in, I think, my eighth year; and I became so excited that I dreamed that the world was on fire, and that some one took me up and carried me to a great, deep place full of fire, and was going to put me into it. I awoke in affright, and it worried me very much. I was a very delicate child, with nearly always some matter of complaint, and when I would feel worse I would think I was going to die, and that I should have to go to that awful place, because I was so naughty. I would go off by myself, and promise to be good, but they were promises soon broken; and when my health was better my trouble would leave me for awhile. I would not tell any one of my trouble, for I did not want them to know how bad I was. In this manner time passed on until my thirteenth year, when there was a protracted meeting going on near [illegible] and I attended it with my parents. Many were going forward to be prayed for, and professing religion, and as I felt I was a sinner, [illegible] also thought their prayers would help me, I went forward when they urged me, telling me if I would go forward and seek the Lord I had only to believe, and God would bless me. So I tried to praise him, and had my name put on the class-book. I knew nothing of any other denomination. I had not read any other books or papers but Methodist, except the Bible. Often they advanced ideas that I did not believe, and I used to tell my father so; but he said it was because I did not understand their illustrations. At the age of twenty-one I was married, and heard for the first time a different denomination, viz., the Old School Baptists. I thought it a hard doctrine, yet I was not prejudiced against it. Your father and I often talked on different passages, and of course I thought I had abundance of Scripture to prove my point; but when I looked them up I found they did not read as I had thought. About that time old Elder Staton preached in the neighborhood, and I went to hear him; and it pleased the Lord, as I humbly hope, to give me a hearing ear, and to open my eyes to see my true condition as a sinner; that I had a name to live, and was dead. O! the agony of this tempest-tossed soul. I think it was about this time that a candidate came before the church for baptism, and I witnessed the ordinance. To express my feelings was beyond my power; but I promised myself that I would never witness another. But the Lord's ways are not like our ways, nor his thoughts like our thoughts; and he 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." Sometimes my trouble was so great it seemed as though I must sink under it. But it pleased the Lord in his loving-kindness and tender mercy to speak peace to my soul, and let the light of his countenance shine in this poor heart, and I was made to rejoice in his love. This was in the spring of 1853; and when I went to meeting with your father, as had then become usual, they all looked so happy, and manifested so much love for each other, that my heart went out in love to them, desiring a home with them, yet fearing I might be deceived and deceive them. I had many doubts and fears, lest I had grasped the shadow and missed the substance; but on the second Saturday in August I was enabled, though with much fear and trembling, to go before the church to tell them what I hoped the Lord had done for me, a sinner, and ask a home with them. I was received, and was baptized the next day by Elder Peter Meredith, in fellowship with the Cow Marsh Church, where I still have my membership, though I feel so unworthy to be numbered with God's children. So much of my time I feel cold and barren, and have so many doubts and fears, that I seem shrouded in darkness, and the cry of my heart is,

"O! drive these dark clouds from my sky;
Thy soul-cheering presence restore."

I see so much of sin mixed with all I do, that I have to say with Paul, "For I know that in me (that is, in my flesh) there dwelleth no good thing." It is through Christ's righteousness alone that I plead for mercy. "For there is none other name under heaven given among men whereby we must be saved." "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." My prayer is, Give me a pure heart, and create within me a right spirit, O Lord, that I may walk humbly before thee; and suffer me not to stray from thy paths, but continue thy watchcare over me, lest I fall through the weakness of the flesh. My desire is to follow in his footsteps, and keep his commandments; but alas! I come so far short; yet there are times when I feel to say, "Though he slay me, yet will I trust in him." When he makes us feel that his grace is sufficient for us, then do we bask in the light of his countenance, and cast all our care on him, and rest in his love at his feet. It has been nearly forty-two years since my name has been counted among the children of God; and when I look back over my past life, and see how far short I have come from what seems to me the life of a christian, I cry, Lord, if I am deceived, show it to me, and teach me thy will to know. But again, he is pleased to reveal himself as the one altogether lovely. Then does my heart rejoice, and I wonder how I can ever doubt again. But my strength and boldness, while he leads me, are turned to perfect weakness. When he withholds his presence, then I see where my strength lies. I hear dear brethren and sisters tell of the dark moments and trials through which they pass, and I wonder if it is possible that those upon whom I look as living a consistent life have to contend with the same conflicts that I do.

"When I turn my eyes within
All is dark, and vain, and wild;
Filled with unbelief and sin,
Can I deem myself a child?"

But, thank God, it is "by grace ye are saved, through faith; and that not of yourselves: it is the gift of God." I am so glad that my salvation is not left to me, who am too weak of myself to feed upon the crumbs which fall from the Master's table; for he alone can prepare the heart to receive and feed upon those precious promises. O how good he is to me in all my wanderings to remember me in mercy; but his mercy endureth forever, while I have been so unfaithful in keeping his commandments.

"'Tis a point I long to know
(Oft it causes anxious thought),
Do I love the Lord or no?
Am I his, or am I not?

"If I love why am I thus?
Why this dull and lifeless frame?
Hardly, sure, can they be worse
Who have never heard his name.

"Could my heart so hard remain,
Prayer a task and burden prove,
Every trifle give me pain,
If I knew a Savior's love?"

"Dear Lord, if indeed I am thine,
If thou art my sun and my song,

Say, why do I languish and pine,
And why are my winters so long?"

I desire to be submissive to thy will, O Lord, for thou knowest what is best for me. Enable me to put my trust in thee, O God; for thou hast said that they who put their trust in thee shall never be confounded, world without end.

Much love to you all. From your mother,

MARGARET A. CUBBAGE.

HOPEWELL CAPE, N. B., May 12, 1895.

DEAR BRETHREN EDITORS:—I send you a letter I received from brother Keene. It was a blessed comfort to me, and feeling that it might be the same to others, if published, it is at your disposal.

Yours in hope,

W. F. CROCKER.

NORTH BERWICK, Maine, March 28, 1895.

TO FREEMAN CROCKER—DEAR BROTHER IN THE COVENANT OF GRACE:—We are assured that this covenant is ordered in all things and sure; and I feel assured that all the election of grace will find even to the countless ages of eternity all that they need therein. Provision is made by our God for all life's journey, and for our eternal felicity at his own right hand. All the unnumbered mercies of this covenant are sure to all the seed. Not one good thing shall fail the heirs of promise. For the covenant is signed and sealed and ratified, in all things ordered well. There are two very precious bequests in this new covenant to the heirs of the covenant that afford my soul some sweet satisfaction at the present time. I feel I must confess that I have a good hope through grace that my name is written in heaven; written in the Lamb's book of life; written in the new testament that Jesus sealed with his precious blood. This I know, dear brother, is a great statement to make concerning myself. Yes, it is wonderful to me a poor sinner, that such a worm as I am blest with proofs of Jesus' love, and hope to dwell with him above. The blissful period soon will come when I shall call the heavens my home. Though I am the chief of sinners, unworthy of the slightest thought of the glorious and gracious God, yet I must not deny, but I acknowledge, I trust, with adoring gratitude, that the Lord has been gracious to a sinner like me. I feel I can say with the psalmist, "I love the Lord, because he hath heard my voice and my supplications; thererore will I call upon him as long as I live." Let me now mention to you, dear brother, those two things that are the present comfort of my soul. Jehovah speaks in the new covenant, saying, "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people. And 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. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—Heb. viii. 10–12; Jer. xxxi. 33, 34. There was a time when the law of God was not in my thoughts, and had no place in my affections. But in the dispensation of the fullness of times there was a time decreed of God when he purposed to call me by his grace and to reveal his Son in me. Our God, who quickeneth all things, quickened my soul into divine life, and with his Spirit wrote his law in my heart. The apostle says, "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart."—2 Cor. iii. 3. It is because of this work of the Spirit in us that we exclaim with the apostle, "I delight in the law of God after the inward man. We hunger and thirst after righteousness. "Hearken unto me," saith the Lord, "ye that know righteousness, the people in whose heart is my law."—Isaiah li. 7. The ministration of death written and engraven in stones was glorious; but the ministration of the Spirit exceeds in glory the ministration of the law. When our new covenant Head, Christ, the Son of God, came into the world for the salvation of his people, he saith, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart."—Psalm xl. 7, 8; Heb. x. 4–10. The ark of the covenant contained the two tables of the law; not the broken ones. Ah, no, but the unbroken, the entire ones; and in the ark they were thus kept entire. Jesus is the fulfillment of this typical ark. He magnified the law and made it honorable. It is in him in all its fullness that believers see the ministration of righteousness, which excelleth in glory the covenant of works, the ministration of condemnation and death.—2 Cor. iii. 3. O yes, it is in our beloved Redeemer, in his finished work for our salvation and justification, that the superlative glory of God is revealed. His glory is great in salvation. It outshines in excellence the heavens, the sun and moon and stars, and the earth, that sheweth the handiwork of the Creator. It surpasses the glory of the Lord even in the damnation of the wicked. It so far excelleth all other glories, they are eclipsed by "the glory that excelleth."—2 Cor. iii. 10. In the cross of Christ we glory.

"Here the whole Deity is known,
Nor dares a creature guess
Which of the glories brighter shine,
The justice or the grace."

In Jesus mercy and truth are met together, righteousness and peace have kissed each other.—Psa. lxxxv. 10. All the perfections of Jehovah are revealed in the cross of Christ in sweetest harmony. When blessed, dear brother, with a view of this by precious faith, which is of the operation of God, how consoling and satisfying it is. Such poor sinners as we are need just such an atonement as the Son of God has made, in which he presents us holy and unreprovable and unrebukable before his Father's face.

"When I stand before thy throne,
Dressed in beauty not mine own;
When I see thee as thou art,
Love thee with unsinning heart;
Then, Lord, shall I fully know,
Not till then, how much I owe.'

But I have perhaps wandered from the thoughts that I wanted to tell you of. It is indeed a wonderous gift of grace to me, a poor, vile sinner, that the Holy Ghost has written in my mind and heart the law of the Lord. After the inward man my thoughts and affections are set upon the gracious will of our covenant God. I love my God; my soul thirsteth for God, for the living God; but I find another law in my members, warring against the law of my mind, bringing me into captivity to the law of sin that is in my members. This brings me to feel the need of that rich mercy of the Lord so blessedly promised in the new testament. "I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more." Were it not for this gracious provision in the covenant I should be a wretch undone. But our God does abundantly pardon. Then I find, dear brother, these two things in my life, that with my "mind I myself serve the law of God; but with my flesh the law of sin."—Rom. vii. 25. Thus there is a conflict within; but

"My conquest is sure through his blood,
Though now there's a warefare within;
And Satan comes in like a flood,
To draw my poor heart after sin.

Fresh succor from Christ I receive,
Who did all my conflicts forsee;
And, through his rich grace, I believe,
He saved a sinner like me."

I am glad to learn of the welfare of the church at Hopewell Cape, and I hope that your love and fellowship in the gospel of Christ may continue and abound yet more and more. Though you are small and despised, and on every hand surrounded with errors, which would engulf you, yet the Lord is your Rock, and he has said, "They shall be ashamed, and also confounded, all of them; they shall go to confusion together, that are makers of idols. But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded, world without end."—Isaiah xlv. 16, 17. I hope you will not be found forsaking the assembling of yourselves together, as the manner of some is. The word of our beloved Redeemer is true, "There am I in the midst of them." "Be thou faithful unto death, and I will give thee a crown of life."

Having affectionate remembrance of you all in Christ Jesus, and still desiring your prosperity in divine things, I am your brother in the truth as it is in Jesus,

FRED. W. KEENE.

STATE ROAD, Del., August, 1895.

BROTHER BEEBE:—I have been requested quite earnestly by a ministering brother to write out my views on the two witnesses, spoken of in the eleventh chapter of Revelation. I presume that the request was not with the expectation of getting any new light on the subject, but rather to procure farther indorsement and confirmation of such letters already published as were worthy of confirmation.

There is a great deal said about testimony all through the Scriptures, and there can be no doubt of its having an important place to fill. One general characteristic might be given to it all. It is a testimony of the Lord's work in the salvation of his people, and is to them for their comfort and the strengthening of their faith; and it is also to him, to give him the glory due unto his name. He has never left himself without witnesses.

It seems that as to who and what are intended by the witnesses that Christ settled that matter himself beyond all controversy. He says to his disciples, "Ye are my witnesses; and ye shall bear witness of me." As to the various conjectures and efforts to fix upon some two particular things, as the Old and New Testaments, and Christ and the Holy Spirit, it will be enough to say now that the beast which rose out of the sea has not made war with Christ and the holy Spirit of God to overcome them; neither have they nor will they, nor the Scriptures either, have dead bodies to lie in the streets of spiritual Sodom. I know that Christ is called a witness, and a faithful witness, and that he bore witness to the truth; and the Holy Ghost is also called a witness, confirming the testimony of the disciples; but all this does not clash at all with the declaration of Christ that he has witnesses who shall bear witness of him. There is probably no other point of truth established with a greater number of testimonials than this, that his believing people are and shall be his witnesses. Even the persecution of enemies is a testimony; and it is on both hands an evident token of perdition to persecutors, but to them of salvation, and that of God. Witness may be borne to the great and important work of the salvation of sinners by many events and from different quarters, none of which require any anointing. These witnesses that the Lord Jesus has called and qualified to bear witness of him are repeatedly said to be anointed, without which they would not be competent witnesses. This same apostle John tells us that they have an unction (anointing) from the holy One, and that they know all things; and the anointing which they have received

of him abideth in them, and they need not that any man teach them, but as the same anointing teacheth them of all things, and is truth, &c. —1 John ii. 20, 27. Christ himself was the subject of this anointing in a more abundant measure and to the same end, that he might preach good tidings to the meek, and bind up the broken-hearted, &c.; and it is expressly said that this anointing was with "the Spirit of the Lord God." In further confirmation of this we have the apostle's declaration, "Now he which establisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." This anointing of God by his Spirit, while it enables all the subjects of it to bear testimony of Christ, there is quite a diversity in its operations. So there are prophets, and apostles, evangelists, pastors, and those having the gifts of healing, and of working of miracles, and helps in church government and discipline. "But all these worketh that one and the self-same Spirit, dividing to every man severally as he will." It seems to be plain enough that all the Lord's people are subjects of this anointing, and whatever differences may appear in its operations that it is the same Spirit. There is a great variety in the testimony to be borne, and each and every one must be qualified to bear a part. This apostle says, "We speak that we do know, and testify that we have seen." In another place he says, "There was a man sent from God, whose name was John. The same came for a witness," &c. Again, "He whom God hath sent speaketh the words of God;" and "that which he hath seen and heard that he testifieth." It is all very plain, then, that these witnesses are to declare the word and work of God, and that they must have seen and heard that which they testify. Nothing will do but to speak that they do know, and testify that they have seen. God hath sent them, and he hath given them an experience in their own heart and life of the things of which they are to testify. In the victory that awaits the Redeemer's cause and kingdom revelation has coupled together with the blood of the Lamb the word of that testimony of these witnesses. If we are at all conversant with the sufferings, privations and persecutions that these witnesses encountered for the word's sake, and the almost uniform rejection of their testimony by the world, we can readily enough see why they should be said to be clothed in sackcloth. In that respect they had not, during all the time that Papal Rome reigned over the kings of the earth, been favored with a change of raiment. The length of time particularly prophesied of was from the time of the establishment of a state religion by Constantine, the Roman Emperor, and incorporating it in the Empire, until the Reformers (as they were called) broke the power of the Pope (ecclesiastical power, I mean), which period of time will be found to accord exactly with this prophecy. The woman was no longer confined to her wilderness hiding place. Strictly speaking, men are not witnesses until called to testify. Others may have as thorough knowledge of the case, but are witnesses only when they give in their testimony. A person may be killed as a witness by some ruling of the court, without any violence to his person. In order, then, to a person bearing witness, there must of necessity be a witness-stand, and an opportunity for the testimony to be heard. The church organization answers this end; and while she has men endowed with gift and knowledge to speak for her, they speak in obedience to her call, and as her mouthpiece. So it is really the church herself bearing testimony. While individuals die and pass away, power is given to the church to continue; and though driven into the wilderness by persecution, never once faltering in her testimony.

I will not now pursue the subject farther. An editorial in the SIGNS of the 27th of last March so fully covered the ground, and was so entirely in accord with what I understand the Scriptures to teach, that I should not have written at this time only as particularly requested.

The above is respectfully submitted.

E. RITTENHOUSE.

LEESBURG, Va., June 24, 1895.

DEAR BROTHER JENKINS:—I inclose you a letter from Elder W. Lively, which he wrote, as he says, for my comfort especially; nor did he labor in vain. Thinking others are just as much interested as I am, you will please give it a place in our dear old paper, if it meets your approbation.

While I sorrow for the departure from our midst of such a wonderful exhibition of God's grace as was manifest in sister Mary Parker, I am glad for her sake that she is gone.

Your brother, I hope,

E. V. WHITE.

OPELIKA, Ala., June 20, 1895.

BROTHER WHITE:—I have just been exercised in mind upon a subject which is of considerable interest to me, and will submit a few thoughts, and it may get on your mind and you may pursue and follow it out closer than I can do. It is the general and special providence of God. People will freely admit God's general providence, but how slow they are to admit his special, particular providence. His purpose is also general and special and particular. We will think so if we remember that he said the hairs of our head are all numbered, and not a sparrow falls without your Father. How people can believe in the general great things, and leave out the special and particular things, seems a mystery. The book of Esther, when closely studied, and just conclusions are drawn, will present the truth so clearly that a wayfaring man, though a fool, shall not err therein. That theory or system that removes God from the works of nature, providence and grace, must be a system originating in the darkness and blindness of the fallen nature of corrupt man. The man who views God by faith sees him in everything. The prophets, the psalmist and apostles thus saw God in everything, and could say of God that he is God, and beside him there is none else. From the motion of the microbes and animalcules, and atoms which float in the sunbeams, to the motion of the planets, and the stormy winds and the mighty earthquakes, all fulfill his word, and move in harmony with his will, which he doeth in the army of heaven and among the inhabitants of the world; and none can stay his hand, nor say, What doest thou? To attempt to follow out all the concatenations and the apparent clashings is not for us to do, but to accept what he says, and wonder, admire and believe. Why all these things on the stage of action? Why sin, death, sorrow, trouble, afflictions, darkness, and all the ills of life? What are they for? Why are they here? 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." Why has God formed the light and created the darkness? "Even so, Father, for so it seemed good in thy sight." Why has he by his hand formed the crooked serpent? "Even so, Father, for so it seemed good in thy sight." He said by the prophet, "I have created the waster to destroy." "Lo, these are parts of his ways; but the thunder of his power who can understand?" "The Lord has made all things for himself, yea, even the wicked for the day of evil." Why did he put a lying spirit in the mouth of Ahab's prophets? It seemed good in his sight. Why were the Jews thrown into the kingdom of Persia under Ahasuerus? Why did that king have a feast? Why did he divorce Vashti? Why was it kept back about Mordecai being a Jew; also Esther? Why and how did Mordecai save the king's life? Why was he not rewarded before? Why did Esther come to the kingdom at the time? Why did Haman refrain himself from the great envy to Mordecai? I tell you, brother White, when we look into this book we have the history of the world and the church in miniature, and we can see the hand of God in it all. We see there men acting out their own malicious wills, and yet the truth clearly shone that the wrath of man shall praise God, and the remainder of wrath he will restrain. When we really believe God, there is no ground for caviling. If we in a finite state could perfectly understand him, it would prove he was finite like us. Moses saw the hinder parts of the Lord as he passed by. What must be the face and mind of God, if we see only parts of him in his stately steppings in creation, providence and grace? How wonderful must he be! He is in all things; in the shining of the sun, in the air, in the seas, in the heights and depths. He fills the immensity of space. In him we live and move and have our being. We are the offspring of God. I am inclined to believe that often, yea, always, when people oppose the doctrine of God's purpose or predestination, it is for want of the knowledge of God in a true sense. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." By faith we understand the worlds were made; and by faith we see God, and see the wonders he hath wrought on the land and on the sea; and the psalmist could truly say, "O that men would praise the Lord for his goodness, for his wonderful works to the children of men." When men begin to limit God, we know there is something wrong; and it is because they are blinded by the god of this world, that vain philosophy which is nurtured and taught in the vain schools of men. "Beware," said the apostle, "lest any man spoil you through philosophy and vain decent, after the traditions of men, after the rudiments of the world, and not after Christ." There is so much of that doctrine that tends to hide God and show man, that I have learned to hate it, and to try to use all the force and power the Lord has given me against it; that is, any doctrine that contradicts the doctrine that God is God, and besides him there is none else. It is wrought in me, and stands first and foremost with me. God, I trust, has so taught me, and in it I stand, and love it better than my daily food, and esteem it above everything, to know God and his Son Jesus Christ. What else need we here? And the glorious hope of the perfection of it hereafter animates us with new zeal. Then we shall know as we are known. I know, brother White, you believe this, and I am writing for your comfort especially, and hope it may come to you as it has to me, and God will enable you to take delight in the same. The knowledge of Jesus is excellent; as Paul said, "Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I might win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

I must close. I could write a

(*Continued on page 278.*)

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 28, 1895.

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WHAT DID CHRIST DIE FOR?

BROTHER W. R. Dedman, of Alabama, asks the following questions, to which we desire to give brief answers.

1st. "Did Christ die for the man of clay? If so, why did Jesus tell Nicodemus that he must be born again?"

In response to the first question we would say, if our brother means by the "man of clay" that man who was formed of the dust of the ground, and into whose nostrils God breathed the breath of life, so that he became a living soul, we answer unquestionably yes. This was the man who sinned, and who therefore needed an atonement. If anything is scriptural and reasonable, it certainly is that the sinner is the man who needs an atonement. We have never been able to find a Savior for anybody but a sinner. The Bible testifies that Christ died for sinners; and it does not testify that he died to save anything more than sinners. Still farther, we do not read of, and are not concerned in, any salvation that may be provided for any sinner but a sinner of Adam's race. We are a sinner of that race ourself, and we are therefore interested in this great salvation.

Why then must men be born again? Because the atonement is not the new birth. By the death of Christ upon the cross the sins of his people were all washed away, and the demands of the law of God against them were all met and canceled; but they were still dead in sin. These redeemed sinners, redeemed from the curse of the law, must now be made alive unto God. The Scripture in Romans v. 10 explains and settles the whole matter. We will quote it and leave this question. "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." Here the matter is summed up. We were reconciled, we shall be saved. Reconciled by his death, we shall be saved by his life; and to receive and be saved by his life is to be born again. It is the same man who partakes of both: the salvation by his death and the salvation by his life. Both are needful if we are saved in the Lord.

2d. "Is there an outward man and an inward man? If so, which one has the promise of eternal life?"

The Bible expressly declares that there is in the believer an outward man (2 Cor. iv. 16), and that there is an inward man.—Rom. vii. 22; 2 Cor. iv. 16. We have never read, however, that eternal life was ever promised to either the outward or the inward man; but eternal life is promised to the sheep, who bear about with them both the outward and inward man. When the Scriptures speak of salvation and eternal life as the gift of God, they speak of it being given to the man or woman who was destitute of it before. If the Bible anywhere declared that eternal life was to be given to either the inner or outward man, then we could make some assertion concerning it; but as the Scriptures are silent as regards this question, we are compelled to be also silent. But we feel safe in saying that eternal life was promised before the world began, by that God who cannot lie, unto the elect servants of God, because we read that this was so in the word of God.—See Titus i. 2; iii. 7; 1 John v. 11, 13, and many other places.

3d. "Why did not Paul see Jesus until he was born out of due time?"

Answer. Paul says (1 Cor. xv. 8), "And last of all he was seen of me also, as of one born out of due time." Paul does not say that he was born out of due time, but sets forth the wonderful condescension and mercy of God toward him by using the expression, "As of one born out of due time;" and the only reason why Paul or any one ever sees Jesus and comes to believe on him is that it seemed good in the sight of God. We know of no other reason why Jesus was revealed to Paul last of all the apostles but this. It seemed good in the sight of God to so ordain.

4th. "Paul says, 'Jerusalem which is above is free, which is the mother of us all.' Is there any other mother to the children of God?"

Answer. As subjects of grace, as men born of God, they have no other mother. "Of Zion it shall be said, This and that man was born in her." Men and women are born here. This is the new birth. This Jesus declared to Nicodemus when he said, "Ye must be born again." But Paul says to his brethren, "Ye have had fathers after the flesh," &c. We suppose that Paul would not deny that they also had had mothers after the flesh; and we notice that Paul urges believing children to honor and obey their parents, mothers as well as fathers. So that they have mothers, as the non-elect also do. But spiritually speaking, they are said to have but one mother, the Jerusalem which is above.

We trust that these brief answers may be of some satisfaction to our brother, and to other readers as well. We have tried to write as clearly as possible what the Scriptures teach.

C.

CALLING UPON THE NAME OF THE LORD.

BROTHER I. M. Gentry, of Tennessee, has requested some remarks from us upon Acts ii. 21: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."

We will not here call special attention to the connection of these words, farther than to say that they stand at the close of a very wonderful prophecy quoted from Joel, which Peter declared was now fulfilled. The prophecy related to the ushering in of the gospel dispensation, and described the glories which belonged to it. The scenes enacted upon the day of Pentecost were the fulfillment of this prophecy. By this declaration of Peter we do not understand that this prophecy pointed out nothing beyond that particular day, or the scenes witnessed that day; but we feel convinced that the whole of the gospel dispensation is included in the prophecy, and that it signified the coming and work of the Spirit, or the Comforter, who should be sent after Jesus had ascended to his Father.

Now, in this gospel dispensation it is declared to be true "that whosoever shall call on the name of the Lord shall be saved." This is a plain and simple statement, and yet what profound mysteries are connected with it. This declaration of holy writ enters into the very life of all christian experience. It is inseparably connected with the hope of every child of God. These words lead our minds into the mystery which had been kept hid from ages and from generations, that the Gentiles should be fellow-heirs with the Jews of the kingdom of heaven. This is signified by the word "whosoever." They also present the mystery of prayer; such prayer as is true and heartfelt, existing in and arising from the soul of every child of God. This is presented in the words "shall call." They also present the only being who can hear and answer prayer, and who alone can create in the heart the spirit of prayer. This is set forth in the words "on the name of the Lord." These words also present the theme of which the Bible is full, and which is also the chief concern of every one who truly prays, the salvation of sinners. This is presented in the words "shall be saved." Three times in this short text is the fixed certainty of the purpose and work of the Lord declared by the use of the word "shall." Thus it is seen at a glance that the text, though made up of few words, contains a vast volume of meaning. We do not know just what was in the mind of our brother Gentry with regard to this text, but desire to call attention to two things which have for many years been in our mind concerning it.

The first thing is calling upon the name of the Lord. This is prayer; and a true calling upon his name is meant. Nothing is more of an abomination in the eyes of the God of heaven than to call upon him with the lips, while the heart is far from him. It is a knowledge of this truth that causes the people of God such tremblings of spirit when they attempt to pray, lest it should be but lip service. O how often when attempting to pray, either in secret or in a public manner, are believers well-nigh overwhelmed and frightened away from the throne of grace by this fear, and also by the coming up into their minds of all manner of foolish, light, trifling, or of vile, blasphemous thoughts. Prayer to such ones is not a light thing. It is an awfully serious thing in the view of a child of God to attempt to pray.

But even though they fear and hesitate to pray, yet they do pray; and they pray without ceasing. They must pray; their necessities compel them to pray. The poor sinner whose lips are so unclean that he cannot pray or speak, yet prays all the time. His very confession of uncleanness, and of his inability to pray, is prayer. It is the very spirit of prayer. The chief trouble and burden of such an one is sin. Sin lies at the door, his own door. Sin, his own sin, finds him out. Turn where he will it meets him. It is mixed with all he does; nay, more than this, it dwells in his heart and fills his whole being. It has to such an one become a most grievous reproach and shame and burden. From this burden he cannot relieve himself, and no friend can help him. He has tried such strength as he has, and it has utterly failed him. Now such an one must cry for help; and because there is no other help he calls upon the name of the Lord. He is driven to thus call; he must call. Nothing can prevent his calling. Sore need is pressing hard upon him. His cry is sharp, earnest, poignant. It is real; it cannot be imitated. Yet not a word or sound may fall from his lips. It is the intercession of one who does not know what to pray for as he ought, but in whose heart the Spirit is making continual intercession with groanings which cannot be uttered.

This is prayer; prayer such as God hears and loves. It is such prayer as God himself begets in the soul. It is the vital breath of the soul. The soul cannot stop breathing. We can teach others to repeat words which may in themselves be good and right words, if the one who utters them feels them; but we cannot teach any one to pray. We cannot teach our little children to pray. If we put words into their mouths, and have them kneel down by our side and repeat those words, it is not prayer. If we teach them that this is prayer we deceive them. It is not prayer unless they really feel what they are taught to say.

It is a solemn question, Have we ever thus truly called upon the name of the Lord? Do our sins and our troubles so press us that as a cart burdened with sheaves we groan?

We believe that thousands of our readers know what it is to be so burdened that they cannot help crying. This is calling upon the name of the Lord. This is prayer.

The second thing we desired to notice was the assurance given that such as call upon the name of the Lord "shall be saved." In one sense they are saved. It is an evidence of salvation to call upon the name of the Lord. The first evidence that the disciples had concerning Saul of Tarsus that he was a changed man, a true disciple, was when the news reached them, "Behold, he prayeth." But those who call upon the name of the Lord out of a past experience of guilt and sorrow desire what they call for, and their desire shall be granted; they "shall be saved." So the leper was cleansed, and the issue of blood was stopped, and the blind received sight, when they called upon the name of the Lord; and there is no exception; there is no failure. "Whosoever" is the word. That means the poorest, the weakest, the vilest, the most sinful. It means the beggar as well as the rich. It means the slave as well as the free. It means whosoever has need, whosoever shall truly call upon God. But it does not mean the formalist, the legalist, the ritualist. It means God's humble poor.

In this text is settled the great question that is in every believer's heart, Am I a child of God or not? Have I any evidence of my salvation? How plain and simple is this testimony! "Whosoever shall call." This means the feeblest groan from the feeblest child who needs mercy. Such shall be saved. Here is the evidence. They call upon God; his name is all their trust. If, brethren, you can recall seasons in your life in the past, if it be so now with you, that you have called upon God in your distress, then this joyful news belongs to you; you "shall be saved." God has spoken it. He cannot lie; he cannot deny himself. Your glorious foundation stands. The Lord knows his own; and his word is pledged to save you finally. May we not bid you rejoice, for the day of your redemption draws nigh? What you most desire and long for shall be yours. As these truths have from time to time comforted our own heart, so may they comfort the heart of our brethren who may read what is here feebly written.

C.

MINUTES.

AS THE time for the fall associations is drawing near, we wish to call the attention of our brethren to the fact that any patronage they can give us by way of printing their Minutes will be especially appreciated at present. Our long experience in the business has, we think, particularly qualified us for this work; and as it costs but a few cents to mail the manuscript to us, we hope they will remember us when they have the work ready.

THE ARMOR OF GOD, OR THE CHRISTIAN UNIFORM.

(Continued from page 270.)

THE next piece of armor to be considered is the breastplate of righteousness. There is a divine harmony in the parts which constitute the "whole armor of God." The girdle, as we have already noticed, is truth. Could truth have a more suitable companion than righteousness? How closely they are associated in the whole economy of grace, in the attributes and perfections of the great and adorable Author of salvation, in the work of redemption, in the principles and doctrine of the gospel, and in the experience of the saints. Truth and righteousness must and do appear in every display of God's power and goodness, and in every emanation from him. And as the "whole armor" of the christian is of God, the girdle is truth, and the breastplate is righteousness. Men may "hold the truth in unrighteousness," but such an armor leaves too much room between the joints of the harness, and the warrior who contends for truth, and walks in unrighteousness, will be sadly exposed to the arrows which are "shot at venture," and, like Ahab, find to their cost that it will not do. The ancient warriors wore the breastplate as a protection of the parts which it was made to cover, including the vital parts of the body, the heart and the lungs, which cannot be disabled without seriously jeopardizing the whole body. And Aaron in his official character as high priest, representatively embodying the whole family of Israel, wore a breastplate of exquisite workmanship, provided by God himself; and on that plate were many very significant devices, and among them the names of all the tribes which he represented, showing not only that the atonement which he made was special and particular, that it was for those exclusively whose names were written on his breastplate, but also to show that all the spiritual Israel of our God are personally and collectively interested savingly in the righteousness as well as the sacrifice of the great High Priest of our profession, Jesus Christ.

But in considering the breastplate of righteousness, as a protection to the people of God, we must notice its adaption to, and utility in, defending them from the shafts to which they are exposed.

First, we may name the arrows or demands of the holy law of God. As sinners, we are by nature exposed to the wrath and condemnation of the law, and nothing short of a perfect and perpetual righteousness can protect a single soul of the human family from the deadly arrows of the law and justice of Jehovah. The righteousness of man, in his fallen, depraved state, falling short of the purity of the law, or failing to cancel its demands, will not answer for a breastplate. "If a law had been given which could have given life, then verily righteousness should have been by the law." But such was not the case, for no such law was given. "By the deeds of the law," therefore, "no flesh living shall be justified." But Christ has met all the demands of the divine law, honored and obeyed in all its precepts, and in his own body borne all its penal demands for the sins of his people. He has put away their sins by the sacrifice of himself, and by one offering perfected forever them that are sanctified. He has, on the behalf of his people, "Finished transgression, made an end of sin, and brought in everlasting righteousness" for them. And he "is of God made unto us wisdom and righteousness and sanctification and redemption." And as the prophet declares, he hath clothed his church with the garments of salvation, and covered her with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

But we need not only to be freely justified by his grace, through the redemption that is in Christ Jesus; this will truly satisfy all the demands of law and justice, and completely shield us from death and hell, and secure for us an immortal inheritance among them that are sanctified; but while here on earth, in a militant state, we require protection from the assaults of those enemies with whom we have to be so continually in conflict, the world, the flesh and the devil, with all their hosts and batteries, their fiery darts and poisoned arrows. The armor contemplated in our subject has more especial reference to these conflicts; for the saints at Ephesus, and the faithful in Christ Jesus, unto whom this exhortation is addressed, were already brought into the experimental enjoyment of their complete and everlasting deliverance from the demands of the law and justice of God; but they were, nevertheless, in an unfriendly world, and often encountered foes without and fears within. In successfully contending with the world, the flesh and the devil, it is important that the christian soldier should have on the breastplate of righteousness. Or, in other words, that in all his conflicts he should be found fighting on the right side, in a right manner, and in the use of right weapons; for he cannot be crowned with success unless he strive lawfully. The old Pharisees had much zeal, but it was not according to knowledge; and they were destitute of this breastplate, and went about to establish a breastplate or righteousness of their own. The pagans and the papists, and many of the protestants, have drenched the earth with blood in their religious warfare; but none of them were right, consequently they had not on them the breastplate of righteousness. And if christians did not sometimes attempt to fight without being sufficiently careful to examine their armor, and especially their breastplate, the apostle would not have given the solemn charge in our text. The Scriptures are the standard by which the saints are required to test both the truth and the righteousness of their equipage. If they are girded with truth, the Scriptures will confirm them in it; and if they have on the breastplate of righteousness, the Scriptures will bear them witness that they are indeed soldiers of the cross of Jesus. But if led on to battle by impulse, by feelings, by human reason, by our own judgment, or by any other influence, we may be subjected to the reproof which our Lord gave to his disciples when they knew not what manner of spirit they were of. Peter, with all his love and zeal, had not on the breastplate of righteousness when he smote and cut off the ear of the servant of the high priest. The disciples when contending one with another who should be the greatest in the kingdom, were sadly negligent concerning the breastplate. And it is to be greatly feared in this day that much of the unpleasant contention and bitterness among brethren arises from want of conformity to this divine rule. All wrath, strife and bitterness among the saints would be avoided if we always had on this breastplate. But if our brother be in the wrong, and we encounter him, or his error, without being ourselves right, our contention will be unprofitable. When we would fight the good fight, then let us see that we are contending for the truth as it is in Jesus, and let this be demonstrated not by popular opinion, nor by the traditions of men, but by the Scriptures of eternal truth. And having looked well to the girdle (that is, to the truth of our cause), let us next examine our breastplate, and see that it is righteousness; for we shall vainly fight, even for the truth, when we fight with an unrighteous breastplate on.

May the Lord graciously strip us for the race, and harness us for the battle, and then shall one chase a thousand, and two shall put ten thousand to flight.

"And your feet shod with the preparation of the gospel of peace." Having noticed the girdle and the breastplate, we come now to speak of the shoes required by the soldiers of the cross.

There are several good and sufficient reasons why the followers of the Lamb should be well shod. The pathway of the christian is not always smooth; there are some rough and thorny places in the wilderness through which he has to travel, and if his feet are not well protected his progress in the divine life will be retarded; for all tender-footed christians have to hobble painfully along, and at a very slow gait. But shoes are not only required for the comfort and progress of the saints, but also as a protection from the snares and

gins which are secretly laid by their enemies to turn them aside from a straightforward march, and also that they may be in uniform. The Lord has graciously provided them for all his soldiers, and they are to be found in the preparation of the gospel of peace.

When the inspired prophet of the Lord caught a glimpse of the rank and file of the army of Israel, he cried out in rapture, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!"—Isa. lii. 7; Rom. x. 15. And in the revelation made to John, he saw the head and body and feet of him who is Head over all things to his church, and the representative and embodiment of all the church of God; and in his word he informs us that the garment with which he was clothed extended down to his feet, and that his feet were as fine brass, as if they burned in a furnace.—Rev. i. 13, 15. The feet, or those members of our Lord's body which come in contact with the earth, seem truly to be in a furnace, for God has chosen his people in a furnace of affliction; but being shod with the preparation of the gospel of peace, their feet, like the fine brass, are fireproof, the flames can no more consume them than they could consume the bush that Moses saw, or the Hebrews in the fiery furnace on the plains of Dura.

May we not infer from the natural import of the figure that not only the shoes are indispensable to a complete set of armor, but that the very first step cannot be taken in the heavenly warfare without them? If the apostle has attached so much importance to the shoes, is it not important that we should examine the unfallible record with diligence to see what kind of shoes it is safe for us to stand in? Thousands have presumptuously ventured into the field with their feet shod with some kind of human preparation, such as self-righteousness, voluntary reformation, pious resolutions, long prayers, and benevolent donations, &c., and some, like the Gibeonites, with the "old shoes" of pious parentage, and newly "clouted" by the assumption of the vows of their "sponsors;" but none of these could ever endure hardness as good soldiers; they would soon evince a painful degree of tenderfootedness when approaching anything like gospel ground. Of this sort were those who followed our Lord while they were fed plentifully on the loaves and fishes; but as soon as the discriminating doctrine of Christ and the order of his kingdom were held forth, they could walk in that path no farther; their shoes would not answer. We have had examples among the Old School Baptists of those who attempted to mingle with us; but although they seemed to run well for a time, their shoes not being of the right kind, they soon flew from the track, some declaring that they should freeze if they continued in the cold regions of Old Schoolism, and others protesting that if they could not be allowed to "clout up their old shoes" of means, long faces, and pharisaic righteousness, they could go with us no farther. And it will always be the case with all who attempt to travel the christian road without the preparation of the gospel of peace. To be thus shod, an experimental knowledge of the gospel of peace is indispensable; but where the gospel of peace is received, all its provisions are presented. The subject of grace is like the poor prodigal son, stripped of his rags, and the new suit is furnished from his Father's ample wardrobe. The gospel of peace proclaims, by the Father's special command, "Bring forth the best robe and put it on him, and put shoes on his feet." These shoes are not furnished at his expense; but they are provided by the Father, and presented in the gospel of peace; and before he can sit down to partake of the fatted calf he must have them on. By the shoes provided for the christian soldier, we understand the doctrine, order and ordinances of the gospel of peace, in which every child of God must stand. Such shoes can never wear out nor need "clouting;" like those of the children of Israel in the wilderness, they cannot "wax old," and with them on the saints shall be able to tread on serpents and scorpions, and to tread on the high places of their enemies, and to crush the eggs of the cockatrice, and receive no injury. In these shoes they shall run and not be weary, and walk and not faint. With these shoes the flames cannot kindle upon them, nor the waters overflow them. With these shoes their feet shall never slip; planted upon the everlasting Rock, they shall stand fast in the liberty wherewith Christ has made them free, and be not again entangled with the yoke of bondage. They shall stand firmly in the day of conflict, while thousands shall fall arround them; and having done all, they shall stand.

MIDDLETOWN, N. Y., July 1, 1851.

CRUDEN'S CONCORDANCE.

TO MOST of our readers the above mentioned book is too well known to need any introduction or a description by us. While many of the Bibles have a Concordance appended, they are generally so condensed or abridged as to be of little or no use. Cruden's Complete Concordance, however, enables one to readily turn to any passage of Scripture of which they can call to mind two or three words, and in our opinion is the most complete and convenient as a reference book of any published. In addition, it contains many other aids in studying the Bible, as may be seen by reference to advertisement on last page. Remember, both the books there mentioned are CRUDEN'S COMPLETE.

(Continued from page 275.)

little volume, but must now cease; yet my mind is still traveling in these glorious things of his blessed kingdom. May the Lord give you glory and delight in the meditation and reflection upon these things. I would be glad to get a long letter from you when you feel inclined to write to me.

Yours in hope,

W. LIVELY.

TOUCHET, Wash., July, 1895.

DEAR BRETHREN:—I feel a desire to give the brethren, readers of the SIGNS OF THE TIMES, a short sketch of my travels from nature to grace, if I ever had any.

I was born July 4th, 1830. My mother died while I was in my tenth year, so I was left without the instructions of a dear christian mother. My father was a christian man, and brought up his children in strict morality and with reverence toward God as our Creator and Preserver; but he did not attempt to teach his children religion after any sect. I was not considered a bad or mischievous boy, as some others were. I seldom if ever used bad language, and had but few of what were called bad habits. While in my eighteenth year my father moved from Indiana, my native state, to Iowa, and settled for a short time in the neighborhood of an Old School Baptist Church. Here I had the privilege and attended their meetings quite regularly, although I cannot say that I felt any special intrest in the meetings for at least a year and a half after I commenced attending them. During this time I had thought my chances for salvation were very good, and far better than many of my associates. I believed it only required a little effort on my part to obtain forgiveness for the few little sins I felt myself guilty of; yet I enjoyed the society of my associates in the pleasures of the world, and could never get my consent to make the little effort to get religion. About this time I was taken down sick with a bad fever while at my uncle's house, and was kept down some four weeks. During this sickness I thought much about death, and what the result would be. I felt that I was unprepared for such a change, and that I had neglected the privilege while in health to make my peace with God. But as my health returned these serious thoughts left me, and I was as willing and ready as ever to enjoy the pleasures of the world. In the month of March, 1850, it pleased the Lord to give me a little insight of my real condition by nature. What a strange feeling it brought over me. I felt myself to be one of the most wretched characters in the world. It seemed that destruction and misery were in all my ways. I set to work with all my mind, strength and soul to try to gain the favor of God; but every effort I made only served to sink my hopes deeper in despair. I would frequently try to pray the Lord to have mercy upon me, a poor worm of the dust; but my prayers appeared all vainity to me. Four months of time passed with me, and much of the time I was in this distressed condition. I could see the justice of God in my condemnation, and could not see how he could save such a desperate sinner as I felt myself to be. My health failed fast. My relatives and friends became very much concerned about it, and some of them could see the despondency of my mind; but they supposed it was on account of my bad health, as I told no person about my feelings and trouble. In July of the same year I was plowing corn for the late Elder J. H. Flint, and was alone in the field. My burden at this time became so great that I felt I could bear it no longer, and I stopped the plow in the middle of the field. I had lost all strength, hope and confidence in myself, or in anything I could do to merit God's favor. In this condition I felt a desire to acknowledge God's justice in my condemnation, and to plead once more for his mercy. I bowed my face to the ground, and in the language of the publican cried, "God, be merciful to me, a sinner." In this last extremity I was brought to see Jesus as the one altogether lovely, and the Savior of even the chief of sinners, as I felt myself to be. How long I remained bowed down there I cannot tell. The first I remember I was again at the plow handles, praising God for his mercies, and viewing the beauty and holiness of God. Everything seemed to be praising his holy name. No tongue or pen will ever be able to describe the ecstacy of joy which I there experienced. I then felt that my troubles were all gone, and that I would be able to go through the world in peace and happiness. But, poor soul, how I was deceived; for it was not more than fifteen minutes before the tempter had me in charge, telling me what an impostor I was, and how I was deceived in what I realized to be a change from nature to grace. O how I longed to get my burden back again, that I might see more clearly how it went from me, and that I might receive a clearer view of my acceptance and the pardon of my sins by my dear Savior; but I have never been able to get it back. The greater portion of my time I have been made to travel in much sorrow; but the dear Lord has delivered me from time to time, as it seemed good to him, and I feel assured that his loving-kindness he will not utterly take away from me, nor suffer his faithfulness to fail.

Four years of time wore away while I was trying to see myself fit to be numbered with those whom I believed to be the children of God, and finding myself no better prepared. I presented myself to the Moravia Church of Predestinarian Baptists, in Appanoose County, Iowa, and was baptized by the late Elder Jo-

seph Armstrong, then pastor of the church.

Brethren, I have made this little sketch of my travels as brief as possible; should you choose to publish it for the inspection of the brethren it is at your disposal; but if not, all is well.

I remain yours in hope,

R. CUMMINS.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—I forward you the experience of sister M. A. Walker. I feel that it will interest others, as it has interested me. Her experience is a Gibraltar against the great cry of the day, that thousands are perishing for the want of the gospel, which they say can be given them by loosing our purse-strings and giving liberally of filthy lucre. We ask, Who but God alone did this work? We must say, No human aid, but God alone; and it was well done, as many can testify, she being a good and orderly sister, the wife of Deacon W. A. J. Walker.

D. RICHARDSON.

JASPER, Texas, April 22, 1895.

DEAR BROTHER RICHARDSON:—You ask me to write my experience, and I have at times had an impression to write to you; but on account of the knowledge of my weakness, ignorance and imperfection I have been kept from either writing or speaking to those whom I esteem much better than myself. But knowing as I do that you can and do sympathize with the weak ones of the household of God, I now make the attempt. I do not feel that I have anything good to write you of myself, for I have for a long time realized that in my flesh there dwells no good thing; and if I am saved it is by grace, and not of myself. I will in my weakness try to tell you some of the Lord's dealings with me, hoping he may direct my pen.

I was raised in Barbour County, Alabama, within about a mile of the Chattahoochee River. When I was about twelve years old my father moved on the Cowaggy Creek. I think I was in my thirteenth year when it pleased God to show me my condition. I was dancing in our hall. I never had been to a dance, but I was full of mirth. My mother and her cook were going to the smoke-house, when the cook saw me dancing. She stopped and spoke to me, and said, "What would become of you if you were to die?" It was almost like a dagger to my heart. I went mourning day after day, and found no rest. I felt like I wanted to pray, but knew no more about prayer than a babe. Finally I decided to ask the cook how people prayed, but not letting her know anything about my condition. She told me they had to ask the Father to have mercy upon them for the sake of his only begotten Son, who came into the world and died for sinners. I repeated those words over and over, but it did me no good. I decided that I would ask the same old negro to pray for me, and followed her to the garden; but I could not ask her. I went and hid myself in my father's potato-house, where I had often gone before, but could get no relief; but I resolved to go once more, and ask the Lord to have mercy upon me. When I arose and went outside the little house I had never felt so happy in my life. I felt like I wanted to praise my God. My dear brother, I will say to you that at that time if I ever had seen a Bible I did not know it. There never was a Bible in my father's house while I lived with him. I know nothing about what he believed at that time. I had never heard my mother speak on the subject of religion. I knew nothing about an experience of religion, for I had never heard one related, nor had I ever seen any one baptized. I have always felt like it was the work of God with me.

Time rolled on until I was grown, and my father moved to Texas. I went to hear the Methodists preach, but did not like them. The people told me there was an old preacher who preached in the country. They said he would hunt on Sunday, and in fact was a bad man. Well, I had no desire to hear him. After I was married my husband and I went to hear preaching, and to my surprise who should I find but old brother Gibson, the so-called Sunday hunter. I paid good attention to him. He was the first one I had ever found that could tell me my feelings. Instead of finding one that I would hate, I found some that I loved. In March, 1865, I was made willing to go to the church. Owing to my sense of unworthiness I said but little, but was received. I have gone through many changes since then. I have had some sweet moments of joy and hope, and many doubts and fears.

"Mixtures of joy and sorrow I daily do pass through;
Sometimes I'm in a valley, and sinking down with woe;
Sometimes I am exalted, on eagles' wings I fly;
I rise above my troubles, and hope to reach the sky.

"Sometimes I'm full of doubting, and think I have no grace;
Sometimes I'm full of praising, when Christ reveals his face;
Sometimes my hope's so little I think I'll throw it by;
Sometimes it seems sufficient if I were call'd to die."

These lines express my feelings better than I can myself. I will bring this scribble to a close, for I fear you will tire of reading this. You must forgive all imperfections, for there is no good in me.

Your sister,

M. A. WALKER.

OPELIKA, Ala., Aug. 15, 1895.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—Will you please publish this letter at once, as I expect, the Lord willing, to be in Texas in September; and as I have been charged with preaching two-seed doctrine. I deny the charge. I will not define two-seed, as all know what is meant by it. It is further charged that I visit disorderly Baptists in Texas who hold the same doctrine. I also deny that. The Conecuh River Association, of Alabama, of which I am a member, is in correspondence with the Sulphur Fork, and the Sulphur Fork with the Fellowship, and the Fellowship with the San Marcus, of which Elder James Wagner is a member, and Elder James Wagner is a minister of God, who has been set at naught on account of his faith in God. I am satisfied that if the San Marcus was near enough she would be in correspondence with our eastern brethren, for she holds the faith as they do, and with the Baptists in Georgia and Alabama. Elder Pate, who went from Georgia, was the pastor of Mt. Olive, one of the churches in San Marcus Association, for sevaral years. I consider the churches sound in the faith. I expect to be at Mt. Olive, in Lavaca County, the fourth Sunday in August, and Saturday before; near Waco on the first Sunday in September; at or near Cherokee the second Sunday; near Palestine on the third Sunday; at Hopewell, near Winsboro, the fourth Sunday.

It is a kind of practice in Texas, if one reads the SIGNS, to call him an Arian, Two-seeder; and it seems that some think it a perfect confession of faith to hate the SIGNS OF THE TIMES. I have believed and enjoyed the SIGNS, and now read it, and expect to do so until it changes its faith and denies the Lord; then I will drop it, and advise others to do so; but as long as it stands firm upon the solid rock I will continue to read its columns and commend it as a medium of correspondence among the Baptist family. If for reading that I am denounced, I will have to suffer for the truth's sake.

Yours in the precious faith and hope of the gospel,

W. LIVELY.

EDITORIAL NOTICES.

DISCONTINUANCE OF ONE DOLLAR SUBSCRIPTIONS.

AFTER September first, 1895, we shall be obliged to discontinue our terms of one dollar a year for new subscribers. As frequently stated, our object in making these terms was to induce those who were not acquainted with the paper to take it the first year on trial at one dollar, on the same principle that we send sample copies free. Experience has taught us, however, that no matter how well the subscribers may be pleased with the paper, if they get it for one dollar the first year, they are less willing to pay the full price for a continuance of their subscriptions than if they had not had it the trial year at a reduced rate. Another serious difficulty that we have met with is that many old subscribers discontinue the paper in their own name, and have another name sent on for them as a new subscriber, while practically it is one and the same subscription. This of course thwarts the whole design we had in making the "Extraordinary Offer;" therefore we are obliged to discontinue it after the first day of next month.

APPOINTMENTS.

PROVIDENCE permitting, Elder Vail, of Waverly, Pa., will preach at Clovesville on Friday p. m., Sept. 6th, 1895, at one o'clock; at Union Grove on Saturday p. m., Sept. 7th, at one o'clock, and also on Sunday morning at eleven o'clock; at the yellow meeting-house on Tuesday, Sept. 10th, at 11 a. m. and 2 p. m.

J. D. HUBBELL.

ASSOCIATIONAL.

THE Concord Association of Regular Primitive Baptists will convene (the Lord willing) on Saturday before the second Sunday in September next, with the church called Head of Apple Creek, three miles south of Waverly, Morgan Co., Ill.

Trains will be met with conveyance at Waverly on Friday evening and Saturday morning. Also, the train will be met with conveyance on Saturday morning at Rohrer, on the Bluff Line R. R.

J. R. SPIRES, Clerk.

THE Licking Association of Old School Baptists will meet with the church at Bethel, Shelby Co., Ky., on Friday before the third Sunday in September, and continue three days (13th, 14th and 15th).

Those coming by rail will buy tickets at Louisville and Lexington, via Louisville Southern, for Busey or Hemp Ridge, where they will be met on Thursday, the 12th. In behalf of the churches we extend a cordial invitation to our brethren and friends, lovers of truth in the gospel, to meet with us.

P. W. SAWIN.

THE Ocohee Baptist Association is to be held this fall with the church at Rutledge, Morgan Co., Ga., and is to commence on Tuesday after the second Sunday in October, instead of Saturday before, and continue three days.

Rutledge is on the Georgia R. R., and brethren coming by rail can come either way on Monday, and can come down from Atlanta on Tuesday morning. Ministering brethren especially invited. Inquire for W. F. Streeter, Warren Ivy or Mr. Studard.

F. M. McLEROY, Mod.

THE fourteenth annual session of the Big Creek Association of the Regular Primitive Predestinarian Baptist faith and order will be held with the Salem Church, eighteen miles southeast of Mexia, Texas, on the Houston & Texas Central R. R., commencing on Saturday before the first Sunday in October, 1895.

Brethren and sisters, and preaching brethren especially, are invited to visit us. They will be met at Mexia, on the Houston & Texas Central R. R., on Friday before; or they will be met at Jewett, on the I. & G. N. R. R., on Friday before. If any should come to Jewett they should write to John Bishop, Farrar, Texas; or if they should come to Mexia they should write to I. R. Betts or R. O. Beene, Personville, Texas.

As there is and has been some trouble among the Baptists in Texas about the predestination of all things, we would be glad for some of our eastern brethren to visit us and see us, and find out what we believe.

JOHN BISHOP, Clerk.

THE Bowdoinham Old School Baptist Association of Maine will convene, the Lord willing, on Friday, Sept. 6th, 1895, and continue three days.

All lovers of the truth are cordially invited to attend with us. It is hoped that a goodly number of our ministering brethren will meet with us. The association will be held with the Bowdoinham Church. Those coming by rail will be met at the Bowdoinham station on Thursday and cared for.

THE Siloam Association of Regular Predestinarian Baptists of Oregon will be held (the Lord willing) with the church called New Hope, in Washington Co., Oregon, at brother Levi Martin's house, near Dilley, Oregon, commencing on Friday before the second Sunday in September, 1895, and continuing the two following days.

Those coming by rail will be met at Dilley on Thursday by teams and conveyed to places of entertainment. All lovers of the truth are invited to attend.

W. S. MATTHEWS, Mod.

N. J. SHANKS, Clerk.

THE Mount Pleasant Association of Old School Baptists is appointed to meet with the Mount Pleasant Church, at Pleasureville, Henry Co., Ky., beginning on Friday before the second Sunday in September, and continuing three days (6th, 7th and 8th).

Those coming by rail will buy tickets at Cincinnati, Louisville and Lexington for Pleasureville, via L. & N. R. R. Leave Cincinnati at 2:40 p. m., change cars at La Grange, getting to Pleasureville about eight o'clock Thursday, where they will be met.

THE Sandy Creek Association will meet on Friday before the second Sunday in September, 1895, with the Salem Church, in Marshall Co., Ill.

Those coming by the Illinois Central R. R. from the south will stop at Rutland, and those from the north on the same road will stop at Wenona. Those coming by the Santa Fe R. R. will stop at Toluca. Conveyance will be at each place to take people to the meeting. All lovers of the truth are invited to meet with us.

JOHN DOWNEY, Clerk.

WE desire to say to the readers of the SIGNS OF THE TIMES in Texas or elsewhere who may be interested that the Fellowship Association of Primitive or Predestinarian Baptists is appointed to be held with the Fellowship Church, Upshur Co., Texas, ten miles northwest of Longview, and twelve miles southeast of Gilmer, to begin on Friday before the second Sunday in September, 1895.

Visitors will be met at Longview on Thursday before. If any should wish to come to Gilmer by rail they should notify us by letter or card. We extend a cordial invitation to brethren, sisters and friends. Those who have read (and who feel interested in the matter) charges against us, published some time in October last, would do well to come among us and see for themselves as to the truth of the statements, the greater portion of which we deny, as having no foundation whatever in fact.

H. B. JONES, Clerk.

THE Roxbury Association of Primitive or Predestinarian Baptists is appointed to be held with the Olive & Hurley Church, in Olive, Ulster Co., N. Y., on the first Wednesday and Thursday in September, 1895.

Those coming from the east will be met at Olive Branch, and those from the west at Shokan and Brown's. We extend a cordial invitation to brethren, sisters and friends to meet with us, especially ministering brethren.

By order of the church.

ALVAH BOGART, Clerk.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,

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To whom all letters should be addressed, and money orders made payable.

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BENTON JENKINS, Middletown, N. Y. F. A. CHICK, Reisterstown, Md.

B. L. BEEBE, Middletown, N. Y.

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Signs of the Times.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, SEPTEMBER 4, 1895. NO. 36.

CORRESPONDENCE.

THE CALL.

"COME unto me, all ye that labor and are heavy laden, and I will give you rest."—Matt. xi. 28.

Sister Watie Beard, of Owego, N. Y., asked me last winter by letter to write upon this portion of Scripture, and it has been my wish to comply with her request if I could have liberty and opportunity at the same time. These words of the dear Savior were made precious to me soon after I was baptized, and I spoke of them, and of my comfort in them, the next time I was at a meeting of the saints. When the church of which I was a member afterward called upon me to exercise the gift which they thought was in me, and preach before them, I laid up this text for that important occasion, thinking that if I could preach at all I could do so from this language which had been opened to my mind so wonderfully, and whose sweet power I had felt and meditated upon through almost the whole of one night. When the appointed time came I read my text, but to my wonder and dismay I could not see or feel anything in it, no life or power. The handling of it was like handling dry, dead leaves. I could only talk a little while in a dry, formal way, and then sat down, weak and helpless and disheartened, doubting whether I knew anything at all of spiritual things. Those doubts did not stay with me long at that time, as they have many times since, for my soul was in the power and freshness of spiritual youth; but it was a dark and bitter experience for me. I learned then, what I have wished to remember but have often forgotten, that I cannot keep the life and power of spiritual things in my memory; but that the message which I am to deliver to the Lord's people must be given me at the time I am to speak it. All through the painful hours of that wakeful night that followed my first attempt to "preach," my soul was in anguish as I tossed upon my restless bed. I then resolved that if I must preach, as the brethren had expressed their minds to that effect, I would never again lay up anything to be used upon a future occasion, nor ever try to arrange beforehand what I would say, but that I would trust in the Lord, and if he ever gave me a message for his people I would try to deliver it as with the ability that he should be pleased to give me. But that resolution has been broken many and many a time, and always with the same result, a lack of liberty in what I had tried to prepare; though the Lord has sometimes surprised me, as my own way was hedged up, by opening a new way into new things that I had not seen before, which were for my own comfort as well as for that of the brethren.

Sister Beard and her husband, brother James C. Beard, were among the many dear followers of the Lamb whom it was my privilege to baptize in the fellowship of the church at Waverly, N. Y., and the other churches of the Chemung Association, between twenty-two and twenty-five years ago. My mind and heart have been much with those churches and brethren since I ceased to labor among them. We had many times of severe affliction and trial together, and many seasons of refreshing from the presence of the Lord, which those of us who are left will not forget until we shall follow the dear ones who have gone into the light of that glorious presence to go no more out forever.

Those churches are very dear to me. Some of them were raised up while I was serving in that association, in places where the gospel had not previously been preached, or not for many years. As the members were gathered in I was with them in the joys and sorrows of their early exercises, and in the varied experiences of their later christian journey, and with some of them in the closing days and hours of their earthly pilgrimage, till they passed on beyond our mortal view, where faith only can see them in realms of everlasting blessedness. I think of them a good deal, those that were there when I first came into the church, those whom the Lord gathered while I was with them, and those who have since been brought into the banqueting-house. My anxieties and sympathies are with them in their afflictions and sorrows, and my desires and prayers are for their relief and comfort, and that they may be given reconciliation to the Lord's will; and I am comforted exceedingly when I hear of spiritual prosperity among them, and know that they are faithfully served in the things of the gospel by the Lord's servants, who are made unselfish in this work, however unspeakably selfish they may feel themselves to be by nature. The Lord's servants "are called and chosen and faithful." They are earthen vessels, and in their earthly nature they are vile and corrupt; but they are also partakers of the divine nature, and in that nature they are pure. They have the gospel treasure within them, and they are made so anxious to minister this to the church that they cannot hesitate at any sacrifice, nor even count their own lives dear unto themselves, so that they may finish the ministry which they have received of the Lord Jesus, to testify the gospel of the grace of God. The one whom the Lord has made a minister of the gospel has no choice in this matter. The word is in him as a fire shut up in his bones. He might as well decide not to breathe as not to preach and serve in the gospel. Neither is it for him to choose where he shall labor. "Feed the flock of God which is among you." The command is in their souls, and they must go forward. They may complain and fret and struggle, but they must preach. And I rejoice that the Lord is stronger than they, and always does prevail. Where he sends them there they shall go, and what he bids them that they shall speak.

I felt sorry when I learned that the Chemung Association had ceased to be. I had been absent from only one session of that association in thirty-one years. The churches are so far from each other, since eight were added to the six that before composed the association, and some have become so few in numbers, that there appeared some reason for disbanding. But I much regret the necessity. I cling to old things, and I yet hope I may again attend a meeting of the dear old Chemung Association some time.

But how my mind and pen have run on along this pleasant road that leads among the memories and associations of by-gone years. A pleasant visit which I was lately privileged to make in the home of brother and sister Beard in Owego, N. Y., has brought these past scenes and seasons freshly before me, the labors and afflictions, and the times of rest and joy that were given us to suffer and to enjoy together, and the experience through all, in times of trouble as well as in times of peace, of "how good and how pleasant it is for brethren to dwell together in unity." I was going to say that my heart knows why a dear brother or sister, bearing a heavy burden of care, and sorrow, and loneliness, and of anxiety for dear ones, and laboring under the heavier burden of a felt depravity of nature, a sinful heart and worldly mind, and longing for the company of dear kindred in Christ, and for the communion of saints, should feel a peculiar, restful power and sweetness in such words as those I am asked to write about, and having felt their power should desire to hear or read what some of the Lord's servants might be given to say in opening up their spiritual meaning.

I have written and spoken a number of times about some of the precious things I have seen and felt in this text, when it did not appear like dried leaves in my hand, but rather like fresh, sweet-smelling flowers and rich and fragrant fruit. When the Spirit has brought it to my mind it has always unfolded some new instruction and beauty, and led me into new fields of gospel truth; but when I have taken this or any other portion of the word of myself, it has proved but a desert where I could find no fruit. It is often a very serious question with me whether I have chosen a text of myself, or whether the Lord has chosen it for me. Sometimes it is given me to know.

The Savior had just been talking of things that pertain to the kingdom and power and grace and salvation of God. At the close of this discourse "Jesus rejoiced in spirit, 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." As I write these words there is much in my mind that I would like to say concerning them, they seem so full of the wonderful wisdom and grace of God in salvation. But for the present I only note particularly that these things are hid from the natural mind, that they cannot be found out by searching, that they are only known by revelation, and that this revelation is to babes; and that this is so important and so glorious a truth that Jesus rejoiced in spirit as he declared it, which is not said of him on any other occasion during his life of sorrow and grief in the flesh. The very thing which contradicts the foundation upon which worldly religion rests, which sets aside as worthless in this respect all the wisdom of man, and which is therefore hated by the world, is that which caused the dear Savior to especially rejoice; and it is the salvation and joy of his people. "In the wisdom of God, the world by wisdom

knew not God." Then Jesus 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." The Son reveals the Father to those of his choice. This revelation is within them; it is their experience of sonship to God; therefore it is to babes, born of God, and made to know in their souls the relationship of children, and to feel the love of their Father. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath revealed him."

How is this revelation of the Father made to men? In what sense are those men, to whom these things of his power and kingdom are revealed, babes? The answer to these questions is in the sweet and precious language which he uttered next, and which we are more particularly to consider. This call is the revelation, or, the revelation is in the call; and the condition of those called is clearly expressed; laboring and heavy laden; without strength or knowledge or wisdom to perform the work; helpless as babes under its heavy burden.

There is a preparation necessary in order that the Lord's people may receive this revelation, and this preparation the Lord only can give them. He begins by setting the poor soul at work to keep the holy law of God. As fast as he seems to make any progress some new requirement seems to appear, and some new obstacle is revealed. As the law shines down into the depths of the heart it shows depths of depravity there that had not appeared before; and he who flattered himself that he was very successful in keeping the commandments, now sees disobedience to every one of the precepts of the law down in the depths of his heart, and staining all his life. Now he not only labors, but he is heavy laden. A man cannot truly be said to be heavy laden until he has more than he can do, a burden heavier than he can carry. While he can do a day's work in a day, though he have to exert all his strength, he is not heavy laden, for the burden of work is steadily thrown off at the required times. But when he can only do half a day's work in a day, the other half still rests upon him; and that unfulfilled task steadily accumulates until he is borne down to the earth under it.

Now there comes a time when the poor soul is made to see that all his work has been in vain; that he never has, with all his labor, thrown off the least part of the burden that is legally lying upon him. Instead of keeping the law, and coming into the favor of God in that way, he now sees that by the law his sins have only been made known to him, and their full weight made to press upon his soul, until it seems they will crush him to everlasting death. He is already condemned, and one who is condemned can do nothing but bear the penalty. He now sees that the wages of sin is death, and the wages are his.

Here is one who is weak as a babe before the law. He has no wisdom to see how one who is justly condemned can be justified, or how a sinner can be holy; and "without holiness no man shall see the Lord." He has no strength to meet and fulfill the law's demands, but must die under its curse. He is also as a babe in tenderness of feeling, in crying for help, and in longing for such comfort as only a mother can give. No matter how desperate and impossible of help the case appears, yet, like an ignorant little babe, he will still stretch out his hands and cry to be taken up and fed. And he has pure desires, and hungerings after righteousness, and in this sense bears the character also of the little babe, that is yet innocent of defiling words and actions. In the divine life, which now constitutes him a babe, he is pure and innocent, and the sinfulness he feels in himself is on that account an unbearable distress and grief. And although this tender, weeping babe does not know it, there is a promise to him of just the kind of mother-help and mother-comfort he is crying for. "As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem."

Now is the time for this revelation of the Father, in his gracious power and tender care, to the babe: "Come unto me." This is the gracious call, and it is with power. How came this to ever be spoken of as an invitation? An invitation implies equality, and leaves the one invited at perfect liberty to decline. There is neither authority nor power of any kind belonging to an invitation, nor can there be salvation in it. What would an invitation do for a helpless babe, or for a man "without strength?" The most ignorant of mothers would be wiser than such theology, and would throw to the winds the doctrine of "invitations" and "offers" of salvation upon conditions, when her babe lay in danger. The Scriptures have not furnished this word for our use in this way, and yet "the man of God" is "thoroughly furnished" by them "unto all good works." No one is warranted in going beyond that furnishing.

"Come unto me." This is not a mere call or command addressed to the natural mind, and submitted to the judgment of the one called for decision as to the expediency or necessity of obeying it. I call some one, it may be a child, whom affection as well as parental authority would prompt to obey, or a servant, who would feel obliged by duty or self interest to obey my call, or a stranger, who would not acknowledge my right to command his approach, yet who might come from some other motive. In each of these cases the one called decides whether to come or not. But in the case of my call we must also consider our relative situations and conditions. There may be obstacles of distance, situation or condition that neither of us can overcome so as to make obedience to the call possible. The one called may be at the base of a perpendicular cliff, while I am at the top, or on the opposite side of an impassable river, or on a sick bed, or lying wounded and half dead in the depth of a forest, or bound in prison awaiting the execution of a just sentence of the law. In such cases the words of a call, falling upon the ear and received in the natural mind, would only aggravate the distress by making more clearly apparent the impossibility of deliverance from it. In such a call there is no more salvation for those who are "without strength" than in an invitation.

"Come unto me." This is the call of one who has been given "all power in heaven and in earth;" of one who has been given "power over all flesh, that he should give eternal life to as many as the Father hath given him." It is the call of him who has obtained power over death and the grave. It is the call of Jesus to his redeemed, bringing them from darkness to light, from bondage into liberty and joy. It is the call of the Shepherd, which is heard by his sheep wherever they may be, and which has power to "gather them from all the places where they have been scattered in the cloudy and dark day," and make them to lie down in the green pastures of his love and grace. No sound of words has fallen upon the ear, no form has appeared to the natural vision, no proposition or command has been received into the mind. The struggle under the burden of legal work has still continued, even though all hope of becoming righteous by anything we can do has gone. The anxieties and cryings under a feeling of guilt still go on, and the hungerings for mercy and grace, though we can see no possible way in which salvation can come to one justly condemned, or rest to one whose work is all yet undone. But what wonderful change of feeling is this down in the depths of the soul? Instead of gloom and sorrow and fearful apprehension there is now light and joy and quietness. We do not know how or when the darkness and bondage went, but they are gone, and no burden lies upon us. We feel for the burden, but it has, in some mysterious way unknown to us, disappeared. No task is before us, no work waits to be done. Where are the sins which so harassed our souls? Where are our guilt and shame? All gone, we know not how or when or where; we only know that our conscience does not feel the sting and weight of them now, but is clear and pure; and we are lost in wonder, and melted in thankfulness, to realize a holy feeling of purity and righteousness within us, and a peace that passeth all understanding resting with solemn delight upon our heart.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." This tells the cause and unfolds to our spiritual understanding the secret of what we have felt. These words have been spoken to us, and it is their power that has wrought this wonderful change in our souls. Our natural ear did not hear them, and they were not in our mind at the time of our mysterious deliverance; but their spirit and life were within us, and now they tell that experience as no other words can do. It was that sweet and loving and powerful "Come unto me" that we felt, and which brought us unto Jesus, and caused us to enter into his rest. The poor, laboring and heavy laden soul has no more to do in considering this call, in deciding whether or not to obey it, and in bringing about his own obedience, than Lazarus had when "Jesus cried with a loud voice, Lazarus, come forth; and he that was dead came forth, bound hand and foot with grave clothes, and his face was bound about with a napkin." The word of Jesus did all the work; brought him from death to life, lifted him up, moved him out of the grave, and gave him strength to stand, bound as his feet were together, until, by the command of Jesus, willing hands loosed him and let him go. So at this call the poor, laboring and heavy laden sinner comes at once from his darkness and bondage to Jesus. Only Jesus could have released us from that bondage, for he had done the work. To feel that freedom is to realize the presence of Jesus. We are with him, our thoughts are toward him, and a holy love for him is in our souls.

The best evidence, the only evidence that Jesus has called us with this sweet gospel call is that we feel this gospel rest; for only he who has finished the work for us could give this rest. This rest is, indeed, our first knowledge of the call. It is made known in its fulfillment, as the first knowledge we had of the law of sin and death was when the commandment came, and sin revived, and we died. He first works his salvation in us, and then interprets to us his own work.

If we have seen Jesus his own call brought us to him; and in the sense that we see him we are with him in his holy place, for none can see him but his own; none can see him but those who are born of God. "If we know him that is true, we are in him that is true; even in his Son Jesus Christ." His love felt in our hearts is an evidence of this relationship, for "he that loveth is born of God." This experience of what is expressed by these words of Jesus is the revelation of the Father by the Son to his chosen ones; it is the experience of sonship in the child,

the revelation of heavenly things to the new born babe, whose desires and longings and cries are now for the things that belong to his Father, and to his heavenly kingdom. By this rest which is given us from the vain labors of the law our heirship to heavenly things is made known to us. The works of the law were finished by the dear Savior for us, that we might come into that inheritance in his kingdom. Caused by his power to believe, "we enter into his rest," and entering into that gospel rest we "cease from our own works, as God did from his." Henceforth our days upon earth are a holy Sabbath of the Lord unto us, in which we are not to do our own work any more, but rest in the blessed work of Jesus, and render unceasing and undivided praises unto his glorious name forever.

This gospel rest is not a slothful, idle state, but one of lively animation and activity. It is a rest from legal works, and from the harassing bondage of sin, but it is an entrance into the field of gospel work, the "good works which God has before ordained that we should walk in them." Those who have felt this gospel rest, who have rejoiced in the forgiveness of their sins, realize now a burden of a very different nature. It is a desire to follow Jesus, to tell of his goodness and glory, to work out their own salvation, which he has worked in them, by obedience to his sweet commands. This rest which he has given them fills them with holy zeal, and they want to do what he would have them do. They feel "under law to Christ," and it is a pleasant bondage. All this is because of his further command, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls; for my yoke is easy and my burden is light." He thus calls them into his holy service, in which they shall henceforth find their true delight. The holy yoke of his fellowship is therein. In every act of gospel obedience they take this yoke upon them, and they do indeed find it easy. When we think of being called to take any part in the holy service of God, or engage in any of those holy and important works that belong to his church and kingdom, it does indeed seem to any one who is truly called to such things as though the yoke would be too hard for so poor and ignorant a creature to bear, and the burden of it so heavy that we should sink under it. But when his power has prevailed over our weakness and fears, and we have taken up the work, how surprised we always are to see how different it is from what we feared. Instead of a wearing, dragging, toilsome work, it is a joy and comfort, no matter what apparent sacrifice of worldly ease it may cost us. Even in its afflictions we find a holy peace and joy; and we are glad when we are counted worthy to suffer for his sake. When we learned of the world we were led into darkness, for that learning led us to seek our own. But now the command is upon us, "Learn of me," and this leads always into true light, and into things that are good and blessed. We feel a desire in our souls to hear what he will say to us, and to be always obedient unto him. When our rebellious nature turns away from his teaching to the vain, earthly, selfish wisdom of the world, we are soon again in darkness and trouble, and realize the desolation and want promised to those who trust in an arm of flesh. But when we are constrained to obey this command, and learn of Jesus, then fears subside; earthly cares press upon us more lightly; disappointments are more easily borne; duties in the church are felt as privileges; anger and all evil passions in our hearts are easily put away, and are met, when manifested toward us by others, with kind forbearance and forgiveness; anxieties and griefs weigh less heavily upon us; the burdens and responsibilities of our daily life are taken up more cheerfully, and carried along more hopefully; for that meek and lowly spirit of our dear heavenly Teacher has in some wonderful way been given to us, and that has taken away the hardness of our toil and labor, the bitterness of sorrow, the crushing heaviness of care; for it has kept us, in all our work and walk and suffering, under his yoke, which is easy, and has made every kind of a burden that is laid upon us to be his burden, which is light. So light, indeed, and so easy are his yoke and burden, that they are still our chief comfort in this world; and when we are privileged to bear them, instead of being hindered and weighed down by them, they cause us to "mount up with wings as eagles, to run and not be weary, to walk and not faint." We do not find rest to our bodies from labor and pain, nor rest to our minds from care and anxiety, nor rest to our hearts from sorrow and grief; but we find rest to our souls, deep, abiding rest amid all earth's turmoil and strife; rest that is established deeper than the foundations of the earth, and is given from beyond the turbulent shores of time, and which, therefore, nothing that shall ever transpire in this world can ever disturb or destroy, rest in the Lord.

How often in the toilsome journey of this mortal life the child of God, struggling under the difficulties of the way; mourning under the sad burden of a depraved nature; sorrowing because of sins and wanderings in heart and lip and life; almost ready to faint by reason of the hardness of the journey, though still feebly pursuing; hopeless of becoming any better in the flesh, though longing to be pure; perplexed and almost in despair, cast down and almost destroyed; hears again in the depths of his soul the dear Redeemer's voice calling in these well remembered words, and again proves in his experience their loving, glorious power to bring the soul away from every burden, and give the weary rest: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

SILAS H. DURAND.

SOUTHAMPTON, Pa., Aug 20, 1895.

MERRIFIELD, Va., June, 1895.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—I inclose a letter from sister Cooksey. I feel that it will commend itself to many of the Lord's poor and afflicted people. She has not stated why she was prompted to write to me, nor do I question her; for it is not often that any one can tell why their minds are impressed in that way; yet it is very often so. Sister Cooksey is a member with us at Bethlehem, and, like many of the afflicted and poor people, lives some distance from the place of meeting. Being blessed with very little of this world's goods, and in an isolated place, with very poor health, and a cannot meet with us very often. I am acquainted with her life all the great many more hindrances, she way through, and was also acquainted with those mentioned in her letter, and her lonely life and sickness while living down on the river she alludes to. To know this is to awaken sympathy in the hearts of all the poor and destitute, having their hearts touched with that knowledge of sin and condemnation dwelling there. But as such a view of self is proof of the spiritual life dwelling in that aching breast, we can look on with joy in the evidence we thus obtain, and say, "Weeping may endure for a night, but joy cometh in the morning."

Your brother in fear and hope,
ELI T. KIDWELL.

CLIFTON, Va., April 1, 1895.

DEAR BROTHER KIDWELL:—I will write you a few lines to let you know that all are well except myself. My health has been so bad that I have not been able to get out to meeting since the association last fall. As the poet expresses it, "Like one alone I seem to be," &c. I often wonder if there is any one like me. I sometimes think if I could attend meeting regularly I would live a better life; but it seems that sin is mixed with all I do. Truly am I made to realize that in my flesh there is no good thing. But our God works all things after the counsel of his own will. For years it has been my greatest pleasure to attend the meetings with those I love for the truth's sake; for I love my home in the church more than all the world. I sometimes feel that it is good for me to be afflicted; yet we know that afflictions are not pleasant to the flesh. But when we are weak, then are we strong. The happiest hours of my life were those spent on a sick bed. I have had a desire for a long time to write, but a feeling sense of unworthiness has kept me back. My desire was and is to tell you of some of the Lord's dealings with me, a poor sinner, in leading me from darkness to light, revealing himself to me as a loving Savior, and causing me to praise his gracious name; for I know that I had nothing to do with it, only to enjoy it, coming in a way I least expected it. I was raised up in the Methodist Church, and never heard a Baptist preach until I was grown. Then I went to hear Elder R. C. Leachman whenever I could, until he passed away, when I heard no more Baptist preaching; for we soon afterward moved down on the Potomac river, where there was nothing but New School Baptist and Methodist preaching. I attended generally attendant on such occasions their meetings, but the excitement took no effect on me, my heart seeming at such times as hard as a stone. I often felt that I would like to be a christian, but thought I had a great work to do, and would wait until I was old, as then would be time enough. I lived a very careless life until September, 1874, when I was taken sick, and was compelled to keep my bed all the winter. I had trouble, but my greatest desire was to get well. About the first of April, I think, I was able to sit up in a chair a little, when an old Methodist minister and his wife came to see me. He prayed and seemed to be very good; but he could not reach my case, for I was dead in sin. He asked me if I ever read the Bible, and I told him I did, for I was ashamed to let any one know that I did not. But after I had told him I was very sorry that I had told a falsehood, and that, too, while I was sick. When he was gone I felt that I had committed a great crime in telling a falsehood about the Bible, and it troubled me very much. I dreamed on one occasion that I was traveling in a wagon a long distance, and came to a large house, upon whose sides were growing red flowers, and I jumped out and stole a handful of them. When I reached the road again I was alone, and turning to the right hand I beheld a garden full of flowers, and in the center was the loveliest one I ever saw. It was very large, and white as snow. I did not go near it, but while I stood admiring it I awoke, thinking, O! if I only had a flower like that. It seemed before me all the time. After a short time I was taken sick, or rather worse than I had been, and thought I should die in my sins; but I felt that God would be just in it. My dream seemed to me to be the sign of my death, and therefore I was greatly troubled, and seemed to get worse, until a voice said, "Be still, and know that I am God." I then realized that I was in the hands of a just and holy God. My trouble seemed to cease, I had no power to help myself, I was weak, but wanted to be alone. I felt myself sinking and helpless, and kept sinking until I

(Continued on page 287.)

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 4, 1895.

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All letters for this paper should be addressed, and money orders made payable as formerly, to

GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

CANNOT SIN.

ELDER F. A. CHICK—DEAR BROTHER:—If it is not asking too much of you, please explain through the SIGNS OF THE TIMES the words recorded in 1 John iii. 9, which reads as follows, "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." Is he a repenting sinner, or does he sin at all? I have heard it explained that he did sin, but not unto death, and God forgave him. In what way does he sin according to this text? Please answer as soon as you can, and greatly oblige your unworthy brother, if one at all,

ISAAC H. HARRIS.

TAR RIVER, N. C., July 12, 1895.

REPLY.

Concerning some portions of the word of God it has seemed to us far easier to tell what they do not mean than what they do mean; and concerning some Scriptures we have felt that we had a clearer understanding than we have been able to put into words. The Scripture to which our brother has called our attention is among those to which we have now referred. In addition to the hesitancy which we feel in endeavoring to consider this text from the above reasons, we also hesitate because we are aware that good and thoughtful and spiritual brethren have differed widely in their interpretation of it; and still farther, there are difficulties which confront us with regard to the text no matter what view we may take of it. But we have had some reflections concerning it, and do not feel at liberty to withhold them from our brother. We will endeavor to write what seems to us true concerning these words, and leave what we say to the judgment of our readers.

There are some things that the text does not and cannot mean; and to some of these things we desire first of all to call attention. First, the text furnishes no standing ground for the believer in what is called holiness or sanctification in the flesh. That is, there is no support here for the notion that a man can attain to a state of sinlessness in this present life; because the word not only is "doth not commit sin," but it also is said, "cannot sin." We have never heard that the most extreme sanctificationist ever claimed that he could not sin; but according to the text, in whatever sense he that is born of God does not commit sin, in that same sense he cannot sin. This proves too much for the believer in fleshly holiness, and therefore he cannot use this text.

Second. The text does not read "whatsoever" nor "that which" is born of God, but "whosoever." Whatever the text may signify, the word "whosoever" means the same as the expression "little children," in verse seven, and the pronoun "our," in verse five, and as "the sons of God," in verse two, and as the phrase "one another," in verse eleven; and these expressions are used by the apostle just as we or as any of our readers would use them to-day, meaning the persons, the men and women, whom we might be addressing. The relative pronoun "who" fixes and settles the matter as to this in the text. It is "whosoever," not "whatsoever," is born of God. Furthermore, if in verse four "whosoever committeth sin" means men and women, if "whosoever sinneth" in verse six means men and women, and if "whosoever doeth not righteousness" in verse ten means men and women, we should be wresting and doing murderous violence to language to assert that the word "whosoever" in the text meant anything else but men and women. Thus upon two grounds, first, that the word is "whosoever," and not "whatsoever," and second, the use of the word "whosoever" all along in the connection, we are shut up to the conclusion that men and women, and not something besides, are meant in the text.

Third. The structure of the text itself forbids any other view than the above. Let us analyze the text closely. The pronoun "whosoever" in the first clause, the objective pronoun "him" in the second clause, and the pronoun "he" twice used in the third clause, all refer to precisely the same person or thing. Let any one examine this closely, and they will be convinced of its truth. Now, according to the text, the seed of God remains in whosoever is born of God. If therefore the pronoun "whosoever" means not men and women, but a nature or life or spirit or seed within the man or woman, we are shut up to the absurdity that the seed remains in the seed, and we have a seed within a seed; and if anybody can tell what this would mean they are wiser than we are. But accepting the plain meaning of "whosoever" as being simply men and women who believe in Jesus, this absurdity disappears, and we have the plain scriptural, experimental statement that the seed of God remains where it has once been implanted, and does its work there; and this is true to all christian experience, as well as in harmony with general Bible testimony. Thus three considerations at least compel us to believe that the word "whosoever" must have its common, plain meaning, just such as we give it when we speak of our fellow-men.

But now the question of our brother recurs: In what sense can it be said that the believer does not and cannot sin? That he does sin in some sense of the word John himself in this very epistle testifies in the most emphatic manner.—See the first chapter and last three verses. We will quote: "If we say that 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. If we say that we have not sinned, we make him a liar, and his word is not in us." Surely we need not comment upon this. If anything can be settled, it is settled here that even a child of God does sin.

Now, it seems evident that this apostle did not contradict himself; and when he says that whosoever is born of God doth not and cannot sin, he does not mean the same thing that he does in the language just quoted. God's people who are born of God do sin; and they are deceived, and the truth is not in them, if they say they do not. If the truth be in a man its clear shining will compel him to see that he is still sinful. But yet we must not forget that this same writer declares that he who is born of God cannot sin.

Thus far the way has seemed clear. It seems evident that the things of which we have spoken cannot be signified in the text. To state and present the negative has never seemed difficult in our own mind. Concerning these things we have been satisfied for years; but now when we come to present some things concerning what we think the apostle does mean we desire to write very carefully, and without any desire to even appear indifferent to the views of brethren who may differ from us.

First. It has for a long time been our conclusion that John here means no more nor no less than does Paul when he says (Romans vi. 2), "How shall we, that are dead to sin, live any longer therein?" Or in verse six, "That henceforth we should not serve sin." Or in verse seven, "He that is dead is freed from sin." Or in verse fourteen, "For sin shall not have dominion over you: for ye are not under the law, but under grace." Or in verse eighteen, "Being then made free from sin," &c. Or in verse twenty-two, "But now being made free from sin." It has long seemed to us that Paul in Romans vi. was treating substantially of the same things of which John was treating in this third chapter of his first epistle. The language and the figures of speech differ, but the theme is the same, as it seems to us. The one difference between Paul and John seems to us to be this. Paul refers more to the reign of sin being broken in the outward life, while John speaks more of the inward life. John talks about loving and hating, which are emotions of the heart, while Paul speaks more with reference to the two lines of conduct to which these emotions give rise. With this one difference they seem to us to teach the same things.

If John says, "Whosoever is born of God doth not commit sin," Paul says in response, "Henceforth we should not serve sin," and that we are "freed from sin." If John says that he that is born of God cannot sin, Paul also says that sin shall not have dominion over us, and "How shall we, that are dead to sin, live any longer therein?" Paul and John, on the other hand, both assert that the child of God does sin. If there be anything contradictory and hard to reconcile in this language of John, so there is also in the language of Paul; but it is sure that however much we may fail to understand, there is no contradiction.

It has seemed to us that the key to this whole matter, and the sum and substance of all that Paul means in all his language quoted from the sixth chapter of Romans, is found in the words, "Sin shall not have dominion over you." "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." "Free from the law [dominion] of sin and death."—Romans viii. 2. It is the dominion, the tyrannical rule of sin over men, of which Paul speaks. He himself, while thus speaking, also testifies to the presence of sin, and to the warfare which it wages against the Spirit in his own bosom; but yet he expressly testifies that it does not and shall not and cannot reign. There is certainly a difference between a rebellion which may distress and disturb and annoy and hinder, but which yet does not prevail and come into the dominion in the kingdom, and the power to reign unhindered on the other hand. Sin may and does strive and wound and hinder the christian's peace, but it shall not and does not reign, according to Paul; and every christian's daily experience testifies the same. It seems to us that this testimony of Paul is clear, and that those who are spiritual find it true for themselves.

Now, what Paul says in the language quoted above seems to us to be precisely what John has said in other language in the text and in its connection. It seems to us that it is in the sense of sin reigning, or being the ruling, governing power in a man, that John speaks. As we said before, it seems to us that while Paul refers more to the outward life, John refers more to the deep well-springs within. John uses the words "love" and "hate" to set forth the difference between him who serves God and him who does not. Love and hatred are in his view the two opposites, and all are actuated by one or the other. All who will read the connection of the text carefully will see that this is true. Love, on the one hand, leads to every work of obedience of which John speaks. Love is the fulfilling of the law. Hatred, on the other hand, is the root of all that is contrary to God in the life of men.

Bearing in mind these two opposite principles of which John speaks,

it seems to us that we present the true meaning of John in the text when we speak of it in this way: Whosoever is born of God doth not hate, for his seed remaineth in him; and he cannot hate, because he is born of God. In perfect harmony with this are many expressions in this same chapter. Some of them we will refer to. "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother."—Verse 10. In this expression we have set before us, in the first clause, love to God; in the second, love to our brother. Love is the theme. "That we should love one another."—Verse 11. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."—Verse 14. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."—Verse 15. "Let us not love in word, neither in tongue; but in deed and in truth."—Verse 18. Thus in all this chapter, as in the whole epistle, John goes to the very root of all obedience to God, and all service of each other, and says it is love, love to God and to each other; and on the other hand he goes to the root of all disobedience to God and all neglect of each other, and calls it hate. It is in strict harmony with all this general line of argument that in the text he declares that there is as broad a distinction wrought by grace between him who is born of God and him who is not, as there is between love and hatred. He that is born of God must love God and his people, and cannot hate them. In this sense it certainly is true that the man born of God does not and cannot sin. If a man does not love God and his brother he is not born of God. If he be born of God, the love of God is shed abroad in his heart, and the righteousness of the law is thus fulfilled in him. The law of God is summed up in these two commandments, love to God and love to the neighbor; and in the man born again this righteousness of the law is fulfilled. Paul testifies this in Romans viii. 4; and John only testifies to the same thing in the text. Looking at the matter in this way, is there any more difficulty in this text in John than there is when Paul says similar things? If it be hard to understand how John could say that whosoever is born of God doth not and cannot sin, when at the same time he also says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us," is it not equally hard to understand Paul also when he says, "The righteousness of the law is fulfilled in us," and yet declares that we cannot do the good that we would?—Rom. vii. 15–25.

Does not Paul throw still further light upon this doctrine and this experience when he says (Rom. vii. 16, 17), "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." Does not this clearly state how it can be true that he who is born of God doth not commit sin? "It is no more I that do it, but sin."

Thus Paul and John are seen to sit down together in the kingdom of heaven. Thus the watchmen see eye to eye; and in this experience in the kingdom of heaven we who believe have come to the spirits of just men made perfect, and can witness to the same things.

There is nothing in this text thus compared with the other Scriptures to discourage any child of God. There is nothing here but what is true with all who love the Lord. The child of God loves, and does not and cannot hate; and yet because he loves, and only because he loves, does he mourn and lament that he sins so much. Words fail to set forth this great mystery of experience; but the experience is real. I sin, says Paul; yet I do not sin, but sin that dwelleth in me. John says no more than this in this text. How glorious the truth that he who is born of God has the divine nature or life abiding in him, and abiding forever!

Thus we have presented the matter as it has long seemed to us true. John, it seems to us, is not writing about an atonement, but about the new birth. He is not speaking of a law fulfilled for us, but of a law fulfilled in us; and he that is born of God fulfills the law, in that he loves. He that is born of God must love, for God is love; and whosoever loveth is born of God. To not love is to commit sin; and as he who is born of God must love God, therefore he does not and cannot sin, as John declares in the text. That is, we repeat, he cannot hate God or his people.

C.

THE ARMOR OF GOD, OR THE CHRISTIAN UNIFORM.

(Concluded from page 278.)

THE next piece of armor to be considered is the shield of faith. The quality, use and importance of this shield is stated in the text; with it the christian soldier shall be able to quench all the fiery darts of the wicked; hence, "above all," the apostle directs that it shall be taken.

By the shield of faith we understand faith itself, which, if the right kind, is a shield to those that possess it, to protect them from all fiery darts.

There are many kinds of faith in the world; we read of faith even of devils; but neither the faith of devils nor the faith of men can protect the children of God from the assaults of their numerous and violent enemies. We have not room in this article to comment largely on the various kinds of faith entertained by the different classes of the professing and non-professing world. Each kind may be known by the works which it produces; for instance, those who hold the Papal faith will confide in the Pope, say mass, and pay the priests for pardoning their sins; those who hold the Arminian faith, as all ungodly men do, will fight against the truth, ridicule the sovereignty of God, and go about to establish a righteousness of their own; hence a man's faith is known by his works; and the Papal, Pagan and Arminian faith is just as good as any religious faith that can originate with men. All these kinds are earthly, sensual and devilish. But the faith which is a shield to the saints, belongs to the armor of God, which comes from God, which God has provided, and which he has once delivered to the saints. Of this faith Jesus Christ is both the author and the finisher. It is the substance of things hoped for, and the evidence of things not seen. It is numbered by the inspired apostles among the things which he denominates "the fruit of the Spirit," in opposition to the works and lusts of the flesh. The faith of God's elect differs as widely from all other kinds of faith, as holiness differs from sin, as the spirit of the gospel differs from the carnal passions of depraved human nature.

> "Faith, 'tis a precious gift,
> Where'er it is bestowed;
> It boasts of a celestial birth,
> And is the gift of God."

None but heaven-born children possess it or know its peculiar qualities or value. As none can possess it until born of God, so none can be born of God and not possess it. Without it, it is impossible to please God; yet none can have it only as a gift of God; so we infer that the indispensable qualification to please God must come from him as a sovereign favor, before we can enjoy his approbation. It being a production of the Spirit, it cleaves to things that are spiritual. Those who know its power are by it constrained to trust alone in God, and have no confidence in the flesh. It lays hold upon his word, relies upon his promises, and trusts alone in* him for ultimate victory and glory. Its wonderful achievements and victories are many of them recorded in the eleventh chapter of the epistle to the Hebrews. Abel possessed it, and God was pleased with him, and graciously accepted his offering. Cain was destitute of it, and to him and to his offering God had not respect. Abraham had this faith, and it was counted to him for righteousness; and having it, he staggered not at the promise which God had made to him. He by it rejoiced to see the day of the Redeemer, and saw it, and was glad. It ever has been, and still is, the distinguishing evidence of spiritual vitality, and all pretentions to piety and godliness in its absence are nothing else but delusion and vanity.

But in the immediate sense of our text faith is brought figuratively to view as a shield, by which the soldiers of the cross shall be able to quench all the fiery darts of the wicked. Before we speak of its efficiency in quenching the fiery darts, it may be well to offer a remark or two on the darts to be quenched, and the certainty that such darts shall be hurled at the children of God so long as they remain encamped in this militant state. Like the lily among thorns, and as the bush in the midst of the flame that Moses saw, is the church of God in the world. Her God has chosen her in a furnace, and for his own glory and the best possible good of all his chosen people the faith which he has given them must be tried. Indeed the trial of it is much more precious than the trial of gold that perisheth; and in the process the dross shall be burnt up, and the pure metal shall come forth at last like gold that is seven times tried. The christian is constantly besieged by the world, the flesh and the devil; in each of these departments a mighty host of enemies to the faith of the gospel are to be encountered. The flesh, which is of the earth, earthy, leads the van with all of its corruptions, propensities, lusts, prejudices and desires in rank and file; and all these have full quivers of arrows, poisoned with the most deadly opposition to a life of godliness and the working of that faith which is after godliness. The world leads on another wing of the combined army of the aliens. In flatteries, baits, snares, gins, allurements, frowns, persecutions, proscriptions and delusions; all these also bend their bow to dart their envenomed missiles, to disturb and distress the saints of God. And the devil also, with his legions of false spirits, false doctrines, false teachers, false interpretations of the dealings of the Lord with his children, false applications of his words, promises, instructions and admonitions, and ever ready, going about as a roaring lion, or in the guise of a very disinterested friend, but always on the same business, seeking whom he may devour. Thus situated, it is not strange that the christian should be constantly assaulted with a shower of fiery darts; and his life and eternal salvation would be greatly jeopardized if it were not for the provisions of grace and mercy which God has made for his ultimate triumph over all opposition. The darts of the wicked are called fiery darts, not only to express their violence, but also to illustrate the effect which they are calculated to produce when they hit or pierce the christian. Some of the savage tribes of warriors have been in the habit of tinging the points of their arrows in deadly poison, that when they strike their victim they may prove more effectual; and the apostle seems to have had this savage practice in view. All the arrows which are hurled at the saints are poisoned with some kind of inflammable poison, that when they strike the christian they may inflame his passions, set on fire

the course of nature, and if possible set it on fire of hell. The effect of these darts has been but too painfully known in the experience of the saints. How often have they given the most gratifying signs to the enemy that they have received the poison of the arrow. For instance, when the arrow of flattery has taken effect, though it be but a flesh wound, yet how soon the poison takes effect, the wounded soldier forgets what manner of person he is of; becomes heady, high minded, vainly puffed up, and begins to imagine himself some great one. Or if the arrow be that of persecution, if it be not quenched by the shield, will inflame the patient, and lead him to think his lot a very hard one. If it be an arrow from the full quiver of temptations, unless the shield of faith be interposed, the arrow will enter somehow between the joints of his harness, and by the temptation he is led to doubt his adoption; or, if that be not doubted, he is tempted to cast himself from the pinnacle, or to run into some excess, whereby some evidence is given that the dart was fiery, and that his carnal nature is fully susceptible of its dire effects. In how many thousand ways the execution of the darts of the wicked may be illustrated. When the christian soldier is caught napping, how easily, and sometimes almost imperceptibly, is he wounded by an arrow, which, for the time being, consumes his zeal in the cause of truth, shuts up his lips in regard to the improvement of his gifts in the church; and sometimes he becomes so desperately crippled that he neglects the assembling of the saints, as the manner of some is. His place is vacant in the house of prayer, and the world or some carnal gratification has intervened between him and the privileges which he once so dearly loved. The poisoned dart may take effect upon his carnal appetite; inflamed by its poison he seeks the intoxicating bowl, eats with the glutton and drinks with the drunken, brings distress upon his brethren, reproach upon the precious cause of religion, and barrenness into his own soul. Among the arrows hurled at christians, perhaps none are more common than heresy; let the poison of this arrow be drank in by the christian, and the peace of Zion is disturbed, divisions, bickerings, bitings and devouring follow as a matter of course.

We might swell this article to an unreasonable length in treating on this part of our subject, but we are admonished to hasten it to a close. The shield of faith is what the christian requires to enable him successfully to resist not only the fiery darts described in this article, but all the darts of the wicked. But it may be asked, Is not the christian always in possession of this faith? Certainly he is; but it is equally certain that he has it not always on or in exercise as a shield. Hence the admonition, above all things to take it. If this faith were always in exercise, and in use as a shield, how easily would it quench the dart that challenges our hope in God. With this precious faith gazing on the uncreated beauties of the Savior, what poisoned dart of Satan would induce us to dismiss the heavenly vision? In full possession of this glowing faith, how much rain, or snow, or mud, would be required to prevent us from mingling with the brethren in the social worship of God? Faith would quench the poison of the darts, and they would fall harmless at our feet. Without this shield we shall never be able to contend successfully with the wicked. Paul, who gives the admonition in our text, knew whereof he wrote, for he fought the good fight; but never until he had finished his course did he lay aside this part of his armor. He "kept the faith," and in the end of his warfare, when called to ground his arms at the feet of his triumphant Leader, he knew that a crown of glory awaited him; and not him alone, but all who love the appearing of the Lord.

"O for a strong, a lasting faith,
To credit what the Almighty saith,
To trust the merits of his Son,
And call the joys of heaven our own.

Then should the earth's old pillars shake,
And all the wheels of nature break;
Our steadfast souls would fear no more
Than solid rocks where billows roar."

"And take the helmet of salvation, and the sword of the Spirit, which is the word of God." The helmet is that piece of armor which protects the head, and is probably the most conspicuous of all the armor displayed by the soldier. It is the covering as well as the protection of the warrior. The helmets used in carnal warfare may be made of any material that is thought to be proof against the weapons of the enemy, but the christian soldier can confide in nothing short of the salvation of God, which is Jesus Christ; and he is not only the covering of his peole, but the Head over all things to his church, which is his body, and the fullness of him that filleth all in all. By taking this helmet, we understand an admonition to reject and discard every other confidence, and to rely alone on that salvation which Simeon embraced when he exclaimed, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." What a perfect protection this helmet affords to all the redeemed of the Lord. However much the saints may be tempted, bruised, wounded, stricken and afflicted in their warfare, this helmet secures to them ultimate victory, and they shall be more than conquerors through him that has loved them. "And the sword of the Spirit." Carnal weapons, whether offensive or defensive, will not answer, because we fight not with flesh and blood; ours is a spiritual conflict, with principalities and powers, and the rulers of the darkness of this world, and against spiritual wickedness in high places. Carnal weapons have been and still are relied upon by antichrist to support church and state religion, and even the legislatures of our states and nation have resorted to them in taxing the people at large to support such religious establishments as the Chaplaincy, their Sabbaths, Divinity Schools, &c.; but our Lord has admonished the subjects of his government that He that taketh the sword (that is, the carnal sword) shall die by it. The word of God is the sword of the spirit. The Holy Ghost makes use of this sword in putting to flight the armies of the aliens. It is quick and powerful, and sharper than any two-edged sword, to the dividing asunder of joints and marrow, of soul and spirit, and is a discerner of the thoughts and intents of the heart. It is the sword of the Spirit, because the Spirit always directs the saints to use it in all their combats with the enemy.

Our carnal passions may lead us to use human policy, carnal reasoning and worldly wisdom in defense of our faith and hope in Christ; but in their use we fall before our enemies; but when we are led by the Spirit of God, that Spirit directs us to fight only with the sword of the Spirit; all the execution we can do must be in pleading what God has said. When our Redeemer encountered the archenemy of his people he used this sword. He met all the temptations of the devil by quoting what God had said. And thus when Satan tempts us to doubt the evidences of our adoption, or to deny our faith, or to run into iniquity, or whatever may be the nature of the temptation, if we can meet him or any of his messengers with a "Thus saith the Lord," we are sure to put him or them to flight. But as the word of God is the sword of the Spirit, we cannot wield it successfully unless we are in the Spirit; but when governed by the Spirit we are able to not only stand in the day of trial, but one shall chase a thousand, and two shall put ten thousand to flight.

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

Roused by the animating sound,
I cast my eager eyes around;
Make haste to gird my armor on,
And bid each trembling fear be gone.

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

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

In him we hope, in him we trust;
His bleeding cross is all our boast;
Through troops of foes he'll lead us on
To victory and the victor's crown."

"Praying always, with all prayer and supplication in the Spirit." No prayers can avail us anything which are not in the Spirit; for we know not how to pray as we ought. We often ask, and receive not, because we ask amiss; and God in mercy withholds from us things which we ask him for, because the prayer has only expressed the desire of the flesh, and the things prayed for, if granted, would only be consumed on our carnal lusts. But the Spirit helpeth our infirmities, and directs our desires according to the mind of God. This Spirit searcheth all things, even the deep things of God; and when we pray with all prayer in the Spirit we have an assurance that God will grant us our petitions. "And watch thereunto with all perseverance, and supplication for all saints," &c. We have great reason to watch our prayers, as well as our walk and general deportment, lest we be found carrying to the throne petitions which are not in the Spirit, or consonant with the teaching of that spirit of grace and supplication which God has promised to pour out on his children.

MIDDLETOWN, N. Y., Aug. 1, 1851.

ALWAYS SEND DIRECTIONS.

WE have received of late quite a number of postal money orders without any letter of directions. It is much better to always send directions how you wish the amount of the order credited.

CARD OF THANKS.

TO THE MANY FRIENDS who sent us tokens of remembrance on the twenty-fifth anniversary of our marriage, August 23d, 1895, Greeting.

Dear Friends:—It is with feelings of deep humility, and, we hope, gratitude to the great Giver of all good gifts, and to the many dear friends from whom we received tokens of remembrance on the above occasion, for the most pleasant surprise accorded us. We had not expected to in any way celebrate the event, which made it all the more pleasant for us to receive from all over the country, extending from New York to Nebraska, and southward to Delaware, Maryland, Virginia and Kentucky, so many warm expressions of love and fellowship, with the many substantial tokens inclosed. We trust that we feel thankful for the love and fellowship of the Lord's dear people, and that we are thankful to that strong hand that has guided us in safety through the many vicissitudes of a quarter of a century of married life. It has not been without its sorrows. We have verified the truth of the apostle Paul's declaration, "They that are married shall have trouble in the flesh." But we have also realized a full measure of the happiness that falls to the lot of humanity, in a sense of contentment with our lot; and a desire to fulfill the duties of life, from a sense of the solemn obligations that we are under to our God. Our prayer to God is that he may remember you, and bestow upon you the testimony of his grace and love for his own gracious name's sake. Amen.

A. B. & L. P. FRANCIS.

WILLARD, Va., Aug. 26, 1895.

(Continued from page 283.)

knew nothing. How long I remained in that condition I know not, but the first I did know was a realizing sense of my Savior's arms under my head. I was afraid to move lest he should leave me. O! I was so happy. I felt little, and light as a feather, and ready to fly away and be at rest. Suffering and trouble were all gone, and I felt easy. My little boy came into the room, and I wondered if he could be mine. I felt so little and new that I could scarcely realize I had ever lived before. I loved my Savior above everything. He was my only friend. Everything seemed praising God. I was filled to overflowing with his love. But

"Tongue cannot express
The sweet comfort and peace,
Of a soul in its earliest love.
When my heart first believed,
O what joy I received,
What a heaven in Jesu's name."

"'Twas a heaven below
My Redeemer to know;
And I could not believe
That I ever should grieve,
That I ever should suffer again."

For I thought my troubles were ended. I scarcely thought about getting well, for I felt happy and free, and a perfect resignation to the will of the Lord. Then my dream broke in upon my mind again, and trouble came. I begged the Lord to tell me what it meant, and I believe he did. It came to me like some one talking to me, saying, The flowers you stole were the falsehood you told about the Bible, and the white flower you admired so much was the Redeemer. O what a relief this was to me. I felt that the Savior had paid all the debt I owed. I was not troubled any more on that point. I soon so far recovered from my sickness that I could sit up. Then my Bible was my daily companion. I read it through, and still found a desire to read it. It seemed a new book to me. I spent many happy hours alone. I was not lonesome, for Jesus was then near me, and my Bible also was company for me. I often feel to say, O that it were with me as in the days that are past, when my Savior smiled on me by day and night. Then I walked in the light of his countenance and feared no evil. I was at ease until the impression came to my mind to be baptized. Then trouble arose. I did not know what to do. My friends wanted me to join the New School Baptists, and one of their order came and asked me to let him baptize me. I told him I had not made up my mind; yet I then felt I must go somewhere, but knew not where to go. I could not go with the order above named, for they believed in their own good works, and I had none. My heart was with the Old School Baptists, but my going to them looked impossible, because I knew not where they were. I had never heard any one relate what is commonly called an experience, and had never seen the Old Baptists baptize any one. I was not even acquainted with any of them, and they were called by hard names generally. I felt truly to be alone. But truly our God leads in a way we know not, and in paths we have not known. We had a hired man, and he brought me two numbers of the SIGNS OF THE TIMES, the first I had ever seen, and their contents were like cold water to a thirsty soul. O how I loved the writers! I soon found they were my Father's children, and O how I longed to be with them. I besought the Lord to lead me in the right way, in the path that I should tread. The answer came, "If you love me, keep my commandments. Leave all and follow me." I then felt that I could leave the whole world. My mind was placed on the Old Baptists, and I felt that I could go nowhere else. As soon as I was able to travel I left my home and went to Clifton, my brother's home, thinking I might get to hear some preaching, for I was very hungry for it. But my brother's family being of the New School order were very little company for me, so I soon left them and went to my cousin's home, and he told me he would take me to Bethlehem on the first Sunday in the month, that being their meeting day. I told him I did not know any one there. He said he did, and that gave me some relief. I felt like the day would never come; but the time at last rolled around and we set out on horseback, the distance being about seven or eight miles. This was on Saturday before the first Sunday in September. I did not expect to be baptized there, because at that time I lived near Alexandria; but when we reached the meeting house I looked around, and they all looked very happy; yet there were no faces that I knew, and I felt sad and lonely; but I enjoyed the sermon at first, and then it seemed I was carried away from self and my surroundings. When the door of the church was opened for the reception of members, ere I was aware of what I was doing I was on my feet. I had not so intended that day, for I felt that I had nothing to say; but I now feel that the Lord talked for me, and to this hour I know not what I did say, and often wonder what I told the chnrch. To my surprise I was received for baptism on the next day, the first Sunday in September, 1875. After the meeting closed my cousin introduced me to sister Emily Johnson, who proved a mother to me. She took me to her home, attended to my needs, and on the day above mentioned Elder Joseph L. Purington led me down into the solemn, liquid grave, in obedience to the command of my Lord and Savior. I felt sad that morning, but when I came up out of the water I was happy and free. I enjoyed the sermon, and felt that it was good to be there. I received the kindness of brethren and sisters with astonishment, for I had been told they were a selfish people; but they were so good to me that the language of Ruth was mine, "Entreat me not to leave thee," and the acknowledging of their God to be my God, and their last resting place as mine. When the parting time came I felt that I was leaving home and friends. I never saw Elder Purington any more, and heard no preaching for a long time.

But I must close, for I know, dear brother, I have wearied you. I have not written this for publication, but to relieve my mind of a burden that I cannot carry any longer; yet if you see anything in this scribble that would be of any comfort to others, do as you like with it. Please pardon me for writing, and pray that I may be kept by the power of God through faith to the end.

MRS. F. L. COOKSEY.

OBITUARY NOTICES.

DIED—On the 31st day of July, 1895, at her home near Hartford City, Indiana, **Caroline Skillman,** at the age of 86 years and 7 months. She joined the Regular Baptist Church at the second Hopewell Church, New Jersey, over sixty years ago, and was baptized by Elder Stout. She adorned the profession she had made of an interest in the atonement of Christ by an humble and exemplary walk and conversation in the doctrine of salvation by grace. We shall see her here on earth no more; and although she is removed from us, she still lives in the memory of the children of God who had the pleasure of her acquaintance.

The funeeal was preached by Elder Jacob Richards, and she was laid away at the Harmony burying-ground.

A. A.

DIED—In the village of Trumansburg, N. Y., July 25th, 1895, **Cora A.,** wife of John W. **Morgan,** aged 30 years.

The circumstances of this death are especially sad. Mrs. Morgan leaves a husband, and an infant but a few days old. She had been ill some weeks with nervous prostration, and in her weakened condition could not rally; and notwithstanding the unremitting attention of her attending physician, and her sister, she passed away. The remains will be taken to Canton, Pa., her former home.

During her residence here Mrs. Morgan has made many warm, personal and business friends, whose sympathy is extended to the bereaved husband in his great affliction. The subject of this notice was the daughter of brother David and the late Morgann Scudder, of Canton, Pa., and sister of the writer. We deeply mourn the loss of our loved sister, but trust that our loss is her gain. She professed a hope in Christ, and was ever found walking in his footsteps. She was next to the youngest of ten children, and the first to be called to try the realities of another world. Our family circle is broken. We little know how soon another may be called; but we bow submission to his will and realize he doeth all things well. She leaves a husband, an aged father, brothers and sisters and a dear little infant daughter to mourn her early departure.

AUGUSTA J. VERMILYA.

Elder Rowland Flournoy was born in Jackson Co., Mo., Jan. 12th, 1834, and was married to M. A. Hornbucle Feb. 9th, 1860. He received a hope in Christ, and together with his wife united with the Pleasant Grove Church, in Jackson Co., Mo., about the year 1868, and was baptized by Joseph Warden. He was licensed to preach on the third Saturday in February, 1870, and was ordained on the fourth Saturday in May, 1871. He was in the constitution of a little church in Jackson Co., Mo., called Big Blue, which was constituted in 1870. He moved with his family from Jackson Co., Mo., to Johnson Co., Kansas, Dec. 1st, 1873. Big Blue Church was moved from Missouri to Kansas in 1874, of which he was a member and its pastor until his death, which occurred at his home in Johnson Co., Kansas, August 8th, 1895. His health had been failing for two or three years. He was confined to his bed about a month before his death, and suffered greatly, but bore it patiently. He often expressed a desire to be reconciled to the Lord's will. All that an affectionate wife and loving children could do to relieve his suffering was done. The doctors told the family some time before he died that they could do him no good. The appointed time had come for him to die, and he passed peacefully away. He was a faithful servant of the churches among whom he labored, and was deeply taught in the Scriptures. But his labor is over; and while we so greatly miss him in the little assemblies of the saints in this country, we feel to humbly bow to our heavenly Father's will, being fully assured by the testimony which our dear brother left that our loss is his eternal gain.

The funeral was conducted by the writer and Elder L. Grimsley, at his late residence in Johnson Co., Kansas, a goodly number of his neighbors and friends being present; after which his remains were laid to rest in the neighboring burying-ground. May our heavenly Father comfort the bereaved family in their great sorrow.

S. P. RAMEY.

ANTIOCH, Kansas.

MY dear old aunt, **Irene Waterfill,** was born Jan. 20th, 1812, and was married to J. C. Waterfill Oct. 18th, 1833. Her disease was scrofula. She had been afflicted for years, and was confined to her bed three years or more. She fell asleep in Jesus Dec. 15th, 1894, aged 82 years, 10 months and 25 days.

She bore her suffering with christian fortitude. She joined the church at Salt River, Anderson Co., Ky., on the second Saturday in August, 1828. She attended her meetings regularly, unless providentially hindered, up to the time that she was afflicted. She was a firm believer in the doctrine of God our Savior, always looking unto Jesus, the author and finisher of her faith. He was her Daysman, her Friend and Savior, the one in whom she put her trust. She was a friend to everybody, especially the Old Baptists. Her door was always open for them, and she treated them cordially and with kindness, for she knew nothing but kindness to all. She leaves her husband, one son, four daughters, thirty-four grandchildren, several great-grandchildren, one brother, one sister, and a host of other relatives and friends, to mourn the loss of her; but our loss is her eternal gain. She is now basking in the smiles of her blessed Redeemer, no more to suffer the afflictions or the turmoils of this world of sin and sorrow. She has gone to that happy clime, to that house not made with hands, eternal in the heavens, to be with her Savior, and with all the redeemed of the Lord that have gone before; for none but the redeemed ever enter that blessed abode.

"In hope of life eternal given,
Behold, a pardoned sinner dies,
A chosen, blood-bought heir of heaven,
Called to her mansion in the skies.

"She left this world, with all its toys,
For better, brighter world on high;
Her faith embraced substantial joys,
Soaring beyond the starry sky."

The Lord giveth, and the Lord taketh; blessed be the name of the Lord.

Your brother in the Spirit, I hope,

J. J. WATERFILL.

LAWRENCEBURGH, Ky., Aug. 20, 1895.

ASSOCIATIONAL.

THE Lexington Old School Baptist Association will convene with her sister church at Gilboa on the third Wednesday and Thursday in September (18th and 19th), 1895.

We desire a goodly number of our brethren and friends, especially brethren in the ministry, to meet with us. Those coming by the U. & D. R. R. will take the 7:40 a. m. train at Rondout, and arrive at Grand Gorge at 11:11 a. m., or the 2:55 p. m. train, arriving at Grand Gorge at 6:17 p. m., where they will be met on Tuesday before the meeting and cared for. If any should miss the 7:40 train, and should not be met, inquire for the Tuttle House, Gilboa.

D. S. ELLIOTT, Church Clerk.

THE Virginia Corresponding Meeting will be held, the Lord willing, with the New Valley Church, Loudoun Co., Va., to begin on Wednesday before the third Sunday in October (16th), 1895, and continue three days.

THE Salisbury Old School Baptist Association is appointed to be held with the church at Little Creek, Sussex Co., Del., to begin on Wednesday before the fourth Sunday in October (23d), 1895, and continue three days.

THE Pilgrim's Rest Association of Primitive Baptists is appointed to meet with the Gilead Church, in Miami Co., Kansas, at two o'clock p. m. on Friday before the second Saturday in October, 1895.

Those coming by rail will be met on the morning of the meeting at Gardner, a station thirty-three miles west from Kansas City, on a branch of the Santa Fe R. R. We earnestly desire as many as can to meet with us at that time, as we are few in number, an afflicted and poor people.

S. P. RAMEY.

THE Licking Association of Old School Baptists will meet with the church at Bethel, Shelby Co., Ky., on Friday before the third Sunday in September, and continue three days (13th, 14th and 15th).

Those coming by rail will buy tickets at Louisville and Lexington, via Louisville Southern, for Busey or Hemp Ridge, where they will be met on Thursday, the 12th. In behalf of the churches we extend a cordial invitation to our brethren and friends, lovers of truth in the gospel, to meet with us.

P. W. SAWIN.

THE fourteenth annual session of the Big Creek Association of the Regular Primitive Predestinarian Baptist faith and order will be held with the Salem Church, eighteen miles southeast of Mexia, Texas, on the Houston & Texas Central R. R., commencing on Saturday before the first Sunday in October, 1895.

Brethren and sisters, and preaching brethren especially, are invited to visit us. They will be met at Mexia, on the Houston & Texas Central R. R., on Friday before; or they will be met at Jewett, on the I. & G. N. R. R., on Friday before. If any should come to Jewett they should write to John Bishop, Farrar, Texas; or if they should come to Mexia they should write to I. R. Betts or R. O. Beene, Personville, Texas.

As there is and has been some trouble among the Baptists in Texas about the predestination of all things, we would be glad for some of our eastern brethren to visit us and see us, and find out what we believe.

JOHN BISHOP, Clerk.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,

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EDITORS:

BENTON JENKINS, Middletown, N. Y. F. A. CHICK, Reisterstown, Md.

B. L. BEEBE, Middletown, N. Y.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, SEPTEMBER 11, 1895. NO. 37.

CORRESPONDENCE.

CRAMER, Ill., March 25, 1895.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—I send you the inclosed letter from brother J. A. Grafton. It was much enjoyed by me, and I believe it would be enjoyed by the brethren generally.

Your unworthy brother,

E. D. VARNES.

DUBLIN, Md., March 17, 1895.

E. D. VARNES—MY PRECIOUS BROTHER IN SORROW AND AFFLICTION:—Your very welcome letter and Minutes of Spoon River Association came duly to hand, both of which have been carefully read, with comfort to my poor soul. How good of the dear Lord to put it into the hearts of his dear saints to think on one so vile, so unworthy, as I, and remember me in my affliction and my misery.

"'Mid scenes of confusion and creature complaints,
How sweet to my soul is communion with saints."

How different indeed are the Lord's afflicted and poor people from the rest of the world of mankind. As was said of the children of Israel of old, "The Lord doth put a difference between the Egyptians and Israel." When in cruel bondage, pressed down under cruel taskmasters, the great God of their temporal salvation heard their cry and came down to deliver them. Surely no nation on earth were as oppressed as they, neither was any nation so favored of the Lord; yea, their very bondage proved a great blessing in disguise; for God had said unto their fathers, Abraham, Isaac and Jacob, that he would bring them (their seed) again to possess the land from which they should journey, and dwell in a strange land four hundred and thirty years as bond men and bond women. And all the plagues were sent upon the Egyptians, even to the destroying angel that should kill the first-born of all the Egyptians, and all the first-born of their cattle. But we are told that none of the plagues that came upon the Egyptians came upon the Israelites, neither in the land of Goshen where they dwelt. In this last great plague that our God did send upon the entire kingdom of Pharaoh, it was said, "But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel." My dear brother, hath not our God put even a greater difference between the world and his church to-day? I mean the gospel day. Has he not placed a great gulf between them, so that they who would pass from the one to the other cannot pass over? Yea, we may say to the world, "Their rock is not as our rock, our enemies themselves being judges." The world testifies that the God they serve only meets them on half way ground, and they are left to accept or reject as they choose. But methinks the children of Israel, whose cruel bondage grew heavier and heavier, did not require much persuasion when once the way was opened for their escape; nor did the apostle Paul need any persuasion from man. When the commandment came, sin revived, and he died. Now, instead of the bold boasting Pharisee, breathing out threatening and slaughter, and believing that he was doing God service, and that he was perfect in the Jews' religion, having been brought up at the feet of Gamaliel, and as touching the law righteousness was blameless, we now hear him saying, "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. 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 which dwelleth in me." Why, Paul, what do you mean? The world tells us that we must live without sin, in order to gain eternal happiness. O what a vast difference the Lord hath put between Paul and the Judaizing teachers of our day. Let us for a moment hear what the prophet Isaiah says. "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." Here, my dear brother, seems to be the great difference that the good Lord has been pleased to put between the world and his people, even this glorious revelation of himself. Isaiah in the beginning of this sixth chapter says, "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." O what a glorious revelation! And, my brother, I do believe that is what every child of God sees. When the commandment comes, sin revives, and he dies; dies to all his former goodness, all his former dependence upon the arm of flesh, and now sees, as Isaiah did, the Lord Jesus Christ high and lifted up; and not only lifted up, but lifted up for his or her poor, guilty, sinful self; to lift them, the needy, from the dust, and as beggars from the dunghill, and set them among princes, even among the princes of the people. Thus do they abhor themselves in dust and ashes, and cry, "Woe is me! for I am undone." The experience of one is the experience of all God's people. None lack their share of suffering. And if we suffer with our Lord, we shall also reign with him. O what a difference the Lord hath put between the church and the world! "Behold, what manner of love the Father hath bestowed upon us, that we [vile sinners] should be called the sons of God." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be." Well may the apostle say, "What manner of love." Loved with an everlasting love. Loved when dead, and deaf, and blind. Loved when enemies to the cross. Loved when without strength, when Christ in due time died for the ungodly. Not after we had reconciled ourselves to God by giving our hearts to him. "Yea, the Lord hath appeared unto me of old, saying, I have loved thee with an everlasting love; therefore [because I have loved you] with loving-kindness have I drawn thee." Love is stronger than death. God is love. Love, eternal love, burst the prison doors of death, hell and the grave, and set the prisoners, the election of grace, free, rode triumphantly to the skies, to sit on the right hand of God, where he ever liveth to make intercession for the saints, according to the will of God, and not according to the will of man; all because they were chosen in him before the foundation of the world, that they should be holy and without blame before him in love; which never could have been had not divine justice been satisfied; had not our covenant Head bowed the heavens and come to earth, been made under the law, to redeem his people who were under the law. He took away the handwriting of ordinances which was contrary to us. Jesus is our Covenant. The only covenant that our God has promised to make with the house of spiritual Israel in this day is, "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. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least to the greatest; for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." O glorious thought! for had the Lord dealt with us according to our iniquities, alas! who could stand? But see the great difference between Egypt and Israel. The whole Arminian world (and I see no difference in the fundamental principles of their doctrines) claim to have power to make themselves children of God; while the poor, trembling child of the only true God humbly hopes his name was recorded in the Lamb's book of life before the foundation of the world.

Now I will try to talk of another vast difference, and I still have my mind on the words I quoted at the start. The Lord's people are an afflicted and poor people; while of the others we are told that they have more than heart could wish; yea, their eyes stand out with fatness. They feel to have righteousness enough, and some to spare to help the Lord along. They can even pray thus, with themselves (mark, not with God), "God, I thank thee that I am not as other men," &c. Not as the publican that stands afar off. O how near the Pharisee feels to be to God. But how different the Lord had made the case of the poor publican, who dared not so much as lift up his eyes to heaven. O how often the poor, tempted, tempest-tossed, afflicted and sorrowing child of the gracious Redeemer feels that his prayers are but idle words, and they even fall at his feet, while his eyes are cast down within his poor, sinful heart, which seems so far from God. He is made to say,

"So far from God I seem to lie,
Which makes me often weep and cry;
Like one alone I seem to be;
O! is there any one like me?"

I write in this way, my dear brother, because you speak of a cold, lifeless condition, which is my almost constant dwelling-place. "Weeping may endure for a night, but joy cometh in the morning." There is no night without its morning. There is no dark cloud without its silver lining. When Jesus spake to the doubting disciples on the tempestuous sea, saying, "It is I, be not afraid," and commanded the sea to be still, they were immediately at the land whither they went. And I

have reason to believe they were still in the midst of the sea; but Jesus was there, the land to which every poor, afflicted and tried child would go. Though surrounded by many a foe, there can be no fear where Jesus is. May the Lord give us to realize that he is indeed a strong hold in the time of trouble, and that he is a covert from the tempest, and the shadow of a great rock in a weary land. May he give us to hope that our house is built upon that sure foundation, the Rock of ages, so that though the storms and floods, the fiery attacks of Satan, and all the enemies of truth, may beat upon our house, our hope is that through the power of God we shall be brought off more than conquerors, through him that loved us and gave himself for us. Yea, if we suffer with him, we shall also reign with him. Is it not more to reign with him than only to suffer with him? Did he not pray the Father that we should be one with him, even joint-heirs with him? The inspired apostle tells us so. Then, my dear brother, though a great complainer myself, why should we shrink at the sufferings of the present evil world, or at what men or devils can do to us here? We have a glorious High Priest who was tempted in all points like as we are, yet without sin. Now we have not an High Priest who cannot be touched with a feeling of our infirmities, but one of whom it could be said, hundreds of years before he came in the flesh, "In all their afflictions he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them and carried them all the days of old." O then for faith to look ever unto Jesus, who is the author and finisher of our faith. God forbid that any of his children should glory, save in the Lord. And when we are called to lay aside this earthly form, with all that is earthly (thanks be to God), may we by his Spirit be enabled to say, with the apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Now, my dear brother, I will ask, Do you love his appearing? I know you do. Then you shall as surely receive that crown of righteousness; yea, as surely as there is an eternal God in the eternal throne of his glory. And as the gates of hell shall not prevail against his church, so shall the gates of hell not prevail against your eternal inheritance in Christ. Your life is hid with Christ in God. O, my brother, think of the security of the redeemed ones of our God. As soon could hell conquer heaven as one of these could be lost. But O how low down and how little our hope appears at times, so that with one of old we say, "My hope is perished from the Lord." But why despair?

"Our Jesus is the christian's hope,
Wrought in us by God's power;
It holds the weak believer up
In the distressing hour.

The darkest cloud hope pierces through,
And waits upon the Lord;
Expects to prove that all is true
Throughout the sacred word.

True hope looks out for blessings great,
And though they're long delayed,
Yet hope's determined still to wait
Until they are conveyed.

Hope long will wait, and wait again,
And ne'er can give it up,
Till the blest Lamb that once was slain
Appears the God of Hope."

So now, my precious, afflicted brother, remembering our first meeting, when you spoke so much of coldness and leanness, I have written the above from my own sad and mournful state, with a heart burdened almost to overflowing with impressions to speak or write, and at the same time feeling that Satan hindereth me; but out of the fullness of the heart the mouth speaketh. If my heart is full of evil at this time, I have only multiplied words without understanding, and thereby only darkened counsel; so judge by your own pure mind as to what I have here written, as to whether it has been indited by the right spirit. If it contains a word of comfort for you give God the praise, and make use of it as your better judgment may dictate. Have it published in the SIGNS if you see proper, provided the editors will accept it. We are but poor pilgrims on our journey home. With me at times the way seems long and cheerless, and I am made to say, in the language of Job, "Wherefore is light given to him that is in misery, and life unto the bitter in soul; which long for death, but it cometh not; and dig for it more than for hid treasures; which rejoice exceedingly, and are glad, when they can find the grave? Why is light given to a man whose way is hid, and whom God hath hedged in? For my sighing cometh before I eat, and my roarings are poured out like the waters. For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. I was not in safety, neither had I rest, neither was I quiet; yet trouble came."—Job iii. 20–26.

In conclusion I will ask you to pray for me in my distress; and may the God of all grace give us to know what is the hope of our calling, and to be still, and know that he is God. May we realize through his abundant mercy that all things work together for good to them that love God, to them who are the called according to his purpose. May he give each one of his meek and lowly followers to hope that they love God, and are the called according to his purpose. My health is poor—nervous prostration. I only work by fits and starts, working hard some days, and dragging through as best I can on other days. Life is to me a burden, but it will soon be over, when I through the merits of the blessed Lamb of God hope to dwell with him, to awake in his likeness, and be satisfied. There is no satisfaction here. My family are reasonably well, for which I feel to thank God, and at times for tribulation also. Your letter was an agreeable surprise to me. Write again.

Your brother in affliction,

J. A. GRAFTON.

THE UNPROFITABLE SERVANT.

DEAR BRETHREN EDITORS:—With your kind permission, "I also will shew mine opinion" of our Lord's parable of the talents and servants.—Matt. xxv. 14–30. The gentle reader will please observe that it was spoken just after the parable of the ten virgins, in illustration and confirmation of it. Therefore it commences with the connecting word "for." "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods." This was the Lord, and his servants were the people of Israel, whom he called into his kingdom in Canaan, and to whom he committed the oracles, the covenants and the promises, and of whom, as concerning the flesh, Christ came. And the coming of "the man Christ," in the beginning of the gospel kingdom, was the fulfillment of the "long time," when he came to reckon with them. They were all his own people and servants in that first covenant and kingdom, which was typical of better things to come. Some of them were faithful, as was Moses, and embraced the promises, worshiped God in heart and spirit, believed on Jesus as the promised Messiah, the Son of God, received him and entered into the kingdom spiritual with him. These were the wise virgins, the good and faithful servants. John the Baptist baptized many of them, and Jesus, by his apostles, baptized more of them than John. About three thousand were added to the new kingdom on the day of Pentecost, and following after, multiplied thousands of faithful servants. Believing children of Israel were baptized and received into the gospel kingdom, and into the joy of their Lord. These were the remnant in Israel, according to the election of grace, and the sheep of the Jewish fold, who knew the voice of the good Shepherd. In the gospel house, the blessed kingdom of grace, they received of the Lord's hand double for all their sins, and their privileges and joys were greatly enlarged. For they were in the relation and place of servants in that first kingdom, which was ceremonial and legal; but when the man Christ came in the end of that world, and reckoned with his servants, to them who received him and believed on his name he gave power to become the sons of God. "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." These are the "better things" which our Father-God has given his dear children in the new kingdom of gospel grace, more and better far than his servants of old received, although they also were greatly favored and blessed of God, who made with them the covenant, and made them a kingdom of priests. So that Moses said to them, "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord!" But not all Israel believed on the Lord; therefore their own faithful Isaiah asks, "Who hath believed our report? and to whom is the arm of the Lord revealed?" "For 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," says Paul. Therefore our Lord's instructive parable presents the solemn fact by the unprofitable servant, as also by the foolish virgins. And Paul says, "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." For he had just said, "Even so then at this present time also there is a remnant according to the election of grace." He also shows why they as a people had not attained unto righteousness; "Because they sought it not by faith, but as it were by the works of the law." Now the law pertained only to temporal or earthly things, and was not of faith, nor by promise of One who should come and redeem them from its curse, but depended upon their own legal works. This was shown by the foolish virgins, who went away to buy oil for themselves. Jesus said to them, "And ye will not come to me, that ye might have life. Ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust." The last clause ("in whom ye trust") shows that they were destitute of faith in Jesus, although they were Israelites, to whom the Lord had committed the law and the service of God as his servants, yet that was all they had. This answers to the one talent. They were Jews outwardly, in the flesh, and worshiped God in the letter of the law, but not in heart and spirit, nor in faith and hope and love. So, when last of all, God sent forth his Son, they received him not, but slew him and cast him out of the vineyard. Will the dear reader please read Matt. xxi. 33–43? In this parable of the householder, vineyard and husbandmen, which our Lord himself applied to the Jewish kingdom and people, we have a clear illustration of the parable of the talents. To his wicked, unbelieving enemies, the Jews, who put him to death, he 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." In Matt. viii. he says,

"And I say unto you, That many shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." In Matt. xxv. he says, "Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." In these three parallel Scriptures our Lord teaches that the children of the kingdom, the wicked husbandmen or Jews, from whom the kingdom of God should be taken, and the wicked and slothful servant were the same. As the covenant people and visible kingdom of God, to whom he committed his laws, worship and service, this favored nation not only proved itself unfaithful and unprofitable, but "wicked and slothful," as Jesus shows in the parable of the talents. Therefore the talent was taken from them; that is, the kingdom, with its ordinances and services, even all that God had given them in that first covenant, and they were cast out and dispersed, even unto this day. In Romans xi. Paul says, "Because of unbelief they were broken off." They were not only unbelieving, but also earthly and carnal, violent and cruel; for they persecuted their own prophets, John the Baptist, Jesus the Son of God, and his apostles. But yet they jealously guarded the holy Scriptures, which testified of Jesus, while they neither believed nor obeyed them. Thus this stiff-necked people, to whom the oracles of God were committed, hid the one talent in the earth, proving themselves unprofitable, wicked and slothful, as the Lord Jesus testifies in this parable. So the sacred trust was taken from them, and they were no longer the repository and guardians of the divine treasures, ordinances and service, but were rejected from being the Lord's stewards, and ceased to be the people of his covenant and kingdom. And until this day this once highly favored people of God continue in unbelief, and are, as the unprofitable servant, cast into outer darkness.

D. BARTLEY.

CRAWFORDSVILLE, Ind., Aug. 9, 1895.

"LET brotherly love continue."—Heb. xiii. 1.

Having recently read an article published over the signature of our much esteemed brother, Elder S. H. Durand, on "Conference of Brethren," and having felt to be benefited by its perusal, I have since then at times had a desire to say a few words in the same line of thought.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."—1 Cor. i. 10. This epistle was written by one "called to be an apostle of Jesus Christ," and addressed to not only the church of God at Corinth, but also to us who now live, if we are what we profess to be, saints that "call upon the name of Jesus Christ our Lord, both theirs and ours." It is with painfulness that we sometimes witness in the writings of some of our brethren, as well as occasionally in speaking by some, a spirit of a dictatorial nature, and a tendency at least of proscription against others, even at times leading to contentions among us. Now, who is "blameless in the day of our Lord Jesus Christ?" Is it not well for us, dear brethren, to consider what manner of creatures we are? Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul? If not, if Christ is not divided, ought his children to be separated? Surely not. Then let us each and all, as Paul said, "lay aside every weight, and the sin which doth so easily beset us." I hope I have learned a half-century ago that I am full of sin, and am easily beset; but, dear brethren, we also hope that we have learned that we are not our own, but have been bought with a price; yea, and how great a price is it, even the blood of Jesus Christ. If this is true we should not offend one another. The Savior has said, "I am the vine, ye are the branches." Again, he says, "These things I command you, that ye love one another." Now, brethren, let us not refer in our writing or speaking to some portion of Scripture without even quoting its words, and say that that is the standard or test of fellowship, and also say, If you do not adopt that idea you are not correct or sound in faith. It is proper to quote Scripture in proof of positions taken; but let us quote the words therein contained, and not simply cite to book, chapter and verse for proof. The citation may be a correct proof text, and it may not. It may, if copied or written out, prove something entirely foreign to the subject attempted to be established. Besides, many of us cannot correctly call to mind in reading these citations of book, chapter and verse what is referred to. Let us not make a long list of quotations, as stated, by simply telling where they are, but let us, as our dear Savior did when quoting from other records, give the substance at least of the words.

The apostle whose words we have quoted has said, "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."—1 Cor. i. 26, 27. As a writer or speaker I surely know that I am weak; and when I see the spirit of wisdom exhibited by some one that has had worldly advantages and education, and observe a tendency to overawe the weak brother, I am at once made to feel in my heart, Who hath made thee to differ? We do not intend to speak disparagingly of education, but on the contrary commend it. If it were the Lord's will, all his servants should be as Paul was. Though he had been born in Tarsus, a city in Cilicia, yet brought up at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, yet he declared to the Corinthian brethren, when he went to them on one occasion, "I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God." Is not this much more comforting to God's dear little children than to claim that by reason of deep research and great study we can give a better understanding of the Scriptures than otherwise we could do? Is it not much better to realize the truth that "though ye have ten thousand instructors in Christ, yet have ye not many fathers?" Peter said, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious."—1 Peter ii. 1–3. Is not this preaching as good for us in our day as for the saints in Pontus, Galatia, Cappadocia, Asia and Bithynia? Paul says (2 Cor. x. 3–5), "For though we walk in the flesh, we do not war after the flesh (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds); casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." How beautiful this is, how debasing of human pride and self-boasting, and how God-honoring and glorifying of his holy name! I also am reminded of some more of the apostle's words. "Would to God ye could bear with me a little in my folly." John says, "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."—1 John ii. 9, 10. Again, we read the words of Christ himself, "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"—Matt. vi. 22, 23.

I might enumerate Scripture after Scripture on this same line, to the exclusion of boasting, and showing that all things are of God, for the good of his people that are exercised by the Spirit of Christ. In conclusion I quote the caption, "Let brotherly love continue."

JAMES M. TRUE.

KANSAS, Ill., June 21, 1895.

MINERAL WELLS, Texas, May 22, 1895.

EDITORS SIGNS OF THE TIMES:—To those who have been enabled by the direct and infallible power of the Spirit to discern the things of the Spirit, I would write; for I realize the fact that it would be inconsistent to write the truth to a people who do not know it when they read it. We read of a people who do take the truth for a lie, and a lie for the truth. It seems that to such a people it would be as well to write them a lie, as it would answer for a truth to them. A large majority of the people in these parts are teaching that the inspired writer was misled by the Spirit when he recorded the words, "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." They are, they imagine, teaching spiritual things; but the fact that their teaching is received, known and discerned by the natural man, is proof that their teaching is not the things of the Spirit of God, but carnality. The carnal man will and can accept carnal teaching; but it is as imposible for the spiritual mind to receive carnal things, as it is for the carnal mind to receive spiritual things. We see that the spiritual man in the first place must have an existence before the things of the Spirit can can be recieved and discerned. We also see, from the plain teaching of the Scriptures, that the spiritual man is produced by the spiritual birth; and it is also as plainly taught that the carnal man, the carnal mind, is not consulted in the spiritual birth, as it is on this wise, "Born, not of blood, nor of the will of the flesh, but of God." If these expressions do not exclude all human effort, human agency, human means or instrumentality, which we find promulgated all over our land, then words have no meaning. I see from reading the Missionary papers that they have a savior set up that beats our Christ in saving the people, and his name is Sunday School. They give a table showing the number saved by Sunday Schools, and without such schools, thirty to one; so it is plain that their school system professedly saves more people than does the Christ system. Their idea of the new birth is about like that of Nicodemus, who thought it was the natural man born over again. The Arminians go to work with the dead, blind, deaf and dumb sinner, and through their process of teaching, preaching, admonishing and praying, they profess to spiritualize the carnal man; that at first he has a carnal or natural mind, but when they get through with him he is spiritually minded. Then the natural man is born again through their

(Continued on page 293.)

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 11, 1895.

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

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SUNDAY SCHOOLS.

"CAN Old School Baptists allow their children to attend the Sunday Schools of the enemies of the truth consistently with allegiance to the God of heaven?"

The above question has been proposed to us of late, and our views asked concerning it. In reply we feel first of all like saying that we have believed that we should be committing a sin against God should we allow our own children to attend the Sunday Schools which are all around us. We dislike to speak of ourself directly in any way, but perhaps we shall be pardoned if here and now we say that we have not and do not send or allow our children to go to any of the Sunday Schools in the village where we have lived for twenty-seven years. We do not mean to say that they have never been in a Sunday School as visitors. Perhaps once or twice a year they may have been present in this way, just as now and then they may go to hear Arminian preaching. We say this by way of personal explanation. Our children know, and we think fully understand, that we think it wrong for them to go where we would not go ourselves.

It seems to us clear beyond all question that if it be wrong for us as Old School Baptists, who believe that we are the church of God on earth, to hold Sunday Schools of our own for the instruction of our children in the letter of the truth, it is a much more unspeakable wrong to help sustain a Sunday School where false and fleshly doctrines are taught by sending our children to them. We hardly know how to go about arguing this matter, it seems such a self-evident proposition. It certainly is wrong to encourage and help sustain anything that is wrong. If Sunday Schools in themselves were not wrong, certainly false teaching in them is wrong; and to sustain or encourage what is wrong is to be a partaker of that wrong.

So long as we believe in salvation by grace, and in all those principles of truth that are necessarily connected with it, we must believe that to teach children or any one else that they can of themselves repent and turn to God, that salvation depends upon man's own work or choice, that salvation is offered for man's acceptance or rejection, that by teaching children or men can come to know and serve God and finally be saved, that the Sunday School is the true and proper nursery of the church of God, and that by Sunday Schools or any other training children can be prepared for heaven, is to teach falsehood of the deepest dye. Such are the things impressed upon the children's minds in every Sunday School in our land. How then can we, who believe in and love salvation by grace, consent to in any way whatever support that which at every step denies our faith? If our children, whom God has placed under our charge, are allowed by us to attend upon such teaching, we are encouraging it and helping to sustain it. We are denying the Lord, to whom and to whose finished work this sort of teaching gives the lie direct.

Still another reason forces itself upon our attention. Sunday Schools, as well as all other things, need money to help them along. The children are all asked and expected to bring at least a penny every Sunday. True, a penny is but a small thing in itself; but we remember once when two mites were more than great riches. In as small a thing as a penny a great principle may be involved. We have no more right to contribute a penny toward the support and advancement of untruth than we have to contribute a thousand dollars. If our children attend a Sunday School they will not want to appear mean. If other children bring their penny, so will they desire to do; and the pennies must come from their parents. How can we, as consistent Old School Baptists, pay our money to support what we do not believe in? If men believe in the Sunday School as a good thing, then let them do what they can to support it; but let us not violate our own conscience by helping on what we believe to be falsehood. We do not seek to interfere with those who believe the Sunday School to be right, except that we would show them the unscripturalness of their teaching if we could; but we do feel like urging that we keep our own skirts clean in this matter.

We have heard it urged by some who have allowed their children to attend such places in defense of their course that it can do them no harm to go. With this we must take direct issue. To be taught and to embrace falsehood of any kind injures anybody. We think it better that our child should be a Gallio, who cares for none of these things, than a Caiaphas, filled with false religion, and therefore with deadly enmity to the Savior and his cause and people. False religious teaching turns a Gallio into a Caiaphas; and we remember that Jesus once said to the religious professors of his day, "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." Is it no injury then to be made twofold more the child of hell than their teachers? We have always felt glad that we were not allowed when we were a child to be subjected to such proselyting influences, and we owe a debt of gratitude to our parents in this respect which we never can repay or express. How can we say that it will do our children no harm to be subjected to the influence of falsehood, unless we are also ready to contend that it is no harm to a person to be made twofold more a child of hell than his teachers? We do not pause here to consider what this language of the Savior in Matthew xxiii. 15 may mean. At all events it is something harmful and to be deplored.

We have heard it said by those who would justify their course in this matter, "The Lord can bring them back, and if he has chosen them to salvation he will in his own good time." Thanks to the mercy and grace of God, this is true. A Saul of Tarsus is not beyond the power and grace of God. The Pope of Rome himself could be humbled by the grace of God. There is nothing too hard for the Lord. He can even give repentance to his erring and disobedient people. All this is true, and we have reason to bless and praise his holy name for this great truth every day of our lives; but shall we therefore presume upon his power and grace? O may it ever be our prayer, "Keep back thy servant also from presumptuous sins; let them not have dominion over me." Because God can save our child from ruin, shall we therefore hurl him over the precipice, or suffer him to fall over if we can prevent it? The only question for us to consider in this matter is this, What is the will of God? How shall we glorify him? It is not what can God do, nor what will he do, but what is right for us to do. Is it right for us to allow our children to attend the Sunday Schools of the enemies of God and truth? We say no! thrice no! If it is right, let some one show that it is. Is it right to let our money and influence go to the support of the wrong? So that the enemy gets our name and our money, he laughs at our declamations against him. Actions speak louder than words. We can never tell how pained we have been once or twice in our lives, when we were presenting our views upon the question of Sunday Schools, to be met with the remark in reply, "You are extreme. So-and-so is a good Baptist, and his children attend our Sunday School." Even our enemies see the inconsistency of preaching against Sunday Schools, and at the same time sending our children to them. There can be no half-way about this matter. If they are wrong they are wrong; and if it be wrong to let our children go into any wrong thing, it is also wrong to allow them to go into this wrong thing.

Still farther, if we desire that our children shall grow up despising us and our religion, the best and easiest way to go about it is to send them to our enemies to be taught. If we have any regard to the future comfort and peace of our households, if we desire that our children shall be a source of pleasure and comfort to us in the future, we shall avoid, as we would the deadliest foe, that which will fill them with the spirit of persecution of our holy religion. The deadliest foes that we know of to-day to the cause of God and truth are the children of some Old School Baptist parents who were raised in the Sunday Schools of their enemies. They have become a thorn in the sides of their parents, regarding them and treating them with no respect. What a man sows that shall he reap. We have heard of some such children saying, "Father and mother are opposed to Sunday Schools, but they let us go all the same." In other words, the children mock their parents, and learn to despise their profession. The enmity of the natural heart of man is sufficient of itself, without being fanned into a flame of persecution by being subjected to false religious teaching.

For these and other reasons that could be alleged we must say that Old School Baptists sin when they encourage or support the Sunday Schools of the enemies of truth, either by allowing their children to attend them, or by contributing of their means to their support.

As for the excuses that we have heard alleged, such as, "My children must have society, and it is lonesome for them at home, and they think it hard if they cannot go with other children," they are not worth considering. They do not furnish the shadow of a justification for allowing our children to engage in this wrong thing, any more than they would justify us in allowing our children to go into any other wrong thing. If to do this thing is wrong, that is the end of it. Nothing can justify it.

C.

AN ABLE MINISTRY.

IN a New School Baptist paper we find a long article commenced, and to be continued, on the subject of "an able ministry." The article purports to be written by a certain piece of bloated mortality, identified by the title and name, "Rev. James M. Pendleton." From some expressions in the article we suspect the writer is laboring to show what is necessary to constitute an able minister of Jesus Christ; but, poor fellow, he pokes about miserably in the dark. The elements most essential in his estimation seem better adapted to qualifying ministers of state, or performers for the stage, than for those who are to be the humble ministers of the lowly Lamb of God.

The three requisites to constitute an able ministry by this writer, are, first, "Mental capacity," the lack of which has been wofully felt by the New School. Since they have depended on their educational machinery for ministers, their schools have turned out upon community a

greater percentage of learned blockheads than can be found among any of the professions of the age. The second is learning. To the necessity of learned men for the ministry, much of his long, windy article is devoted; and the third, last and least of the trio is called "Ardent, elevated piety." Nothing is hinted of a work of grace to be wrought by the Holy Ghost on the heart. Not a word of a call or preparation by the God of heaven. In reference to these the writer says that "The day of inspiration is past, and men know nothing but what they learn." If the day of inspiration is past, and God has ceased to teach his people by the Holy Spirit, and nothing henceforth is known except by that kind of teaching or learning which is independent of and distinct from the inspiration of the Spirit, then woe to the world, and woe to the church of God in the world. And this is the position taken by the writer. Consequently the "ardent, elevated piety" which he pretends to think necessary is only a science, an art, a something learned independently of inspiration, and, of course, without regeneration. Piety is a term used by antichrist as equivalent to true religion; but it is almost universally by them applied to a form of religion where the power of vital godliness is denied. The qualifying terms, ardent and elevated, shows that they have so many degrees of piety that they must distinguish the various kinds by as many qualifying terms. For instance, their "laity" may have benevolent piety, confiding in their learned ministers, scratch about and collect funds, and lay their goods at these false apostles feet; but their clergy requires a piety elevated, a priestly kind, a clerical piety, a sort that will make them reverends, right reverends and divines, and so by an elevated king of religion raise their reverences a head and shoulders above the common people. And "an able ministry" must have an ardent piety, a hand-working, laborious, toilsome kind of religion; such a kind as the prophet Isaiah describes, that "cannot rest, but is continually casting up mire and dirt." He says,

"The day of inspiration is past, and men know nothing but what they learn. There have been professed ministers of Christ (there may be some still) who seemed to consider themselves specially commissioned to decry learning, and by consequence exalt ignorance. If there are advantages in ignorance, men of this class most disgustingly exemplify them. They suppose that God does not need the learning of his ministers in the advancement of his cause. What a pity that they are not intelligent enough to know that a distinguished theologian has said with caustic and eloquent severity, 'If God does not need our learning, much less does he need our ignorance.' This class of preachers would have no texts from which to preach if learned men had not translated the Bible from Hebrew and Greek into English. From such antinomian, anti-missionary, anti-education ministers may the churches everywhere be delivered.

'From such apostles, O ye mitred heads,
Preserve the church! and lay not careless hands
On skulls that cannot teach, and will not learn.'

The idea that God sanctifies ignorance and makes it subservient to the accomplishment of the objects of the ministry cannot be found in any 'canonical book,' and it will be a happy day for the church and the world when it becomes an 'obsolete idea.'"

Here we have evidently a dash intended for the old School Baptists. The prayer of the writer for the annihilation of those whom he calls antinomian, anti-missionary, anti-education ministers, shows that the Old Fashioned Baptists are intended; for upon no other class do the New Order deal out these epithets; and these are charged with decrying learning and exalting ignorance. But is this true? When, where, and by whom, among the Old Baptists, has learning been decried, or ignorance exalted? Human learning for human or temporal purposes is not without its advantages to mankind, and the Old Baptists would rejoice if we had schools in our country free from sectarian influence, where our children might drink deeply at the fountain of erudition; but we protest against the theory that it can qualify any man to preach the gospel of Christ. The Old Baptists do not object to ministers that are learned, provided their learning is not substituted for the work of God's holy Spirit in qualifying them for the work of the ministry. Our position is this, that the gospel of our Lord Jesus Christ is a divine revelation, and not a human science; that no man, however learned in the wisdom of this world, can call Jesus Lord, but by the Holy Ghost; and that a revelation of Jesus Christ is made by the Holy Ghost to and in the ministers of Jesus, and in all the members of his kingdom, whether learned like Saul, or unlearned like Peter and John. The classical and theological studies of Saul only made him a persecutor of the church of God; and although a proficient in the religion of the schools, and a graduate from the highest of them, and possessing abundance of "ardent, elevated piety," he was totally ignorant of the person, doctrine and gospel of Jesus Christ, until he was taught it by revelation of Jesus Christ, by that God who had separated him from his mother's womb. And it is the same now; a provision of the new covenant which God has made with his people, provides, with all the certainty of the sure mercies of David, by the oath and promise of Jehovah, by the two things wherein it is impossible for God to lie, that his people shall be all taught of God, and that they "shall no more teach every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord." Not from the greatest of them to the least, but from the least unto the greatest of them. Then let such mad men as Pendleton rave. Let them protest that the day of inspiration and revelation by the Spirit is past, and that nothing more is to be known of God, of heaven, of immortality, only as the sciences of this world are learned. God has told us otherwise, and all who are of God will respect his declaration, though it make every man a liar.

"The eloquent severity" which Mr. P. considers so caustic from this favorite Rabbi, does not touch the people to whom he directs it. They have never contended that God was in "need of learning or ignorance;" they have contended that God is in need of nothing, not even money, or men, or power, to spread his gospel and to gather in his elect, and accomplish all his purpose in earth, as his will is done in heaven. God is far above necessity or want. But we challenge Mr. Pendleton, or his "caustic theologian," to prove that God needs much less our ignorance than our learning. The assertion is untrue; God is no *more* in need of learning for his ministers than he is of ignorance. We distinctly and emphatically deny that God is in need of either, or of anything else; consequently he cannot need either more or less than he does the other. But we do affirm, without fear of contradiction, that God has chosen the unlearned in preference to the learned; the ignorant in preference to the wise and prudent; and the weak and base things of this world hath God chosen, while he has hidden the things of his Spirit from the wise, the learned and the prudent, "that no flesh should glory in his presence." That God does magnify the glory of his might through the weakness of his children, and glory of his gospel through the most illiterate and simple of his ministers, can be found recorded in all the "canonical books" of the New Testament. The absence of educational embellishment in the preaching of Peter and John gave convincing evidence that they had been with Jesus; but the literary display of our modern graduates give evidence only that they have been at school. There is not, among all the lambs of the flock of Jesus, one to be found, however weak, illiterate or ignorant of the sciences taught by men, who cannot confound in fair argument all the sons of Gamaliel that have ever been belched forth upon the Baptist profession, on matters of a spiritual and experimental import; and if Mr. Pendleton doubts this assertion, let him test the truth of what we say by actual experiment, and he will find that one of the Lord's poor, illiterate, despised disciples, can chase a thousand, and two of them can put to flight ten thousand of such "able ministers" as emanate from the schools of men.

MIDDLETOWN, N. Y., July 15, 1851.

ALWAYS SEND DIRECTIONS.

WE have received of late quite a number of postal money orders without any letter of directions. It is much better to always send directions how you wish the amount of the order credited.

(Continued from page 291.)

process of teaching. So we see they had practically the Nicodemus idea to the letter. But that which is born of teaching is teaching, and "that which is born of the Spirit is spirit." The Missionaries, Methodists, Campbellites and Presbyterians have a god or savior set up in our midst, and his name is influence. The popular idea is that a person can get religion through the influence of some other person, of course, and join the supposed church, and live so dutiful, so prayerful, so godly, and let their light shine so brightly, till through their magnificent influence they win souls to heaven. So it is plain that where people hold such an idea they are of the antichrist spirit; for Christ must be accepted as a complete Savior, otherwise we have no Christ. The apostle John speaks of two classes of preachers. He says of one class, "They are of the world, therefore speak they of the world, and the world heareth them." The Arminians boast of their preaching to the world, and that the world hears them. John then speaks of another class, in which he verily expresses the primitive manner of preaching. He says, "We are of God; he that knoweth God heareth us; he that is not of God heareth not ns. Hereby know we the spirit of truth, and the spirit of error." Thus we see the two spirits, of truth and of error. One is preaching to the world, just like the Missionaries, Campbellites, &c., and the others are the same old "sheep feeders," called by the great Shepherd of the sheep. The idea of preaching to those only who know God is preposterous to the Arminians. John calls these antichrist, which is the right name, for they believe that the salvation of the world depends on their teaching the effort of man, the exercise of the human will. They talk of means and instrumentalites; but all the means and instrumentalities we have any account of is the independent and in all cases effectual power of the Spirit. The Missionaries teach that the work of the Spirit in regeneration is coextensive with their preaching, and the Spirit acts through the gospel; and of course they claim to have the true gospel; so, according to their idea, there is no salvation except where they preach; but they have lacked in a wonderful degree of preaching to all the world. They also teach that God has offered salvation to all the world; but when we come to examine their system, salvation has only been offered to a limited part of the world. Arminians generally say they believe in the total depravity of the sinner; but when we come to examine their preaching we find they do not believe in depravity at all; for if the dead, blind, deaf and dumb sinner can do what they claim and imagine he can, there is no such thing as depravity, as their idea is that the sinner in a

state of nature is a subject of gospel address; that he must hear and obey the preaching of the gospel. God says he is deaf; but they say he must hear in order to be made alive. They will not allow that the Spirit must give life in order that they hear the things of the Spirit. The true gospel is a message to be delivered, a spiritual message, a message of the Spirit, or by the Spirit. Now comes the point, Who are we going to deliver the message to? It is plainly taught in the Scriptures that the natural man, the dead man, the deaf man, receiveth not the things of the Spirit; so we see we cannot deliver it there. Is it not a fact that the sinner must be made alive before he can receive this message of the Spirit? Is there anything that can precede life? The sinner has natural life, which only enables him to receive, know and discern natural things. There must be spiritual life before the acceptance of spiritual things. How is the spiritual life produced? It must be by the spiritual birth; and if there is anything plainly taught, that birth is produced exclusivly of the Spirit, as we read, "That which is born of the Spirit is spirit." "It is the Spirit that quickeneth [maketh alive], the flesh profiteth nothing." "The Son quickeneth whom he will." Now, it cannot be possible that any amount of teaching, or preaching, or exhortation, to the dead sinner, will induce the Spirit to do its work. Arminians are teaching all over our land that God so desired the salvation of the whole race of mankind, that in the effort to save them he gave his only Son to die. In the effort to accomplish his desire and purpose, they think he made a wonderful effort to save the whole race of mankind. Then they teach that there are thousands lost eternally whom God did desire and purpose to save. Yet they read in the Scriptures, "Whatsoever his soul desireth, even that he doeth." Also, "As I have purposed, so shall it stand; as I have thought, so shall it come to pass." So it is an evident fact that if God gave his Son to die for the whole race of man, their salvation was embraced in his purpose and desire and thought. Then they would have a universal salvation of the whole race, and their general atonement idea, unless they impeach God's positive declaration in what he says he will positively do. When God desires to save a sinner, he just simply does it. "What his soul desireth, even that he doeth." The term "try" will not apply to God. As an infallible Being he does not try to do anything. He invariably does what he desires to do. But according to the Arminian's idea of him he only does a very little of what he desires to do, or purposed to do, or thought to do.

A. P. SMITH.

PHILADELPHIA, Pa., July 23, 1895.

MY DEAR BROTHER JENKINS:—Were I one of those that walk in the light, and not in the darkness, it would be reasonable that I should write to you for instruction in righteousness; because you are often in company with him who hath told you all things that ever you did; who knoweth all things, and who, by the fullness and power of his grace, is able to keep you from falling. How wonderfully favored is the one who is often in the manifest presence of Jesus. And when such divine favor is bestowed that one is at the time like him, meek and lowly of heart, and possessed of a quiet spirit, sitting at his feet and learning of him. He is tasting that his Lord is gracious, and realizing that he is also merciful. He is ready to say with one of old, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." Yet it seems to me more reasonable, inasmuch as I dwell in the darkness, that I should appeal to you, who are in the light; for I am aware that you have (in the times past) had to pass through great and thick darkness, to be placed just where you are, upon the walls of salvation. Were I satisfied that the darkness which envelops me is that real darkness which is a part of the experience of the saints, I could then, no doubt, feel more at ease. But all the darkness that enshrouds my mind and soul appears to be so thoroughly natural, I mean so like that which I see in the world, and so unlike that encountered by those whom I am sure are the church of God. The experience of the Lord's people is characterized as a like or common experience; that is, each one who has entered the kingdom can testify to the truth of a work of grace in his brother's heart, by the things which he has also tasted and handled of the word of life; so that the pilgrims of Zion all travel in the same direction, encounter like difficulties, meet with the same enemies, and conquer with the same Captain of their salvation, or rather through him. But I seem to be one alone. I feel to hope that I have turned my back upon the world; it is no longer my home. My heart's desire is toward Jerusalem. Mine eyes wander to the little flock whom Jesus feeds. I long for their company and their love. Yet I am so lame and so halt that I cannot catch up to them; and, indeed, I am painfully aware that could I do so I would not be fit company for them. I am tossed upon the billows of my own inordinate lusts. I become stranded in the sands of my own depravity. I sleep while my brethren are awake. And if I make any progress at all, it is backward, and not forward. I am troubled, but I am too stupid to understand the cause of my trouble. I am alone. I find none like me. So often the question arises in my mind, Can one learn the things that I hope I have learned by any natural means? Can one love the things that pertain not to this world from a worldly source? Can one love the church of God, its solemn assemblies, its ordinances and its divine law, behold its beauty, and taste the sweetness of communion with the brethren, and yet be devoid of grace? These things are the foundation upon which I build my hope; and my hope is above price; I cannot value it. If these things are real with me, why am I not like you and the other precious brethren? I sat down with the hope that I might be given something to write that would interest you. My heart went out to you in that chief desire, but alas! true to nature, self is first and last and intermediate with me. When Paul determined to come to his brethren knowing nothing "save Jesus Christ and him crucified," he was free from selfishness; his eye was single to his Lord's glory. I would like to go to you, my brother, in the same spirit. Who, indeed, is like unto our Lord? All the riches of wisdom and knowledge are treasured up in him. If the life we now live, we live by the faith of the Son of God, then shall we know Christ, and him crucified, as the apostle also knew him. But how do we know that we know him? John says, "And hereby we do know that we know him, if we keep his commandments." And again, "He that saith he abideth in him, ought himself also to walk even as he walked." His commandment is a commandment of love. Our love to the children of God is an evidence that we walk even as he walked; for we could attain unto that love only as grace attunes the heart to sing the praises of her Lord. The knowledge that has come with the light of truth (and which has established us in the faith, so that we walk thereby) extends not only to the Christ that taught, and administered, and wrought miracles under the law, but also to a crucified and risen Redeemer. "Christ and him crucified" is the day-star of our hope. Had he not died, we could not live. Having fulfilled the the law in us, we arose with him in newness of life. Now, in his glorious kingdom, the same love that constrained the Son to do the will of the Father, and to suffer the ignominy of the cross for his body (the church), also fulfills the law of a new commandment, "That we love one another." We have knowledge that we fear God and hate evil, because our love for the brethren is stronger than our love for the world; for where sin abounds, grace doth much more abound. At this moment my prayer is to be kept from presumptuous sin; and it does seem presumption in me to try to write to you as I do. May the dear Lord continue the bestowal of his choice blessings on you in the days to come, as has been his pleasure in the days gone by.

Your brother in hope,

B. F. COULTER.

SOUTHAMPTON, Pa., June 24, 1895.

DEAR BRETHREN:—I send you a letter from Elder P. H. James, for publication in the SIGNS, hoping it will be a comfort to some. In regard to the language which he used, and to which some took exception, I do not see how it can be objected to, so far as our eternal salvation, or our everlasting condemnation, is concerned. All were made sinners, and brought under condemnation and death by the disobedience of one man, Adam; and all who shall ever be made righteous will be made so by the obedience of one man, the Lord Jesus Christ.—Rom. v. 19.

Your brother in hope,

SILAS H. DURAND.

PRESCOTT, Ark., Feb. 11, 1895.

ELDER SILAS H. DURAND—DEAR BROTHER IN THE LORD:—Yours of the 18th ult. is at hand. I was glad indeed to hear from you, though sorry to hear you and wife were not well, but hope ere this you have recovered. "O give thanks unto the Lord; for he is good; for his mercy endureth forever." Our old bodies are subject to decay, and heirs to all the diseases common to man, which often produces excruciating pain and affliction; but such afflictions work for our good, though at the time we seldom feel or see that such is for our good. After we are relieved of pain, affliction and care, and anxiety for some loved one, then are we prepared to see the goodness and mercy of our God. "God is rich in mercy," and he doth not willingly afflict. His children are often tried as gold is tried in the fire, for the purpose of separating the dross from the pure metal; and the process of separating the gold from the dross will continue to the end of this mortal life; for they are "chosen in the furnace of affliction," and "our God is a consuming fire." But the blessed promise is that he will deliver them out of all their afflictions. "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." "In all their afflictions he was afflicted;" and "as he was, so are we in this world." How glad I am to hear that you and your dear wife have such implicit trust in the Lord while passing through such sufferings. "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." Of late I have had some good seasons. I have been made to rejoice in the inner man, while meditating on and trying to tell of the glorious plan of salvation as it was purposed and fixed before the world began, and the great and glorious finished work of Jesus, by which he effectually accomplished the salvation of the whole elect body. Although I have often before had absorbing and sweet meditations on these glorious truths, yet never before was I made to feel such power as attended these exercises of mind; and by the same power I was made to see the fixed certainty of the eternal redemption

of every one that was chosen in Christ Jesus before the world began, even the redemption of these vile bodies from sin and corruption, to be fashioned like the glorious body of Jesus. I often have doubts and fears, but the older I get (when blessed with such visitations) the more I am confirmed in this glorious doctrine, and all the argumentative effusions of the combined Arminian world could not convince me that the Primitive or Old School Baptists are wrong. And the reason is, dear brother, I feel to be so fully established, or rather believe this to be an eternal truth, is that I did not receive this tuition of man, but hope I was taught it by the revelation of Jesus Christ. I was raised in the midst of Arminians, therefore surrounded by Arminian influence, and they endeavored to teach me the traditions and commandments of men; but how thankful I was unto the Lord about fifteen years ago, and am yet, that he delivered me from their burdensome laws and commandments, and enabled me, I hope, by his Spirit to see the new and living Way in all his beauty. And now, dear brother, when I look back over my fifteen years of experience, I am bound to exclaim, O what a crooked path I have traveled! The Lord's way is straight, but how crooked mine is. But his "mercy endureth forever." Although I have been blessed with only a meagre allowance of this world's goods, I can sometimes exclaim, "Surely goodness and mercy have followed me all the days of my life." I have been sinful and disobedient, and do not feel that I have ever merited the least of his favors; yet mercy is still extended, and in him I still live, move and have my being. You say you often wonder where the scene will end with you. Dear brother, I hope the scene will end in peace, and that you may be prepared to say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith," and that you may receive the crown of righteousness, with all those that love the glorious appearing of our Lord. May the God of all grace bless you and yours, and all the dear children. May you be kept by his power unto an inheritance incorruptible, and undefiled, and that fadeth not away, is the prayer of your very unworthy brother, if indeed one at all. Remember us at the throne of grace.

Yours in love,

P. H. JAMES.

P. S.—I would like to have your view on a certain point. Some time back I publicly made the assertion that we were not saved for our own good deeds, neither were we damned or condemned for our bad deeds. After I made such assertion I went on briefly to explain myself. Now, without giving you my view, or explaining myself, I would like you to give me your view. Was I right or was I wrong in making such assertion? One person objected to the above, and said that he believed the creature (natural) could accept Christ or reject him. Please write me as soon as you have opportunity.

Yours affectionately,

P. H. J.

CENTERBURG, Ohio, April 27, 1894.

ELDER F. A. CHICK—DEAR BROTHER:—As I feel impressed by the Spirit of God, I hope, I should speak, if I can, a word of encouragement to the little flock. We are commanded to speak often one to another, and so much the more as we see the end approaching. We should stand fast in the liberty wherewith Christ has made us free, and not be entangled again with the yoke of bondage. I believe that to deny God's predestination of all things is to deny the only true God. There are some I hear of who are turning back, who have been walking with the Old Baptists. We read that at one time when Jesus was talking, some said, "This is a hard saying, who can hear it?" Many therefore of his disciples, when they had heard this, went back, and walked no more with him. Then Jesus said unto the twelve, "Will ye also go away?" Peter answered for the twelve, "Lord, to whom shall we go? Thou hast the words of eternal life." So we see that all did not turn back, for some went on with him. I believe there has been a little flock in all ages that has followed him, as there now is, and ever will be. These will look to and depend upon him for all things, both in heaven and on earth. Take away God's predestination and the foundation of the christian's hope is gone; for there would then be nothing sure. Some say that to admit God's predestination of all things would make God the author of sin. Now, I think this expression is only borrowed from carnal religionists to scare the more tender ones. I understand that sin is the transgression of the law. What law is God under? Is there any law outside of himself? I think there is not. Man is a creature, but sin is not a creature. Sin is the act of the creature. Some ask, Why did God make man so he could sin? I would say, O God, thou knowest.

I want to say to you, brother Chick, that I am glad you are steadfast in the doctrine, and what I believe to be the doctrine of the Bible. Paul said, "For I know this, that after my departure 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." He warned his brethren night and day with tears, and said, "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them that are sanctified." The wolves have been howling around, and have entered the flock, and would destroy it. Some of the little lambs they are worrying, and the weak ones they are crippling; but God watches over them all, and will take care of his sheep. The good Shepherd will deliver them from their enemies. Let us look back to the history of Israel at the Red Sea, when their enemies were after them, and about to touch them. But God commanded Moses to smite the waters, and the waters were divided, and the children of Israel went through on dry land; but their enemies, following in pursuit, the water came together, and they were buried in the depths of the sea. Just that way it shall be in the last days. I say last days; for I firmly believe that we are in the last days, which God has told us of. The enemies will press hard upon the truth, and evil men shall wax worse, and the evil shall be so great, the days shall be shortened for the elect's sake. All shall come forth on the final resurrection morning, and God shall say to the blessed, Come forth, and to the wicked, Depart. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away."

Yours in fellowship,

ELIZA DAVIDSON.

OBITUARY NOTICES.

James Henry Jannigan departed this life on the morning of June 17th, 1895, at the home of his parents, Elder A. J. and Sarah M. Jannigan, at Rosa, Linn Co., Oregon. He was born April 28th, 1887, in Marion County, Oregon. He was the only child of his bereaved parents, and was very bright. He was afflicted with epilepsy six years ago, and required great care and attention. On the 10th of June he was taken with inflamation of the bowels, and died on the 17th, at five o'clock in the morning. He said he was not afraid to die. He kissed all farewell, and fell asleep in Jesus, that blessed sleep from which none ever wake to weep. His funeral was preached by Elder George Ganard and John Osborn, from the words of Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Afterwards his mortal body was followed to the Providence cemetery by a large concourse of sympathizing friends and relatives, and his grave well strewn with rich flowers by his young friends, who all loved him.

ALLEN J. JANNIGAN.

Susan Davis, daughter of brother and sister Pierce and Charity Perry, was born Dec. 26th, 1832, in Kentucky, and moved with her parents to Illinois when she was about two years old, where she was married to A. B. Davis, Feb. 22d, 1849. In 1861 she with her husband united with the Old School Predestinarian Baptist Church called Crow Creek, in Marshall County, Ill., being baptized by Elder R. F. Haynes. They moved to Clark Co., Iowa, and then to Page County, Iowa. On Saturday before the fourth Sunday in July, 1883, they united by letter with the Old School Predestinarian Baptist Church called Three Forks of Nodaway, where her membership remained until she was called home. She died Aug. 1st, 1895, of paralysis, aged 63 years, 7 months and 5 days. She was the mother of fourteen children, nine still living to mourn the absence of their mother. The writer of this notice has been personally acquainted with sister Davis ever since the year 1883, they living on my farm for five years. She was always kind, respected by all, faithful in all the duties of life, firm and unwavering in the doctrine and order of the house of God, well established in the faith of God's elect. Her greatest delight was to meet with those of like precious faith and join them in praise and thanksgiving to the God of all grace, and ascribing unto him all the glory. She had been afflicted for some time with paralysis, but bore her affliction with wonderful patience and resignation. She often said she was just waiting until her time should come to die. Death was no terror to her. I asked her a short time before she died if she was resigned to the will of the Lord. She replied with a smile, "Yes." She tried to talk much, but we could only understand a word now and then. She lay about twenty-four hours as one asleep, and sweetly fell asleep in Jesus. Her mortal remains were laid away to await the great resurrection morn, when, as we believe, her body will be raised incorruptible; for this mortal shall put on immortality. O blessed hope, that all the redeemed family of our God will be housed safely in heaven above, in that house not made with hands, eternal in the heavens.

Brother Davis and children, together with the church, mourn the absence of a loved one; but we mourn not as those who have no hope. We feel to bow in humble submission to God's most holy will, and say, "Thy will be done."

THOMAS SHEARER.

ELDER BEEBE'S SON—DEAR BROTHER:—It is with sadness that we chronicle the death of our beloved sister, **Martha S. Pinkerton,** who was born Nov. 8th, 1852, in Cherokee Co., Ala.

When sixteen years of age she professed a hope in Christ and joined the Old School Baptists, and was baptized by Elder Benjamin Turner. She lived a devoted life, and remained firm in the faith until death, always trusting Jesus as her Friend and Savior. She was ever humble, having no confidence in the flesh, but delighted in the doctrine of salvation by grace. She was a loving wife and a kind-hearted mother. Her disease was congestion. She was a great sufferer, and after an illness of twelve days passed away, on July 31st, 1895. She was reconciled to go, and said she was going home to her dear Savior, rejoicing at the thought of leaving this low ground of sorrow. She begged us not to grieve for her. She leaves a husband, four small children, three sisters and one brother to mourn their loss; but we mourn not for her as for those who have no hope, for we believe that she is now at rest in her long-sought home.

She moved to Prairie Co., Ark., in 1889, and joined the Mt. Pleasant Church, where she remained until she died, when she was laid away in the Mt. Pleasant grave-yard. The last time she went to meeting she took me to the grave-yard and selected her place to be buried, saying that she was not going to stay with us long.

"Weep not for me, dear friends," she said,
As her voice grew soft and low;
"When my body's numbered with the dead
My soul to God will go.

"Don't grieve, dear friends," she said again,
"Death has no sting for me;
From earthly sorrows, toil and pain
My soul will soon be free.

"The Master's call I must obey,
The summons O how grand!
My soul shall live through endless day
In that bright and happy land.

"To that happy land I long to go,
From sin I'll soon be free;
I gladly leave this world below,
To dwell, my God, with thee."

Her sister,

BETTIE OLIVER.

ASSOCIATIONAL.

THE Oconee Baptist Association is to be held this fall with the church at Rutledge, Morgan Co., Ga., and is to commence on Tuesday after the second Sunday in October, instead of Saturday before, and continue three days.

Rutledge is on the Georgia R. R., and brethren coming by rail can come either way on Monday, and can come down from Atlanta on Tuesday morning. Ministering brethren especially invited. Inquire for W. F. Streeter, Warren Ivy or Mr. Studard.

F. M. McLEROY, Mod.

THE Lexington Old School Baptist Association will convene with her sister church at Gilboa on the third Wednesday and Thursday in September (18th and 19th), 1895.

We desire a goodly number of our brethren and friends, especially brethren in the ministry, to meet with us. Those coming by the U. & D. R. R. will take the 7:40 a. m. train at Rondout, and arrive at Grand Gorge at 11:11 a. m., or the 2:55 p. m. train, arriving at Grand Gorge at 6:17 p. m., where they will be met on Tuesday before the meeting and cared for. If any should miss the 7:40 train, and should not be met, inquire for the Tuttle House, Gilboa.

D. S. ELLIOTT, Church Clerk.

THE Virginia Corresponding Meeting will be held, the Lord willing, with the New Valley Church, Loudoun Co., Va., to begin on Wednesday before the third Sunday in October (16th), 1895, and continue three days.

THE Salisbury Old School Baptist Association is appointed to be held with the church at Little Creek, Sussex Co., Del., to begin on Wednesday before the fourth Sunday in October (23d), 1895, and continue three days.

THE Juniata Association of Old School or Primitive Baptists will meet, if no preventing providence, with the Springfield Church, Huntingdon Co., Pa., on Wednesday after the first Sunday in October, 1895, and continue Thursday and Friday.

We extend a cordial invitation to all lovers of the truth. Those coming by railroad will come on the Central Pennsylvania to Mount Union, and there change cars for Three Springs, where they will be met on Tuesday evening. Should any one come, and no person there, inquire for Mordecai Chilcote, as he lives in the place.

AHIMAAZ MELLOTT.

THE 131st annual session of the Kehukee Primitive Baptist Association is to be held, if the Lord will, with the Kehukee Church, one mile south of Scotland Neck, Halifax Co., N. C., beginning on Saturday, October 5th, and lasting three days.

Visitors from the north should come by way of Weldon and Halifax to Scotland Neck on Friday, Oct. 4th. Those who come by the railroads from Plymouth or Kinston can reach the association in time on Saturday morning. A cordial invitation is extended to all the ministers and members of our correspondence, and to all others who may desire, to attend our meeting and take part in our worship.

S. HASSELL, Mod.

M. T. LAWRENCE, Clerk.

TWO DAYS MEETINGS.

A TWO days' meeting is appointed to be held with the First Church of Roxbury, Delaware Co., N. Y., on the first Wednesday and Thursday in October, 1895.

WM. BALLARD, Clerk.

THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,

MIDDLETOWN, ORANGE CO., NEW YORK,

To whom all letters should be addressed, and money orders made payable.

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BENTON JENKINS, Middletown, N. Y. F. A. CHICK, Reisterstown, Md.

B. L. BEEBE, Middletown, N. Y.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, SEPTEMBER 18, 1895. NO. 38.

CORRESPONDENCE.

THE STRAIT GATE.

"ENTER ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."—Matt. vii. 13, 14.

Do not imagine, dear reader, that in commenting on the sacred truth revealed for our learning in this text I propose to preach to you an Arminian sermon and tell you that by your natural powers and earthly wisdom and learning you can enter that strait gate, and thus by the exercise of those powers make yourselves heirs of God and joint-heirs with our Lord Jesus Christ to all the ineffable glories of the redeemed. Let it be remembered that the text quoted at the head of this article was given to you by him who is King of kings and Lord of lords; and where the word of a king is there is power. Matthew says, "And seeing the multitude, he went up into a mountain; and when he was set, his disciples came unto him; and he opened his mouth and taught them." Then the words above quoted were addressed to his disciples, and not to the multitude, and we have no right to give the children's bread unto dogs. He said to his disciples, "Enter ye in at the strait gate." He had called them from their worldly vocations, and had prepared them to receive their wise teachings. When he commissioned them to go and preach his everlasting gospel, he said to them, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen." In the fifth, sixth and seventh chapters of Matthew is recorded the wonderful teachings of our Lord to his chosen disciples, in which he said to them, "Enter ye in at the strait gate." This was a command, and he who gave it was clothed with power to enforce it; for he has all power both in heaven and earth. He says by the prophet, "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 natural man receiveth not the things of the Spirit of God. They are groping in darkness, under the law of sin and death. While thus enveloped in darkness the glorious Sun of righteousness shines in the hearts of God's people, and by his life-giving power he gives them the light of the knowledge of the glory of God in the face of Jesus Christ. He says, "These things will I do unto them, and not forsake them," which is the same blessed assurance that Jesus gave to his disciples when he said, "Lo, I am with you alway, even unto the end of the world." While groping in earthly darkness they know nothing of that strait gate and narrow way; but when light is given them, by which they are enabled to behold the beauties and glories that shine in and upon that strait gate and narrow way, they enter into that rest which remaineth to the people of God. Jesus said to Thomas, "I am the way, the truth and the life: no man cometh unto the Father but by me." Then evidently Jesus is that way. But perhaps some will inquire, Why is it called a narrow way? Perhaps it will not be amiss here to say the glorious gospel of the Son of God is that strait gate. Jesus is the sum and substance of that gospel, and no man can come to the Father but by him. He says, "I am the door. By me if any man enter in he shall be saved, and shall go in and out, and find pasture." The gospel presents Jesus in all his great and wonderful fullness. Now I say to you, dear minister of the gospel, that you can but point the little ones and tell them of the superlative glories that surrounded you when you entered by that strait gate experimentally into that narrow way, and were made to rejoice in the light sent forth from that strait gate, all along that narrow way. That light revealed to your astonished vision the glories that shine in him, and are manifested to your great joy when your ears are unstopped, and your blinded eyes are opened, and you are enabled to both see and hear the great and glorious truth of the gospel. You cannot preach the gospel without preaching Jesus, and you could never preach him as our Redeemer until you by the power of the Holy Spirit had been led into the unfading glory of that light which gives joy and rejoicing to the dear saints when they hear the watchmen on the walls of Zion proclaiming the unsearchable riches of him who is King of saints, and reigns in all her borders, and will continue to reign until all her enemies are conquered. Tell me not, dear herald of the cross, that you can mix a little of the "do and live" system, a little of the means system, and proclaim to the dear saints that they are necessary to enable them to enter that strait gate and enjoy the healing rays that emanate from the preaching of the gospel. Dear little one, how often when you for days, like this poor little one, have been groping in darkness, but have been permitted to read in the SIGNS and other papers the glorious gospel as it is found in its richness and beauty in the communications, given you by the pens of brethren and sisters, have you been made to say that you want no attempted mixing of the truth of the gospel with the works and means of poor, finite mortals, who lie in wait to deceive the very elect, if it were possible.

I have said the gospel cannot be preached without preaching Jesus as the only hope of his people. If anything else is preached the saints are left to wander in gloom and darkness over the sterile plains of a sin-polluted world, amidst thorns and thistles. But the Lord has said by the prophet to his saints, "I will never leave thee nor forsake thee." Then "fear not, little flock; for it is your Father's good pleasure to give you the kingdom." And in that great and wonderous gift is embraced a sound ministry, who will not shun to declare the whole counsel of God.

I have said that this text fell from the lips of our dear Redeemer, and was addressed to his disciples. They were soon to witness his ascension, and to go forth as sheep among wolves, and proclaim the everlasting gospel. Surrounded by unrelenting enemies, composed of their kindred in the flesh, the Jews, and a great and powerful nation of idolaters, the Romans; but they were sent forth by him who had all power both in heaven and on earth, and he clothed them with power, and said to them, "Lo, I am with you alway, even unto the end of the world." They were commanded by him to enter in at the strait gate, the gospel gate. They were to make no compromise of the truth. They were not to compromise the gospel with the law, but were to preach Jesus as the end of the law for righteousness to every one that believeth. Ah, what an undertaking! Perhaps no twelve men that ever trod the green plains of earth had ever had such a responsible duty made to rest upon them as those dear disciples had. But they went forth in the name of Israel's God, and filled the measure of that glory which was given by him who said by his ancient prophet to them, "I will never leave thee nor forsake thee." That gate stands as permanently at the entrance of the true gospel church to-day as it did when our Lord gave that command to enter in at the strait gate, and the true minister of the gospel has no more right to mar its beauties or eclipse its effulgent light, by preaching a false doctrine, than those to whom it was said by our Lord, "Enter ye in at the strait gate." Hence no man ought to preach for doctrine the commandments of men. But poor, sinful man, before whose eyes there is no fear of God, perverts the truth of the gospel by proclaiming to the world that they by a system of their own invention are the chief cause of millions of dying souls being brought into the fold of Christ and saved with an everlasting salvation. These are false shepherds. But the prophet says of them, "Woe to the idol shepherd that leaveth the flock. The sword shall be upon his arm, and upon his right eye. His arm shall be clean dried up, and his right eye shall be utterly darkened." The apostle Jude very clearly describes that class of false teachers when he says, "But these speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." It is thus the sacred penman describes the false teachers, who urge that money, the love of which is the root of all evil, is absolutely necessary to enable the great God of the vast universe to carry out his will and purpose in the great work of regeneration and bringing into his church those for whose redemption Jesus shed his precious blood on the cross. Surely they are raging waves on the great sea of time, foaming out their own shame. Surely they are wandering stars, to whom is reserved

the blackness of darkness forever. Surely their eyes are blinded by the god of this world, and all their false zeal is prompted by the love of money and earthly fame. Let all the dear saints whose chief desire is to give God all the glory for the redemption and final glorification of his people, shun them and their pernicious doctrines as they would deadly poison.

Let us now, dear reader, turn our thoughts and meditations to the words of our Lord when he said, "Wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat." We have spoken of that strait gate around and all over which is shining in heavenly beauty and grandeur the glorious light of the gospel. Error and false doctrine have been in close proximity, through all the past ages, to the truth of the gospel as taught, expounded and enforced by the precepts and examples of our glorious Lord and his disciples. That contrast is illustrated by the strait gate and the narrow way which leadeth unto life, on one side of the picture, and the wide gate and broad way which leadeth to destruction, on the other side. The history of each on the earth demonstrates this mournful truth that "men love darkness rather than light, because their deeds are evil." It evidently is evil for men to deny the sovereignty of God and the infinity of his great and wonderous attributes. By doing so they deny his character, and make manifest their unbelief in him, who says, "My counsel shall stand, and I will do all my pleasure." In that wide gate and broad way they enter as natural men into the affairs of earth; and they, as natural men, receive not the things of the Spirit of God. The great contrast between the things of the Spirit and the natural things has never been discovered to them. For that reason they speak evil of those things which they know not; and their carnal mind, which is enmity against God, leads them into persecuting those who have been taught of the Spirit. That persecution has existed throughout all the past ages; consequently the gate has been wide, and that way has been broad, wherever men have lived upon the earth. King Solomon said, "There is a way that seemeth right unto a man; but the end thereof are the ways of death." That way is evidently the broad way, and unnumbered millions have walked therein, while their leaders have glorified in their shame. Pagan Rome crucified our Lord and put his disciples to death by the most cruel tortures, and subjected to similar sufferings thousands of the saints because they refused to bow to the gods of this world. Pagan Rome was in that broad way, and maintained her position as long as it was popular. But in the year 325 of the Christian era she gave her seat and great authority to the beast, which represented Papal Rome. Then Pagan idolatry as the religion of the Roman empire was exchanged nominally for the Christian religion. To do so, Constantine the emperor called a council, which met at Niece that year, and declared by a pompous edict that the Christian religion should be the religion of the Roman empire, instead of Pagan idolatry; and he provided farther that no person should hold office unless such person accepted the doctrines of Christianity. Thus by a sweep of the pen that idolater and his council converted from idolatry to what they called Christianity near one hundred millions of people. Surely our modern missionaries should feel ashamed when they know that in near a century they have only converted a few hundred from idol worship to the doctrines of modern missionism, notwithstanding the vast efforts they have made and the vast amount of money they have by various means obtained from the people with which to carry on what they call their missionary enterprises. But the evidences, if we look to the Bible, are overwhelming and indisputable that Constantine's converts, as well as all made by modern missionaries, remained in that broad road and wide gate which leadeth to destruction. Our Lord said, "My kingdom is not of this world," and, "Upon this rock I will build my church;" while Constantine's church was built by him and his council in Rome, one of the most corrupt governments that the world has ever known. Our Lord said by the prophet Zechariah, "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts." And 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, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior." Again he says, "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." But the modern system preached by missionaries is that the work of Christ does not of itself save sinners; that the labors, efforts and money of poor, sin-polluted man, "the creature of an hour, enslaved by passion and corrupted by power," must be employed to give life to those who are dead in trespasses and in sins; thus denying the Lord, who said, "There was none to help." "Therefore mine own arm brought salvation unto me." The apostle gives a graphic description of fallen man, whose aid is invoked in these modern times to help the Lord of hosts to save those whom he by the shedding of his blood redeemed from the curse of a violated law. In that description he says, "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 ways of peace have they not known; there is no fear of God before their eyes." "All have sinned and come short of the glory of God." From that awful condition in which his people were involved by reason of sin, he came to earth to redeem them. They were dead in trespasses and sins, and it required an offering that was fully equal to the demands of justice to secure their redemption from that state of death. To accomplish that great undertaking, he laid aside the glory he had with the Father before the world was, and took upon himself a body composed of flesh and blood. The apostle says, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." The children, his chosen people, were dead in trespasses and sins; and when he took that flesh and blood, that body that was prepared him, he was brought into a condition which completely fitted him to suffer death, which was the penalty of the law his people had violated. When he suffered on the cross that penalty, and when he in triumph arose from the tomb, those children, those people were forever redeemed from the penalty of that law, and justice was completely satisfied. It was in contemplation of this great and wonderous work that the angel said to Joseph, "And she [Mary] shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." Now this inquiry arises, After this great offering for sin was prepared in infinite wisdom, and was fully made in satisfaction of infinite justice, is it true that he who is clothed with all the great and wonderful attributes of Deity is dependent on finite beings, such as we are, to aid him in bringing into the full enjoyment of that eternal rest, peace and joy secured to his redeemed by his suffering and death? Such a thought, such an assumption, is a denial of the existence of Deity, and is blasphemy; for to deny the Lord that bought us is blasphemy. Where were the missionaries when he laid aside the glory he had with the Father and came to earth to accomplish the work that was before him? Were they there with their means and money to aid him in the accomplishment of the great work before him? Where were they upon that great and glorious morning when he broke the bars of death and came forth from the darkness of the tomb a mighty conqueror over death, hell and the grave? Were they there to help the angel of the Lord to roll back that great stone from the door of the sepulchre, and when he had risen to offer him their missionary enterprises and money to aid him till he would reach the mount, and from there ascend to the Father in holy and everlasting triumph over all the enemies of the redeemed? They were absent then, and are still absent when the Almighty in the accomplishment of his purposes gives spiritual life to his redeemed, his chosen people, and in love and mercy and by his power leads them into his church, his fold, to go in and out and find pasture, till he calls them from the dark and gloomy scenes of earth to the full enjoyment of that eternal rest, for the enjoyment of which he in love has prepared them, without the aid of sin-polluted, finite mortals. But few there be that find that narrow way. The love of earthly fame and glory has led millions into what they call the work of the gospel ministry. To fit and qualify them for their work they are educated in the schools of men; and hence it is the wisdom of this world which they preach, which is foolishness with God; for the world by wisdom knoweth not God. But the apostle says of his ministry, "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."—Gal. i. 11, 12. Thus we see the vast multitude that enter that wide gate, and the few that declare to God's dear people that they are determined not to know anything among them save Jesus Christ and him crucified. They have been led into the strait gate, and with heavenly delight they behold the light and effulgent glories that shine forth in the gospel, and they in rapture proclaim to all in that narrow way the unsearchable riches of Christ, and give unto the Lord the glory due unto his name.

Soon after I began to commit these thoughts to paper I was taken dangerously sick, as my physician seemed to think; but as I began to recover, this great subject came back with such force as to lead me into a further contemplation of its sublime beauties. Then with great physical weakness I resumed the work of putting those thoughts on paper. But if my mental powers while writing them were as feeble as my physical, surely the dear editors of the SIGNS OF THE TIMES, to whom I propose mailing them, will decline to give them publicity. But I leave it with them to act as they believe will redound to the glory of God and the comfort of his saints, feeling strongly assured that this may be the last time that I will trouble them with my feeble thoughts, as I have been doing for more than fifty years. Pray for me, dear saints, that my departure may be in peace and joy.

H. COX.

GHENT, KY.

PORTLAND, Ind., July 25, 1895.

DEAR BRETHREN EDITORS:—The following Scripture rests upon my mind much of late, and whether what I may write will be edifying to the household of faith judge ye.

"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."—Eph. iii. 9. The reason of this was, "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."—Verse 10. The fifth verse reads, "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." This Scripture is a declaration of God's mystery unto the Gentiles. Verse six reads, "The Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel." As to whether God intended by this Scripture to convey the idea of the salvation of all men individually, will be determined by the subject. First, "To make all men see what is the fellowship of the mystery." This Paul did not do to all the generations of men prior to his day, nor since his day, and to but few in his day. That hidden mystery was that the Gentiles should be fellow heirs, and of the same body.

Second. Paul said that the gospel "was preached to every creature which is under heaven."—Col. i. 23. This must be qualified, the same as the above quotations. The subject in each case was the great truth that unto the Gentiles also God had granted repentance. Many stagger at the words "all men" and "every creature," as though they meant something more than the calling of the Gentiles; but a close observation reveals the simple fact of the calling of the Gentiles, who had been strangers and foreigners from the covenant of promise, and who were without hope and without God in the world. It was not possible for Paul to make all men individually see the mystery of the breaking down of the middle wall of partition between Jews and Gentiles, nor to preach the gospel to every creature man. If it be asked whether the words "all men" have a limited application in the Scriptures, we answer, Yes. Because the subject under consideration, in which these words are used, was confined to those who had been quickened, who had been dead in trespasses and sins. It had direct reference to the great gospel day, the fulfilling of the legal covenant, and the ushering in of the covenant of grace, and that by the mouth of Paul the Gentiles should hear the gospel and believe, a hidden mystery.

It is impossible to reconcile the Scriptures and give a universal individual application of the words "all men;" for in Mark v., when Jesus had healed a man, and he departed and began to publish in Decapolis how great things Jesus had done for him, "all men" did marvel. When Jesus asked of the baptism of John, "all men" counted John that he was a prophet indeed. Jesus told Peter, James and John that they should be hated of "all men." When John was preaching in the wilderness, "all men" mused in their hearts whether he was the Christ. They which used curious arts burned their books before "all men." Ananias said to Paul, "Thou shalt be a witness unto all men." Jesus is said to be the Savior of all men, specially of them that believe. Space will not suffice to cite farther the Scriptures where the words "all men" are used, and where the subject in connection therewith will not admit of anything but a limited application, and qualified as applying to the household of faith. Christ gave the full application and meaning of the text under consideration by sending his apostles into all the world to preach the gospel, this hidden mystery, unto all nations, saying, "He that believeth and is baptized shall be saved; and he that believeth not shall be damned." "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 eternal life." Christ and Paul are not teaching different doctrines. Both applied the benefits of the gospel to the believers, both of Jews and Gentiles; for Paul says to the Jews, "Seeing ye judge yourselves unworthy of eternal life, lo, we turn to the Gentiles," &c. "And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed." Paul herein gives honor to the declaration just quoted from Christ. He says, "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." "That the Gentiles by my mouth should hear the word of the gospel and believe." It was foretold by David that Christ should come, that to him should the Gentiles seek, and also that unto him should the gathering of the people be. Jesus said, "Go ye into all the world." "Go teach all nations." "Go ye rather to the lost sheep of the house of Israel." Peter said, "I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him." The whole tenor of the Scriptures is that all these declarations relate to the ushering in of the kingdom of Christ. "The kingdom of heaven is at hand." It was not to be confined unto the Jews, for God has a people in every nation, kindred, tongue and people; therefore he is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him. "As many as were ordained to eternal life believed." The apostle was here treating upon the great mystery that had been hid from ages, and from the foundation of the world; that God was not the God of the Jews only, but of the Gentiles also. Jesus purchased a field for the treasure that was in it. "The election hath obtained it, and the rest were blinded." Paul and the other apostles preached Christ and him crucified, unto the Jews a stumbling-block, and to the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God. "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." God has a people in every nation, kindred, tongue and people, or among "all men;" for this is the meaning of it. The disciples were first sent to preach to the Jews, and a small remnant believed. It was necessary that Christ should first be preached unto them, but now unto all men, or all tongues, or all nations.

NEWTON PETERS.

HOPEWELL, Pa., July 26, 1895.

ELDER F. A. CHICK—MY DEAR BROTHER IN CHRIST:—I have just finished reading your editorial on "Did Jesus die for all men?" After reading sister Turrell's letter I immediatly turned to the editorial reply, and my hungry soul could not read fast enough. When I had finished my head sank in my pillow and my glad soul exclaimed, "Glory to God in the highest!" And O may it go to her as it came to me. As dew or rain from heaven did it refresh me, and my glad heart was made to say, "Blessed are they to whom the dear Lord reveals his mercies." O how plain to me it is that Jesus, yes, dear Jesus, will bring to himself all for whom he died, as I remarked to a very dear lady who came into my sick-room this morning. She in her dear, kind words to me said, "After you have undergone so much, still you are sick." My reply was, "Yes, God, who is rich in mercy, has a just cause in it; for he declares that he does all things for good to them who love him. He makes his power known in many cases, and here is one. The doctors have claimed their power to cure me, but they have failed thus far, and God's power is greatest." Yes, it is so, or their power would have been finished long ago. O! what weak, dependent creatures we are. How could we go to Christ except he draw us? and he will raise us up at the last day. We should stop and consider, compare our experience with the sacred book of God, and see if it is in harmony with what is recorded therein; and if some things are hidden, let them rest. We should not say there is unrighteousness with God. God forbid. "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." It has always been the case that many oppose the truth of God, and it always will be so till the end of time. O how often has it been the case with me that the Scriptures have been closed against me, and my narrow mind almost flags and fails me, insomuch that the tempter comes and says, "There is no God." But, O blessed hope! there is a God, a God who rules heaven and earth, and thunders when he please; a God who is rich in mercy, and whose ways are past finding out. Such is the God I love to think upon. Such is our God, whom we love to worship, the God who has bound us together in christian love and fellowship, which no carnal weapon that man forms can sever; a love that has no end; yes, a peculiar love which, when clouds of distress, losses and crosses come, and the night is cold and dreary, forsakes us not, but encircle its loving arms around us, and so hushes our troubled minds that nothing can separate us from it. I am passing many weary nights, with no rest to my weary soul. My dear brother, you cannot know how weary I am; and were it not for that hope of a better world beyond this sin-cursed earth I would be of all most miserable. But the dear Lord strengthens and sustains me, and lifts my wandering mind far above and beyond this troublesome world where sickness is not known. How could I reach and grasp these hidden treasures were it not for the goodness and mercies of the Lord? Yes, Jesus loves me, and has laid down his precious life for me, that I through him may live; and not only me, but also all for whom he died the shameful death on the cross and cried, "It is finished!" All will come to him that the Father hath given him, and he will in no wise cast them out. That he loves me, seems to be too precious for me. Yet I can feel the healing power, and can hear the sweet whisper, "Yes, he loveth thee, even thee; and what hast thou to fear?" I need no more. Having this I have all. Though I have dear earthly friends, and some are bound very closely by natural ties of friendship, and some are very good and kind, and cease not to come daily to see me, and bring me things, and beg of me to eat and drink, for they have prepared it; and while my heart's desire is not to offend anyone, yet my craving is, "O that I could be in the midst of my dear kindred in Christ; then would my hungry soul be fed and my thirsty lips be cooled from the living fountain that God has given to each to comfort each other as we pass through the desert land. My appetite for food is poor. I crave nothing but drink. I relish apples, and that is the most

(*Continued on page* 302.)

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 18, 1895.

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GOD'S LOVE AND HATE.

BROTHER T. Hatchett, of Alabama, writes us that he desires to see something from our pen upon the words recorded in Romans ix. 13, or rather concerning what is said there about Jacob and Esau. He says a friend with whom he was talking about the predestination and foreknowledge of God said to him that this was all the place in the Bible that he could see where Old Baptists could find any foundation for their doctrine, and that he had asked a Campbellite to explain this Scripture, and that he had made it so plain that he could not see much in that, and that God did not bless the one that he aimed to.

We do not purpose writing at length upon this subject, but feel to say a few things that occur to our mind. Any man who could make the last remark quoted from the letter of our brother, and which he repeats from the lips of his friend and the Campbellite preacher, betrays an absolute ignorance of the holy and unchangeable nature of the God of the Bible, and also of the plainest testimony of holy writ; for it is the express testimony of Paul that although the children, Jacob and Esau, were not yet born, and therefore neither had done good nor evil, but that the purpose of God according to election might stand, it was said unto the mother that the elder should serve the younger. See also Genesis xxv. 23, from which Paul quotes this language. The unbelief of Rebekah, leading her as it did to falsehood and trickery to gain for Jacob what God had promised, and the fact that through this fraud Isaac was deceived into granting the blessing, does not in any way disturb the fact that all went on according to the before determined purpose of God, and that God blessed just the one he had meant to bless. All this is but plain scriptural testimony. It would seem that the language is so clear that none need mistake its meaning; but the natural enmity of fallen man to the sovereignty of God, and to his purpose and will, to foreknowledge and predestination, to his right to do as he will with his creatures, is such that they often will not regard plain scriptural testimony, and when confronted with it will impatiently say, "O, I do not understand that," or, "I would not worship such a God," and other blasphemous expressions. It is not right to fashion our conception of God out of our own ideas, and then reject the Scripture which may conflict with our notion. Rather let us accept reverently the word of God first, and confess that every thought of ours which stands opposed to that testimony is wrong. There is no portion of the word of God more plain or simple than is this ninth chapter of Romans, and nothing in the Bible is clearer than what Paul here says concerning Jacob and Esau. We could have but little respect for the ordinary common sense of a man who could read this chapter, and compare it with the narrative in Genesis, and then say that Jehovah did not bless the one that he aimed to bless; and what shall we say of the lack of reverence for the word of God betrayed in such an expression? It is either made recklessly, without any care to examine the word, or else it is made with a knowledge of the fact that it gives God the lie in his word. We would fain hope that the Campbellite preacher referred to did not mean by his words all that is involved in them. What sane man could dare to say that the purpose of God was not fulfilled in the face of the testimony of his own Spirit in this ninth chapter of Romans?

As regards the assertion that believers in sovereign grace, and in all the principles of doctrine necessarily involved in the truth of sovereign grace, have no place in the Bible to stand upon save this ninth chapter of Romans, we will say but this. If the ninth chapter of Romans be the testimony of a man who wrote as he was moved by the Holy Ghost, it is true testimony, and nothing in all the rest of the Scriptures can be contradictory of what is recorded here. It is manifest that in this brief editorial we cannot quote the whole Bible. Let some one, if they desire, quote some Scripture which they are willing to say does contradict this ninth chapter of Romans. The man who would say that the Bible contradicts itself is, to say the least of it, not a believer in revelation, or in the inspiration of the holy Scriptures.

We now desire to say a few things concerning the text itself which has been referred to by our brother, Romans ix. 13. It reads as follows, "As it is written, Jacob have I loved, but Esau have I hated." These words are quoted by Paul from Malachi i. 2, 3; and the apostle quotes them as being scriptural proof of the assertion which he had just made, that it was the purpose of God according to election that had made the difference between Jacob and Esau. Paul's language explains and enforces the declaration made in the prophecy of Malachi; and on the other hand Paul, by quoting this Scripture, shows that he is here advancing no new thing, but a truth also stated in the Old Testament. Election has always been true, and has always been declared to be true from the beginning. It would be well for our readers to turn to the first verse of Malachi and read carefully. There, as will be seen by careful readers, God meets an unbelieving question on the part of Israel by the plain statement that they had the best proof of his love to them in the fact that he had rejected not only all the rest of mankind for them, but also had rejected Esau, Jacob's own brother, and that too when Esau was the elder, and according to ordinary rules among men was entitled to the blessing. There could be no reason urged as to why God had loved and chosen Jacob above even his own elder brother except the principle of election. Paul by the Holy Spirit, which moved him, declares here in the ninth chapter of Romans that it was upon the ground of God's purpose according to election, and upon this ground only. But surely we need not take time to argue the truth of the doctrine of election. It is too plainly stated here to need any argument. If any are disposed to assail this doctrine, their controversy is not with us, but with the Spirit of truth, by which men were inspired to make such declarations.

We would also add that the argument, so far as the apostle Paul is concerned, remains the same, whether we understand Malachi to refer to Jacob and Esau as individuals, or to the two peoples that descended from them. In either case it was before the children were born that it was declared that the elder should serve the younger; and we understand the prophecy in Malachi, "Jacob have I loved, but Esau have I hated," to mean that this was so before they had any national existence. The Lord here shows that his love of Jacob and hatred of Esau was not based upon the ground that Jacob was better than Esau. If it had been stated that Jacob was the better man, or his descendants the better people, then the whole life and force of the reasoning in Malachi is destroyed; for were God's love to them based upon this, they might well say, "Wherein hath God loved us?" seeing that they were the most perverse of all nations. Thus it is seen that election pure and simple makes all the difference, and that God has mercy upon whom he will, and leaves in their natural hardness and impenitency whom he will; and the only reason is his will. There is no half-way ground between this simple statement of an election by the will of God, and the boldest conditionalism and Arminianism. If anything, then, can be plainly stated, these Scriptures in Romans ix. and Malachi i. do state that God loved Jacob because he would do so, and hated Esau, whether as a man or a people, simply because he would do so. His own will was the sole arbiter in the matter; and elect vessels of mercy to-day can of right boast over the non-elect no more than Jacob could boast over Esau. If all boasting be excluded from the saved in Christ, then salvation must be solely according to the sovereign will of God, without any reason in man why he should love one and not another. It is manifest that the love and choice of God is not based upon any good in us from the still further consideration of the fact that if there be any good in any man, it is the result, and not the cause, of electing grace.

We desire to add one further reflection before leaving this brief presentation of the theme. By the words "love" and "hate" we must not understand that our God is the subject of human passions, such as rage, anger, and so forth. Our God is not the subject of anything. Men are subject to their passions; and no man can love, hate, and so forth, simply because he wills to do so. God is not moved by love, hate, anger, nor by any emotion. On the contrary, he moves his love or hate, and places each where he wills to place them. His will, and his will alone, decides all things. He will have mercy upon whom he will have mercy, and whom he will he hardeneth. This doctrine is taught not only here, but in every place where salvation by sovereign grace is taught this doctrine is involved. If a man is saved by his good words or his good choice, then grace has nothing to do with it. If, on the contrary, he be saved by grace, then the will of God has all to do with his salvation. Which is better, to trust in the choice of our own totally alienated and depraved hearts, or in the choice of God, who does not change

In conclusion we will add, whatever law and custom among men may have decided was Esau's right with regard to the blessing, it is sure that he had no claim upon the God who gave him life and being and all things. Esau had no claim upon God for anything. He was not wronged when God laid his mountains and heritage waste. He had no claim upon God for his love to be set upon him; and the same was true of Jacob. The same is true of every saved soul to-day. Sovereign mercy alone is seen. There is no partner with grace upon the throne. Human merit shall not be once named in the kingdom of heaven. The gospel sound is clear and certain, "Salvation is of the Lord."

C.

MINUTES.

AS THE time for the fall associations is drawing near, we wish to call the attention of our brethren to the fact that any patronage they can give us by way of printing their Minutes will be especially appreciated at present. Our long experience in the business has, we think, particularly qualified us for this work; and as it costs but a few cents to mail the manuscript to us, we hope they will remember us when they have the work ready.

LUKE VI. 38.

"GIVE, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom."

By example, as well as by precept, the dear Redeemer taught the doctrine of gospel benevolence to his disciples, as peculiarly becoming them who professed to be his followers. As there is nothing in the spirit and nature of the gospel of a sordid, selfish or covetous tendency, the spirit and life of the gospel was calculated to inspire its recipients with noble, generous and sympathizing feelings and actions towards their fellow men, and especially towards their brethren and sisters in the Lord. And they were taught to the extent of their ability to do good to all men, especially to them who are of the household of faith. Not, however, as we understand the apostle, that those of the household of faith are as the creatures of God entitled to special sympathy; but from the fact that they were more oppressed and persecuted than any other class of men, they were more especially in circumstances requiring the sympathy and aid of their brethren. But wherever suffering humanity presents itself, Christ has enjoined on his disciples, according to their ability, to give to its relief. James has defined pure and undefiled religion before God and the Father to be this, to visit the fatherless and widow in their afflictions, and to keep himself unspotted from the world. In adopting the rule which our Lord gave the disciples in our text, so far as the giving of temporal things is concerned, their faith and confidence in God is to be tested. When the young man who had great possessions was told to sell what he had and give to the poor, he went away sorrowful, for his heart was set on his earthly possessions. The kingdom of Christ is not of this world; nor is it, or any part of it, to continue long in this world; and hence they are admonished to lay not up treasures on the earth. The most judicious and scriptural disposition of our worldly possessions is to use them in relieving the destitute and suffering; and were this rule universally adhered to, all would be the gainers. All amounts so given might be regarded by the donors as safe investments against the time of need, with the best possible security that it should be given back into their bosom in good measure.

In this admonition to give, we are not to understand that the people are commanded to give to the professed ministers of the word, for this command was given to the apostles and primitive disciples; and according to the spirit and letter of the injunction, we find the disciples from time to time, by the direction of their Master, giving of their scanty store to the needy around them. We do not infer, however, that the people are free from a solemn obligation to contribute of their temporal things to those who minister to them in spiritual things. But we do understand that the ministers of the gospel, as well as all others, are required to impart of what they have to the necessities of those around them, whether in the church or out, as the case may be. The object of giving was not to build up religious institutions which God had not authorized, nor to endow a purse-proud aristocracy of religious professors, but in all cases to so give as to secure temporal comforts to the suffering around us, by feeding the hungry, clothing the naked, providing also for the sick and the distressed.

A sister inquires what these disciples had to give. Of temporal things, we believe, they had very little at the time he sent them out without much of an outset; and up to the time that Peter and John met the lame man at the beautiful gate of the temple, they had not been able to lay up enough to have a sixpence in their pocket, for silver and gold they had none; and we believe that all their cotemporaries in the ministry, after the death of Judas, were equally destitute of silver and gold. At that day the preaching of the gospel had not got to be a money making business. But, although poor in regard to temporal things, and followers of him who had not where to lay his head, they nevertheless had something to give. Peter said, "Silver and gold have I none; but such as I have, give I thee. In the name of Jesus Christ of Nazareth, rise up and walk!" They had something more precious than silver and gold, of which Jesus had said to them, "Freely ye have received, freely give." This invaluable treasure Peter refused to sell when Simon offered money for it. Peter did not regard the gifts of the Holy Ghost as capital to speculate upon, as the modern clergy regard their ministerial diplomas, or he would have availed himself of the opportunity of receiving the ready cash offered by Simon, who, like thousands in our day, are panting for the work to which the Holy Ghost has never called them.

However poor the saints may be, they in most cases can find opportunity to carry out the principle of kindness which this text inculcates, by visiting the sick and sympathizing with the afflicted, where they may be unable to administer temporal supplies. The spiritual gifts of the Holy Ghost are freely bestowed on the members of the body of Christ, for the general benefit of all the body. In these gifts those persons on whom God has bestowed them are to be exercised. In the morning they are to sow the seed, and in the evening withhold not their hand. Be instant in season, out of season, and ever ready to give the reason of the hope that is in them, to him that asketh, with meekness and fear. The ministers of Jesus are to give themselves wholly to the work, casting all their care on him who careth for them; and in their unreserved devotion to the work whereunto the Holy Ghost has called them, "Feed the flock of God, which he has purchased with his own blood." And while thus engaged in administering that which they have freely received of the Lord, to comfort, instruct and feed the saints, their Lord has graciously provided that they shall receive again in good measure. Their oil shall not waste from the cruse, nor their meal be exhausted from the barrel, before God will renew their stock. Their supplies are to be sent them in such a way as to teach them their constant dependence on God, and lead them to pray unto him, "Give us this day our daily bread." And those who are fed and comforted in the reception of their spiritual things, are also commanded to minister to them of their carnal things; and we do believe that much leanness and barrenness is sent into the souls of many of God's children as a chastisement for withholding from the ministers of the gospel what Christ has commanded them to communicate. But where the saints have come up to the heavenly rule, and without grudging freely ministered of their substance according to the divine rule, we believe that a case has never yet been known where they have failed to receive in return good measure, pressed down, and shaken together, and running over.

We cannot confine the application of the solemn charge in the text to the primitive disciples, unto whom it was primarily addressed; but as it stands recorded in the New Testament, we regard it as divine authority to all apostolic christians throughout all time. It is therefore binding on New Testament saints to give of such things as they have to relieve the wants of those around them, as opportunity presents, and to be kindly affectionate one towards another, ministering freely to the necessities of the saints, bearing one another's burdens, and so fulfilling or obeying the law of Christ. And as they are specially charged not to muzzle the mouth of the ox that treadeth out the corn, they should never suffer those who labor among them in word and doctrine to go their warfare at their own charges. But while they are thus charged to administer to those whom God has sent to preach, they are to try the spirits, by the word, and see that they do not bid them God speed whom God has not sent, lest they become partakers of their evil deeds. Whatever christians may give to false teachers, as to their enemies, to relieve their sufferings, they can give them nothing as ministers of Jesus, or as implying fellowship, without transgressing the law of Christ. Yet, if their enemies hunger, feed them, give them drink, &c., but see that it be not given as an expression of fellowship. By their fruits the saints shall know them; they shall gather neither grapes nor figs from their ministry. "If there come any unto you," says the apostle, "and bring not this doctrine [the doctrine which Christ and the apostles preached], 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. Or, "if there arise among you a prophet, or dreamer of dreams, and giveth thee a sign or wonder, and the sign or the wonder come to pass whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet or of that dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul."—Deut. xiii. 1–3. There are many marks laid down in the word by which God's children are to discriminate between the ministers of Jesus and the messengers of Satan. The latter are, and the former are not, greedy of filthy lucre. The ministers of Christ feed the flock; those of Satan feed themselves of the flock. Gospel ministers, having food and raiment, are therewith content; the others are greedy dogs, that can never have enough.

MIDDLETOWN, N. Y., Sept. 1, 1851.

PLEASE BE SURE

IN sending remittances for renewals of subscriptions to give us the same name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur. It is a good plan to inclose in the letter one of the little pink slips containing the name, taken either from the margin of the paper or from the wrapper in which the paper comes.

CRUDEN'S CONCORDANCE.

TO MOST of our readers the above mentioned book is too well known to need any introduction or a description by us. While many of the Bibles have a Concordance appended, they are generally so condensed or abridged as to be of little or no use. Cruden's Complete Concordance, however, enables one to readily turn to any passage of Scripture of which they can call to mind two or three words, and in our opinion is the most complete and convenient as a reference book of any published. In addition, it contains many other aids in studying the Bible, as may be seen by reference to advertisement on last page. Remember, both the books there mentioned are CRUDEN'S COMPLETE.

(Continued from page 299.)

I have partaken of the last ten days, although something is constanly by me, prepared by some one, thinking that perhaps I could eat it. What I appreciate most of all is that I am remembered by those whom I think must have become tired of me ere now. I am glad that I met you and heard you proclaim the unsearchable riches of Christ. That was the last gospel sermon I have heard; and how far from home was I when I heard it. It was there I learned how good it was to be in the midst of the people of God. Even if my treatment in the hospital was not permanent, I was fed with the good things that fell from my Master's table. How pleasant it is for me to meditate on this pleasant meeting of the dear children of God in Philadelphia.

I have had many trials at this letter, and it has been written while lying on my back. I beg to be excused for taking up your precious time in reading my poor letters; but I have no excuse to offer for writing, save a desire to express my joy in your editorials. With love to you and yours, and with a longing desire for an interest in your prayers when it is well with you, your sister, I trust, in Christ,

LIZZIE HIMES.

RIDGEWOOD, N. J., Aug. 30, 1895.

DEAR BRETHREN:—Yielding to the repeated requests of a few who have read of the exercises of my mind, some time since, I will continue the account of what I trust were the Lord's dealings with me. I feel to reiterate this with increased confidence, because I had mapped out such a different path for myself, and because, although nearly a quarter of a century has elapsed since the day I first heard gospel preaching, my feelings are still stirred within me at the recollection. O the satisfying home feeling I enjoyed in realizing that the Lord still had a people who worshiped him in the Spirit, having no confidence in the flesh. Although I was a stranger, and their faces new to me, I never felt more at home than on that Sunday in December, 1870, at our present meeting-house in New York City. I continued to attend there regularly through the winter; but having been so much disappointed with those I had joined, I concluded never to join with any any other organization. I continued on in this way until March of the following year, when I was much disturbed with a sense of my unfitness to meet with this dear company, who seemed to be separated from the world. I could see that they possessed the fruit of the Spirit, whereas I was nothing but a worldling, and had no right to intrude. O what a sad, homesick feeling overcame me, and in my distress I cried out, "Must this isolation continue to the end?" Then these words came, I trust, to keep me from despair, "And thou shalt hear a voice behind thee, saying, This is the way," &c. My attention was arrested, so that I could not shake it off. "This is the way," "This is the way," continued with me, I think, for seven weeks, when I bethought me to look if it were in the Scriptures, for I had not thought it before. So I found it, and read it many times in Isaiah xxx. 21. Then I began to question, "Why has this passage of Scripture clung to me? Can it be that I will be permitted to walk in this way?" No, I dare not indulge such a thought. I, who had been so carefully trained and educated in the Calvinistic doctrine, so called, and who had the reputation of being so religiously inclined, O what a farce my life had been. I felt so condemned, I was overwhelmed with grief. O the agony of that hour, when sweetly came these words, "Thy sins are forgiven thee." I could not believe. I was alone in the room, and I said aloud, "How can God be just and save me?" Immediately the answer seemed spoken in an audible voice, "I do as I will with the armies of heaven and the inhabitants of the earth." My duty then was made clear to me, my burden had left me, and in the following August I was baptized, just twenty-four years ago. For a few short weeks I enjoyed the answer of a good conscience. I felt that in obedience, not for, there is great reward. I had a sweet realizing sense of God's protecting care! But alas! murmurings and doubts returned, so that I began to fear the experience I had passed through was all imaginary; so I must needs be brought through deep waters and fiery trials, my idols must be shattered, and then I must be driven, as it were, to acknowledge the God of heaven and Jesus my Redeemer. O that we may all live in his fear and die in his favor, is my prayer for his name's sake.

Dear brethren, I have written these lines for the SIGNS, if you care to publish them. I have tried to condense as much as possible; but the half is not told, nor can it be told. Wonderful are the ways of the Lord.

M. HILLINGS.

DEWAR, Iowa, July 24, 1895.

EDITORS SIGNS OF THE TIMES—DEAR FRIENDS:—For a long time I have felt a desire to write you, and several times have made the attempt, only to look over what I had written, and see in it so many imperfections and blunders, like there is in its author, and to consign it to the flames. But Elder Downey in his sermon last Sunday so described my feelings that I have felt my faith strengthened, and feel like telling as I tried to tell him, what great things the Lord has done for me. Being blest with God-fearing parents, and having been surrounded with christian influences, it was only natural, as I loved them, to have a great regard and reverence for the things they enjoyed. I cannot tell when I first had serious impressions and deep concern for my soul's salvation. But I secretly thought the Old School Baptists the oddest and most isolated people living, and wished our people would not entertain them so often or travel so many miles to be in their company. I thought, When I get religion (for I vainly supposed I could get it at my own will and pleasure) I will belong to a more popular church. Time passed along, and I attended many revival meetings and different places of worship, but did not take much interest, only just to have a place to go, until a year ago last winter, when a great protracted meeting was held in our vicinity. A great many of our friends were uniting, and seemed much interested and happy in the work they were accomplishing. I felt anxious to go, but in some way the preaching did not satisfy me, and I began to feel very despondent. My sins seemed to rise as mountains before me, and the more I tried to extricate myself and live above sin the deeper I plunged into its depths. When I would do good, evil was ever present with me. I wished I could be as happy and contented with myself and enjoy religion as others did. One evening while pondering over my life, and remembering how mercies had attended me, and what an undeserving creature I was, I got a glimpse of myself as wretched and undone. I could but cry for mercy and pardon, and earnestly begged the Lord, as I picked up my Bible, to direct me to something that would afford comfort to my poor, benighted heart. Immediately my eyes fell on the sixth verse of the twenty-first chapter of Revelation. The latter clause reads thus, "I will give unto him that is athirst of the fountain of the water of life freely." O! I thought, that verse is for me, for I am so hungry and faint for spiritual food. I was filled with joy unspeakable, and felt like I would never be downcast again, but would always be praising and adoring the dear and once crucified Savior. That was over a year and a half ago. But how different I have been most of the time since. Heavy clouds and darkness have encompassed me, and something would tell me that I had been deceived. Then again I felt that were it not for that little hope I would be most miserable.

This is at your disposal. Pardon me if I have intruded. I used to read your paper when at home, as it was a regular visitor at my father's house; but I have not seen a copy of it lately.

Very truly,

BELLE G. GARRETT.

CIRCULAR LETTERS.

The Roxbury Old School or Primitive Baptist Association, in session with the church of Olive & Hurley, Ulster Co., N. Y., Sept. 4th and 5th, 1895, to the churches in our fellowship, sends christian greeting.

BELOVED BRETHREN IN CHRIST:—As another year has passed, it is again our high privilege as an association to address you through a Circular Letter, that our pure minds may be stirred up to the remembrance of our interest and obligation to and in one another as witnesses to the truth in Jesus. As a subject for consideration briefly we will call your attention to these words, "And this is the confidence that we have in him, that if we ask anything according to his will he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."—1 John v. 14, 15. Confidence in God is of the utmost importance to all who believe in him; for all who come to God must believe that he is, and that he is a rewarder of them that diligently seek him. Prayer is the first expression of confidence in God. This disciple of Jesus declares plainly and conclusively the import of reliance and trust in the work of the Lord, and the necessity of obedience to his commands, and of an orderly walk and godly conversation, being the proof to the Lord's people that in keeping his commands there is great reward. The preparations of the heart as well as the answer of the tongue being from the Lord, only those who feel their need of the help of the Lord will ever be able to appreciate the blessedness there is in the answer of prayer, which is sensed in the humility of soul as the cry goes up from their poor hearts for mercy, this being the fullness of their plea; thus showing a full satisfaction, not only of confidence in God, but in rest of soul, because of belief that they are heard of him who answers prayer, even him who will not despise the prayer of the destitute, as they feel themselves to be. Even though they rise high in their estimation of the love and mercy of God, and sink ever so low in their own estimation, their willingness to cry out, as well as their ability to cry out, when in trouble, darkness and doubt, proves a full satisfaction and rest in the promises, substantiating the word of the man of God. Although the cry may have been with unutterable groaning, it proves to have been the Spirit's intercession, and in agreement with the will of God, which no mortal tongue can fully express, nor sigh or groan fully signify. The expression of the tongue, the deep felt sigh, the stifled groan, declare plainly confidence in God, who is able to do exceeding abundantly above all that the tried and tempest-tossed ones are able to ask or think, according to the power that worketh in them; for it is God

that worketh in them both to will and to do of his good pleasure; and this is his pleasure, that they confide in him, and call upon his holy name, and receive in their measure the answer from his throne, as the sons and daughters of the Lord Almighty. Therefore, dear brethren and sisters, take courage in times of trouble, believing that if your trials humble you before your God, in whom you confide as you call upon him, he hears you; and, believing that he hears your cry, you have the answer to your petition. May grace so abound by living faith in the hearts of God's afflicted and poor people, who confide in him, and have one heart and one judgment in regard to prayer, that they may not be looking for an answer to their humble petitions to-morrow or next year, but in confidence acknowledge him who has said, "They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord." "And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear." Therefore let us come boldly to the throne of grace, not to be heard of men, but with confidence in our God, believing that he hears us as the contrite ones who believe that there is none other who has the words of eternal life. May our God bless us with a rest in him from all murmurings. Amen.

J. D. HUBBELL, Mod.

WILLIAM BALLARD, Clerk.

CORRESPONDING LETTERS.

The Roxbury Old School or Primitive Baptist Association, in session with the Olive & Hurley Church, Ulster County, N. Y., Sept. 4th and 5th, 1895, to the associations and corresponding meetings with which she corresponds, sendeth christian salutation.

DEARLY BELOVED BRETHREN IN THE LORD:—Through the goodness of the covenant-keeping God we are permitted again to meet together in an associate capacity, to essay to worship God, and to hear from each other while on our pilgrimage through this world of sin and sorrow. We cannot inform you of any changes, except the loss of some of our dear ones, who have been called during the past year to their eternal home, where sin will no more trouble them. We desire to say to you that through the love and mercy of our God we are at peace and in fellowship among ourselves, maintaining the doctrine and order of the house of God as taught in the Scriptures, not following the lo heres and lo theres, but desiring to walk in that way which is a high way, which the vulture's eye hath not seen, nor the lion's whelp trodden; but the redeemed shall walk there.

We can truly say that the coming of your messengers has gladdened our hearts, in that they have come in the fullness of the blessing of the gospel, preaching Christ and him crucified, the way, the truth and the life. With the poet we say,

"Blest be the tie that binds
Our hearts in christian love;
The fellowship of kindred minds
Is like to that above."

We desire a continuance of your christian love and fellowship, hoping the Lord will enable you to meet with us again, at our next association, which will be held, the Lord willing, with the sister church, the First Church of Roxbury, Delaware County, N. Y., on the second Wednesday and Thursday in September, 1896, commencing at ten o'clock a. m.

J. D. HUBBELL, Mod.

WILLIAM BALLARD, Clerk.

NOTICES.

WILL you notice in a few numbers of the SIGNS that "Reminiscences and Letters of Mary Parker" is now reduced to sixty cents, sent by mail post-paid? There are a few hundred copies left on my hands, and I wish to dispose of them, and so I give the friends an opportunity to get a most interesting book at half-price.

SILAS H. DURAND.

SOUTHAMPTON, Pa., July 27, 1895.

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

Mrs. M. E. Scarborough, Md., $1.00.

OBITUARY NOTICES.

Merrelender Ann Burgess was born eight miles below Cumberland, Md., Feb. 12th, 1816, and died Sept. 3d, 1895.

When thirteen years old she came to Ohio, where, on April 21st, 1831, she was married to Wm. Chenowith, to which union were born three sons and two daughters. One son and one daughter still live (the daughter being the only relative present at the funeral to mourn her loss), besides her brethren and sisters of the Turkey Run Church, Fairfield Co., Ohio, where she and her husband belonged, her husband dying in 1870. Poor in this world's goods, but rich in faith, she awaited her departure from a world of sorrow to scenes of joy evermore. All her funeral expenses were defrayed by her brethren and sisters in the church of her membership, to the church-house of which she was conveyed in her coffin, where by request on the day following her death a discourse was delivered by the writer from Matthew v. 17; after which the body was laid in its dusty bed, to await the voice that shall bid it rise in another form.

THOMAS COLE.

DIED—Sept. 2d, 1895, **Carroll Grafton,** second son of Jacob A. and Emma V. Grafton, at the age of 4 years, 3 months and 10 days.

Our darling little boy had been afflicted since he was fifteen months old. His disease and the cause of the same remained a mystery to us, as well as to the physicians who attended him at intervals during his three years' illness. He was a loving and affectionate child, and very patient and quiet, though never able to walk alone, nor to talk but little. His very affliction drew him near to his parents, and to all who knew him. When I think of David mourning over Absalom, I also feel that I could have died for my poor child; yet I feel I do know that what God appoints is always best. I trust that I do desire to be reconciled to his most holy will, and with Job to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The sweet comfort and peaceful assurance that came to my soul a few moments after he died gives me to hope that he was a chosen vessel; and if such be the case, I know that he is now in that "land of pure delight, where saints immortal reign."

The funeral, which was well attended by sympathizing relatives and friends, took place here on Wednesday, the 4th inst. The services were conducted by our beloved uncle, Elder Wm. Grafton, who preached a very able and comforting sermon from the words, "And their sins and iniquities will I remember no more."—Heb. x. 17.

With love to all the saints, in sorrow,

JACOB A. GRAFTON.

DUBLIN, Md., Sept. 8, 1895.

DEPARTED this life August 10th, 1895, after a long illness, **Mrs. Zek. Robins,** of Boiceville, Ulster Co., N. Y.

Mrs. Robins was not a professor of religion, yet a believer in the doctrine of reigning grace. She had passed through severe trials in the loss of two dear children, one being a grown daughter, on whom her heart was set. From overmourning and disease her mind was affected. Although measurably reconciled to the loss of her daughter, her mourning turned to a view of herself, feeling to be left without comfort; yet afterward she again was made to rejoice in hope of the glory of God. While her place is vacated, and her husband left alone, we trust that for her to die was gain. She left a number of sisters and other relatives to mourn.

ALSO,

DEPARTED this life August 15th, 1895, in Roxbury, Delaware Co., N. Y., after a short illness, brother **George Dart,** in the 84th year of his age.

Brother Dart united with the Second Roxbury Old School Baptist Church when quite young; and after more than half a century had passed, with all its changes and divisions, he stood unwavering in the truth and peace of the gospel of the Son of God, his only hope being a sinner saved by grace. As his health had been failing for several years back, he was not often at our place of worship; and now that we shall see his face no more we mourn, yet we have hope. Our dear aged sister is left lonely and sad, yet I trust she feels that the Lord is her strength and righteousness. Also one son and three daughters, with their families, are left to mourn. God bless them all.

J. D. HUBBELL.

KELLY'S CORNERS, N. Y.

Elder James B. Hattaway died at his home in Pike Co., Ala., on the evening of Sept. 23d, 1894, after a bedridden illness of fifty-three days, of typhoid fever.

He was born April 6th, 1859, received a hope in Christ in 1876, and was baptized in the fellowship of the church at Pleasant Hill on Sept. 2d, 1877, by Elder John E. Carter. He was married Jan. 11th, 1880, to Miss Martha P. Faulk, daughter of Joseph T. Faulk. Through this union seven children were born unto them, five of whom are still living to feel their loss of a kind father. He was ordained April 2d, 1892. Though his work in the ministry was short, it was highly acceptable with the brotherhood, especially with the churches which he served as pastor. During his long sickness his mind was with the churches, and he often spoke of them. He was meek and humble, yet a bold, fearless and uncompromising defender of the truth. His labors were rendered with that degree of faithfulness and devotion as to secure to him the confidence and esteem of the entire brotherhood. But his labor is ended; and while we so greatly miss him in the little assemblies of the saints in this country, we feel that our loss is his eternal gain. During his sickness he had all the attention that kind and loving hands could render; but the time had come. God's purpose with him here had come to an end; so we feel to humbly bow to our heavenly Father's will.

J. A. MILLS.

TIMOTHY, Ala.

MEMORIALS.

By the Spoon River (Ill.) Association.

WHEREAS, The great and supreme Ruler of the universe has in his infinite wisdom removed from among us our dearly beloved brother, Elder I. N. VANMETER; and,

WHEREAS, The long and intimate relation held with him in the faithful discharge of his duties in this association makes it befitting that we record our appreciation of him; therefore be it

Resolved, That the wisdom and ability which he exercised in the aid of our association by his service and counsel will be held in grateful remembrance.

Resolved, That the sudden removal of such a life from among us leaves a vacancy that will be deeply felt by all the brethren and friends of this association, and will prove a loss to us all; yet we feel that our loss is his eternal gain. We feel that he is reaping the just reward that is prepared for all God's children. Be it further

Resolved, That with deep sympathy with the bereaved family of the deceased we bow our heads in submission to the will of our Father, who doeth all things well, and feel that all his dealings are just.

Resolved, That a copy of these Resolutions be spread upon the records of this association, and that a copy be printed in the SIGNS OF THE TIMES and the Macomb *Journal,* and all other papers of our faith and order will please copy.

E. D. VARNES, Mod.

S. H. HUMPHREY, Clerk.

ASSOCIATIONAL.

THE 131st annual session of the Kehukee Primitive Baptist Association is to be held, if the Lord will, with the Kehukee Church, one mile south of Scotland Neck, Halifax Co., N. C., beginning on Saturday, October 5th, and lasting three days.

Visitors from the north should come by way of Weldon and Halifax to Scotland Neck on Friday, Oct. 4th. Those who come by the railroads from Plymouth or Kinston can reach the association in time on Saturday morning. A cordial invitation is extended to all the ministers and members of our correspondence, and to all others who may desire, to attend our meeting and take part in our worship.

S. HASSELL, Mod.

M. T. LAWRENCE, Clerk.

THE Pilgrim's Rest Association of Primitive Baptists is appointed to meet with the Gilead Church, in Miami Co., Kansas, at two o'clock p. m. on Friday before the second Saturday in October, 1895.

Those coming by rail will be met on the morning of the meeting at Gardner, a station thirty-three miles west from Kansas City, on a branch of the Santa Fe R. R. We earnestly desire as many as can to meet with us at that time, as we are few in number, an afflicted and poor people.

S. P. RAMEY.

THE fourteenth annual session of the Big Creek Association of the Regular Primitive Predestinarian Baptist faith and order will be held with the Salem Church, eighteen miles southeast of Mexia, Texas, on the Houston & Texas Central R. R., commencing on Saturday before the first Sunday in October, 1895.

Brethren and sisters, and preaching

brethren especially, are invited to visit us. They will be met at Mexia, on the Houston & Texas Central R. R., on Friday before; or they will be met at Jewett, on the I. & G. N. R. R., on Friday before. If any should come to Jewett they should write to John Bishop, Farrar, Texas; or if they should come to Mexia they should write to I. R. Betts or R. O. Beene, Personville, Texas.

As there is and has been some trouble among the Baptists in Texas about the predestination of all things, we would be glad for some of our eastern brethren to visit us and see us, and find out what we believe.

JOHN BISHOP, Clerk.

THE Virginia Corresponding Meeting will be held, the Lord willing, with the New Valley Church, Loudoun Co., Va., to begin on Wednesday before the third Sunday in October (16th), 1895, and continue three days.

THE Salisbury Old School Baptist Association is appointed to be held with the church at Little Creek, Sussex Co., Del., to begin on Wednesday before the fourth Sunday in October (23d), 1895, and continue three days.

THE Juniata Association of Old School or Primitive Baptists will meet, if no preventing providence, with the Springfield Church, Huntingdon Co., Pa., on Wednesday after the first Sunday in October, 1895, and continue Thursday and Friday.

We extend a cordial invitation to all lovers of the truth. Those coming by railroad will come on the Central Pennsylvania to Mount Union, and there change cars for Three Springs, where they will be met on Tuesday evening. Should any one come, and no person there, inquire for Mordecai Chilcote, as he lives in the place.

AHIMAAZ MELLOTT.

THE Oconee Baptist Association is to be held this fall with the church at Rutledge, Morgan Co., Ga., and is to commence on Tuesday after the second Sunday in October, instead of Saturday before, and continue three days.

Rutledge is on the Georgia R. R., and brethren coming by rail can come either way on Monday, and can come down from Atlanta on Tuesday morning. Ministering brethren especially invited. Inquire for W. F. Streeter, Warren Ivy or Mr. Studard.

F. M. McLEROY, Mod.

TWO DAYS MEETINGS.

A TWO days' meeting is appointed to be held with the First Church of Roxbury, Delaware Co., N. Y., on the first Wednesday and Thursday in October, 1895.

WM. BALLARD, Clerk.

YEARLY MEETINGS.

A YEARLY meeting is appointed to be held with the Old School Baptist Church of Columbia, Jackson Co., Mich., commencing on Saturday before the first Sunday in October, 1895.

Those coming will be met at Napoleon and Woodstock on Friday before the meeting. A cordial invitation is extended to brethren and friends to meet with us.

WM. L. BROWN, Clerk.

APPOINTMENTS.

THE Lord willing, Elder D. M. Vail, of Waverly, Pa., will preach at brother J. Banks' house, or some place near, in Beaverkill or Hardenburgh, Ulster Co., N. Y., on Saturday evening and Sunday morning, Oct. 12th and 13th, 1895.

J. D. HUBBELL.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,

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B. L. BEEBE, Middletown, N. Y.

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THOSE wishing to procure copies of No. 9 of volume 61, containing the Minutes of the proceedings, resolutions drafted, and the address of the brethren at the Black Rock Baptist Convention, September, 1832, at which time the separation (or "split") took place between the Old and New School Baptists, can obtain them from this office at the following prices, viz.:

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"THE SWORD OF THE LORD AND OF GIDEON."

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D. L. Blackwell 1June95

CORRESPONDENCE.

GHENT, Ky., July 20, 1895.

DEAR BROTHER DURAND:—A train of thoughts has been given to me in my meditations this morning, which I propose to offer to you, although they may neither be profitable nor interesting to you. I was thinking of the history of Constantine, the great emperor of Rome, who reigned in that most eventful year 325 of the Christian era. I say eventful, because in that year the greatest bloodless revolution recorded on the musty pages of antiquity was accomplished. You will remember that pagan idolatry had been the law-established religion of that great empire for ages and centuries. That religion had been established by law, and was perpetuated by the sword and the most cruel edicts issued by the corrupt and tyranical emperors who had preceded Constantine. But the day had dawned upon the world in which a great and wonderful change must take place in the history of that corrupt people. Not a change in the interest of true and vital religion, but a change fixed in the mind of him who says, "My counsel shall stand, and I will do all my pleasure." That change was the beginning of that beast of which John speaks, saying, "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy."—Rev. xiii. 1. It is evident that the change in the world's history then about to be recorded was not in the interest of the religion established by our ever to be adored Redeemer; for upon the heads of that beast was the name of blasphemy. But Rome had made her conquests in Asia, Africa and Europe, and part of the trophies of her victories were the idol gods of the conquered provinces, which were taken to the capital of Rome and placed in a great temple; and with them a great number of slaves were taken to the capital; but all were permitted to worship their own idols respectively; and when they entered that temple each knelt to the idol of his own nationality. The wisest among the Roman sages beheld this strange scene daily. They had studied what they called the immortality of the soul, and they held as sacred that doctrine. But this question forcibly presented itself to them, How can that in man which has an eternal existence be benefited and made happy by the worship of their gods, which possessed no vitality, no life? Then doubts arose in the minds of those philosophers as to man's existence, and his being in any wise after death different from the lowest type of animals. Their religion was a denial of the existence of one great, almighty, supreme Being who was the Creator of the universe. Then Rome religiously was but a seething caldron of infidelity. That condition existed at the time our Lord appeared upon the earth in his great mission to save his people from their sins. But to the Jews God had given the law and the prophets and the temple service, as well as the many great and wonderful manifestations of his protective care over his chosen people; yet they naturally were no better than the Romans, and readily and actively joined the idolaters in their cruel persecutions of our Lord and his chosen disciples. Those facts demonstrate most clearly the truth revealed by the apostle in the third chapter of his epistle to the church at Rome, in which he describes poor, fallen man in these words, "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." It is true that all now living, all that have lived, and all that will live on the earth, have descended from the same parents, and hence naturally possess the same characteristics. Then it is not strange that both Romans and Jews joined in those wicked persecutions. Their feet were swift to shed blood. This being the condition of the human race on the earth, they "sought out many inventions." Among those inventions was an effort to blend natural and spiritual things; an effort that is being as vigorously made now as at any other period in the history of the world. The principle that infidelity is native in the human heart, and nothing but the power and grace of God has ever been able to dislodge it from its corrupt abode, is clearly demonstrated by the history of man on the earth. Even the immediate disciples of our Lord believed that his mission to earth was to restore Israel to its former earthly glory. The two mourning disciples as they journeyed from Jerusalem to Emmaus, while conversing with their risen Lord and speaking of his crucifixion, said, "But we trusted that it had been he which should have redeemed Israel." The Jews then were in bondage under Rome, and redemption from that bondage was their chief desire. These disciples did not understand the great truth declared by our Lord when he said, "My kingdom is not of this world." Nor do natural men now believe that great truth. As I have said, nothing but the power and grace of God can remove unbelief from our natural minds and hearts.

But we learn from history that Constantine, the emperor of Rome, in the year 325 of the Christian era called a council composed of the wise men about his court, which met at Nice in June of that year, and declared by a solemn decree, signed by the emperor, that the Christian religion should be the religion of Rome, instead of pagan idolatry, and provided by heavy pains and penalties, as well as rewards for the enforcement of that decree. In that way they established a kingdom which was of this world, and totally unlike that kingdom of which our Lord had spoken, and of the setting up of which Daniel had prophesied, when he said, "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." The prophet in prophetic vision beheld a kingdom which should endure forever. Excuse me for saying that sometimes I have thought that I beheld in sweet and precious vision that kingdom arrayed in all its heavenly glory after the resurrection, when all its chosen subjects will be brought into it, clad in immortality, to go out no more. Surely that kingdom is like its heavenly builder. It is eternal, and was founded in infinite wisdom and unchanging love. Its subjects are all prepared while here below by the great Master Workman, for their peace within its sacred walls. "Salvation will God appoint for walls and bulwarks," is the language of the prophet. But their places in that kingdom here below are soon made vacant by death of the body; but it being an eternal kingdom, the monster death can never impair or lessen the number of its blessed inhabitants. "All that the Father giveth me shall come to me," is the language of our Lord. Ah, dear brother, when you from the sacred desk are proclaiming the unsearchable riches of Christ, that great King, it is then by sweet and precious faith you are enabled to see the King in his beauty, and proclaim to his saints the riches of their inheritance, all of which are found in that kingdom. But while here below, gloom and sorrow and mourning are often their companions by reason of sin; but when disrobed of mortality and brought into that glorious and heavenly and triumphant kingdom above, all these sorrows and afflictions will have passed away, and in the sweetest notes they will sing the praises of their ever to be adored Lord and King, for that kingdom shall never be destroyed.

But the infidelity which had taken deep root in the minds of the Roman philosophers at the commencement of the Christian era aided Constantine in his movement to change the religion of Rome. No doubt he was a man who was possessed of great natural powers. No doubt he had seen with deep regret the decline of Rome, which had begun a century before his day; and to put a check on that decline was his highest purpose; and to change the religion of Rome he no doubt believed would be a step in that direction. He knew that in the worship of idols there was no vitality. All their idols were composed of inanimate matter. No doubt can be entertained as to his knowledge of the history of the advent of our Lord, his life, his death, his resurrection and ascension. That knowledge no doubt presented to his philosophical mind the great contrast between the worship of inanimate matter and the worship of one in whom existed life and power to impart life. The philosophers of Rome had for ages been deeply imbued with a loathsome skepticism. But when Constantine presented to them a religion that was founded on one in whom life was one of his highest characteristics, and told them of his resurrection, as he no doubt had found in the history of our Lord as he had read it, he with ease could overcome their skepticism and make a radical change in their philosophy. When that council convened at Nice perhaps a large

majority of its members were called from the ranks of those philosophers, who were selected because of their great learning. They were in session over two months, and perhaps the great and fatal errors that pervaded pagan idolatry had never before been so clearly presented as they were by Constantine and the converts to his new system of religion. So forcibly were those errors presented to the council that less than twenty out of three hundred members voted against the edict which established Christianity instead of pagan idolatry in Rome; and it may be that those who voted in the negative were controlled by their opposition to the establishment of a system of religion that was to be governed and regulated by the laws of Rome, instead of the sacred laws given by the King of saints for the government of his kingdom, in which "A King shall reign in righteouness, and princes shall rule in judgment."

Now, dear brother, this train of thought leads us to look upon the contrast between the kingdoms and forms of government established on earth by men, and that kingdom which was set up by the God of heaven, of which Daniel prophesied, which is governed by laws that came from a source which was and is infinitely holy, just and wise. "The law is holy, and the commandment holy, just and good," is the language of the apostle. The children of that kingdom are often in sorrow and mourning when they compare themselves by that holy law; but the Lord says to them by the prophet, "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord, and great shall be the peace of thy children. In righteousness shalt thou be established." All they who are brought into that kingdom shall be established in righteousness, and in it shall dwell safely, for it is surrounded by salvation's walls. It is an eternal kingdom, which shall never be removed; while the kingdom over which Constantine ruled, with its system of law religion, has long since been removed and destroyed; but it filled its cup of iniquity to the brim before it was consumed. Then we reach this conclusion, that the kingdoms of this world rise, fall and fade away, while the kingdom of God's dear Son will endure forever. And we reach this further conclusion, that all religious organizations which depend in whole or in part upon the works and wisdom of men, or the contrubtions of property, money, or other things, are as certain to fall and fade away as was the church of which Constantine was the founder and head, and the empire over which he reigned. Then let the saints look alone to Jesus for help in every time of trouble.

Now, brother Durand, my reason for addressing this long letter to you was that I knew God had blessed you with ability to readily detect error, let it appear in whatever form it might; and when you have read these feeble thoughts you will please point out all the errors into which my thoughts and meditations have run. I am in my eighty-fourth year, and was quite sick a few days since, and my physical system is now quite weak; and if my mental is on a parity, as politicians say, with my physical, I know you will not be rewarded for the trouble of reading this long letter. Please tender my warmest christian salutation to sister Durand and sister Bessie, and believe me affectionately yours in the hope of the gospel,

H. COX.

DEAR BROTHER IN CHRIST:—I received your pleasant and welcome letter, and was pleased to know that you had not forgotten me; for I must say I am unworthy of your notice, or of any of the Lord's dear people; but in writing of your indifferent condition in regard to spiritual things you wrote what gave me more comfort than even the pleasing statement of the addition to your numbers, though I did feel a pleasure to hear that also. What strange beings we are to take comfort in hearing each other tell of what poor, helpless creatures we are; and also in reading in the Scriptures how often we turn, as it were, instinctively to those parts in which the writers tell about their wretchedness and misery; and sometimes I feel if it were not for such writings therein inscribed there would be no use of my taking it up at all; and indeed sometimes whole weeks pass that I seem to have no desire to look upon its pages; and if I feel constrained, as it were, from a sense of duty to read it, it seems as if there was no meaning or profit in it, let alone comfort or pleasure; and yet I can read other literature with interest and all the keenness of the natural man, and can be interested in all worldly affairs, but dead to eternal and spiritual subjects. I suppose the Lord knows that it is best for his children to be left to themselves at times, that they may realize and feel that not only is all their help in him, but that also all good things are treasured up in Christ, our living Head, and it is only as he is pleased to supply us out of his abounding fullness that we can taste one morsel of that food that we hope we know something about. In all my coldness, indifference and selfish worldliness, and even in the midst of a feeling sense of the depravity of my depraved nature, I know and realize that there is something I need that can change all this scene of woe and misery, and make me rejoice in hope of the glory of God. But O how far away it seems, and how impossible it is for me to reach out and grasp what there is an undefinable longing for. What is it that sustains me during these long, dark, weary years that I spend in groping around for some support? Why don't I go to work and try to do something to get comfort? Here are those on the right hand and on the left that say, "Come along with us, and we will do you good. See how prosperous and happy we are; and you can be the same if you only will. Why not try it in your perplexity and darkness?" The thought comforts me a little as I realize that some power has taught me (with an experience and thoroughness that I feel I can never forget) that I am different from them, and know they are wrong; that the dead are there, and that there is a great gulf between them and me that all the inventions of men can never bridge; and this gulf is God's eternal purpose of love and mercy towards his chosen people, predestinating them to be different from all other people on the face of the earth; calling them to a knowledge of what they are, and also giving them a knowledge of himself in all his glorious character, so that they cannot and dare not bow down to the false gods of the nations among whom they dwell. How often have I read, with feelings that I could not express, the account of the three Hebrew children who, though surrounded by all the pomp and power of the heathen nation, and standing before the king who had so favored them in worldly affairs, and who stood ready to destroy them if they did not obey his mandate to bow to his towering but powerless image. "And if it be so, be it known unto thee, O king, that we will not serve thy gods nor worship thy image." I have a great fear of death, but there have been and are times when I feel that I could not bow down and serve the gods of the heathen nations (for such are all they that know not God), even if death were the consequence of refusal. O! how could I deny him who has been better to me than all my fears, and whom I humbly hope has shewed me a little of the exceeding greatness of his glorious character as the wonderful I AM, before whom even eternity is naked and open, and in whom the whole universe is centered? I feel that I am lost in such a meditation, and words fail; and yet I believe I love to think on just such a God; and O! if he is mine, and I am his, what can I want besides? But alas! I doubt and fear, and think, How can it be? I am so vile, so little restrained by his power, that I fear it is all a delusion I have felt, or at best only the imagination of the natural mind.

Now, dear brother, I am afraid you will be tired of all this scribbling, and I will not further trouble you.

Yours for the truth's sake,

S.

DEAR BROTHER IN CHRIST:—I have felt that I wanted more than anything else some one to talk to that could tell of being poor, and weak, and out of the way, and in darkness, and did not know where to go or which way to turn to find comfort, and was like those characters that came to David, who were in debt and distress, and were guilty of all sorts of wrong doings, and were not worthy of being in good society, but felt like as though they were outcasts of the very worse sort, and could not think of a good deed they had done, nor even think a good thought, and yet, amid all this scene of gloom and confusion, could feel that nothing would do for them but the firm and solid foundation of salvation by grace, and the unchangeableness of the purposes of God; that everything that has happened or ever will happen was settled and ratified long ere time began; that God is not as man, who has to suit his purposes to circumstances, but that all circumstances are but the result of his purposes. And when I view him as the eternal God, it is that everything is embraced in him, and there is nothing outside of him, and that in the course of events it is as if he were merely unfolding his purposes and manifesting them for his own glory. Everything has this end in view, the glory of God. Sometimes I wonder what kind of a God some, even of those who profess the truth, do worship. It is not a god of all power, for they do not honor him with all the power, but want some of the power given to another being. But I must not find fault, for if they have not the understanding of these things how can they accept them? and what have I that I have not received? But I hope at times that a thrill of holy solemnity fills my mind as I contemplate the awful character of him who fills the universe with his presence, and with whom there is no time, no future, no past, but before him everything is as one eternal present. But here the poor, finite mind of man is lost, and he can only grasp with the faith that is given him the wonderful character of such a being and such a salvation. But I do believe when the saints of God shall have changed these vile bodies for spiritual bodies, and are risen in the likeness of their glorious Lord and Savior, that they will there comprehend and understand all the infinite mysteries, not only of salvation, but of God himself; for the apostle says, "We shall be like him, for we shall see him as he is;" and if like him we shall have his knowledge. O! wonderful thought. How dare such a poor, defiled, ignorant creature like me ever dare to hope that such a glory will be mine? and yet I feel that nothing else will satisfy the longing in my soul but to be like Jesus. I shall be satisfied, when I awake, with his likeness. But how can I hope for it? and yet I must. I cannot throw it away, and I do not want

to either. Excuse my scribbling, as I have already written too much,

Unworthily,

S.

DEAR BROTHER:—Your very welcome letter was received and read with pleasure and comfort, and I was glad you answered so promptly, as I had misgivings about sending my letter. I am painfully aware of my own infirmities and depravities, and could write a long letter on them, that would make you ashamed to call me brother; and yet the dear Lord has in a measure restrained me from vile and outbreaking sins, so that I have retained the confidence of the brethren in some degree, which is a most unspeakable mercy; for at times it seems to me that I stand, as it were, on the very brink of ruin and destruction. But thanks be to God, who giveth us the victory through our Lord Jesus Christ. Often I feel like David when he said, "I shall surely fall one day by the hand of Saul;" and certainly it did seem that the poor, hunted outcast had but a poor chance for his life, with all the power of a nation arrayed against him; but the appearances were not more against them than they are against me, with all the power of hell in league, with the depravities of my own heart against me; and there are times when I have a hope that all the powers of darkness cannot sever the tie that binds me to life and salvation, and that he who holds the universe in the firm grasp of his almighty power will hide me in the pavillion of his love, as secure as his eternal throne. I love to think of his power, as knowing no limit or bounds; and while I cannot even attempt to comprehend such an awful infinity of power as possessed by him, yet, like an infant in its mother's arms, it seems like resting in something that we feel is secure against all the power that can be arrayed against us.

It is not often that I get a letter that has done me as much good as your last; not that it is better than others you have written, perhaps, but it seemed like I was just ready for such a letter, and it seemed to fall like the showers upon the grass. You know what that means better than I can describe it. I have had many crosses of late that I need not mention; but it seemed to me when I read your letter that I felt they were all necessary; and while I often think, O! if I could be humbled in some other way I would be better able to bear it; but I find the Lord does not consult us as to how he shall humble us; but he does lead us to see at times that his ways are right and good, and just what we need. I know how proud and rebellious I am, and if left to my own way would soon come to destruction. I was reading the sermon of Mr. Hallet's in the SIGNS this evening, and much object to one expression at least, and that is where he says, "Unless a supernatural power attends the word preached, it is not effectual to the conviction and conversion or salvation of ruined man." If he means eternal salvation, then he brings forward a most erroneous principle, as preaching has nothing to do with that; neither do I believe it is true what he quotes from the poet,

"The heart uplifts with God's own gifts,
And makes e'en grace a snare."

Grace always humbles, never exalts; no, never. I think I understand the poet's meaning, but it is very wrongly expressed, in my humble judgment; for when grace abounds in the heart there is no room for pride or vain glory; but, on the other hand, we feel ourselves less than the least, and unworthy of a name or a place among the people of God, and do not feel that we can think little enough of ourselves. I do not think I ever get into that enviable frame of mind, but I feel that the apostle expresses what I am most if not all the time, "hateful." I do not feel that I can write you anything to interest or profit, and will not tire you any more at present, but hope to be favored with a few lines from you again soon.

Your unworthy brother, if one at all,

S.

DEAR BROTHER IN CHRIST:—I received your letter of July 12th, and while your letters are always welcome, and I always look forward with pleasure to receive them, yet this last one has made me feel rather sad. I do not feel that I can write anything to comfort or edify you, as I have been in a very cold, dead frame of mind for a long time, and often wonder if it is always to be thus. This morning before I arose I lay for some time trying to think on spiritual things; but I was helpless, and no good thing would come to my mind; and then I began to realize that I was different from those who can do good and be good just as they wish, and that I had some of the feelings of the apostle, who said that when he would do good, evil was present with him; and the good that he would do, he could not; and so, having a little fellowship with the apostle in his feeling, was comforted. But then I began to think of his actions and sufferings for the cause of truth, and here I was far away from him; for what had I ever done to show I had any love for Jesus or his cause? Here again I realize that I have been made to walk in a way that is contrary to all that the world esteems and loves. I have associated myself with that poor, despised few who hold the truth that is everywhere spoken against, and have no desire to run after the Lo heres and Lo theres that are abroad in the world. I sometimes feel that I could give up all that I have, yea, even life itself, rather than bow to the false gods that are worshiped by the great multitudes of professors in our day; and thus while I do not feel that I have that comfortable evidence that I should like, of being born again, yet I feel that I have hope that being so different from the world I must belong somewhere; and the only place I could feel at home is among the poor and afflicted people of God. The land of Israel or Canaan was a land of hills and valleys; and so it seems that the Israel of to-day dwell in a land of hills and valleys, that are watered by the dews and rains of heaven, and not by any artificial means; and no power of man can unstop the bottles of heaven during a drought, neither have we any power to level these hills and valleys, but must dwell either on the hills or away down in the valleys. On the hills we can look over the landscape, and enjoy light and liberty; but in the valleys we may bring forth more fruit than on the hills. But, be that as it may, we know that we are dwelling in a land of hills and valleys, and that the blessed rains of heaven must come to furnish water for our thirsty souls and satisfy our thirst for the water of life, which Jesus only can give, and which we must have or die. Totally dependent, helpless creatures we are, and our total helplessness is our comfort and our hope.

I will not further weary you with my scribbling. When you speak of my letters being good, I really feel as if you could not write honestly about them.

Your unworthy brother for the truth's sake,

S.

DEAR BROTHER:—For fear you may think I do not care to write you any more, I will do what I can to remove that impression, though I feel that I have nothing to write that will be of any benefit to you. I often wish that I could see you face to face and talk with you, as it is a lame way of expressing one's thoughts on paper at best, and much more so when the heart is dry, barren and cold in spiritual things; and it does seem as wintry in my soul as does nature outside, so that it seems as if I must write dry sentences if I write at all. Yet the Lord says by the mouth of one of old, "I will give waters in the wilderness, and streams in the desert;" and if he did so of old he can do so still, and make the wilderness blossom as the rose, and make the lame man to leap as a hart. I know that nothing else but the power of God can do this, or even give the desire that it should be done. There are many times that I cannot say for certain that I even desire the spiritual manna from on high, and it just seems I do not have any life or spiritual feeling at all. Do you ever get in such a state as this? If you do, then you can understand how I spend much of my time, as far as spiritual things are concerned. I am always alive to the world and its vanities, and can take an interest in the things of the world. Does this not seem most wonderful, in the light of past experience? I can remember well when I felt if I was only delivered from my load of guilt and sin I would forever be grateful, and praise the Lord for his mercy and goodness. I can remember, too, when I would have some comforting word come to me, how I felt I could forever praise and adore the God of my salvation, and shed tears of gratitude for the hope set before me in the gospel, and how I felt in the language of the poet,

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

But if the Lord has a purpose in leaving me to the devices of my own heart, and to coldness, and deadness, I know his purposes will all be fulfilled. He left his people of old to go after strange gods, and then brought them to their senses by fierce chastisements. While I believe that many of the Lord's dear children are not tried and afflicted as others are, yet I feel much stronger fellowship for the ones who have passed through the fires of tribulation and been led very deeply into the knowledge of the depravity of their own heart; who have had feelings and thoughts arise in their hearts, yea, and even nourished and cherished them time and again, that we would not tell to the friend of our bosom; yea, and we loathe ourselves for them, and wonder that the Lord can ever bear with us as he does. But our God is not man, that he should lie, nor the son of man, that he should repent. He changes not, therefore I am not consumed, as I would most assuredly be if he were the God represented to be by the millions of the professing world. I was reading this morning of Mary washing the dear Savior's feet with her tears, and O! I thought, how appropriate for one who is a sinner, and who feels their sins, and who has known the long-suffering of God toward them, to wash the dear Savior's feet with their tears. How little do I feel of this meekness and gratitude, and how seldom do I feel as I should toward the family of God. Yet I hope I know a very little of the truth of what Jesus said to the Pharisee on that occasion, "To whom much is forgiven, the same loveth much." What a depth in those words! These characters not only love him, but they love his honor, and will not worship other gods. I think now, as I often do when I think on the subject at all, of the three Hebrew children, and of their bold declaration to the great king, "And if not [that is, if our God will not deliver us], be it known unto thee that we will not worship nor serve the gods which thou hast set up." Is not this the feeling of the Lord's children at the present time? Amidst all the charms that the religionists of the day put forth to allure and deceive, there is a spirit in God's children that leads them to feel that even if our experience is all

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EDITORIAL.

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GENESIS II. 17.

"FOR in the day that thou eatest thereof thou shalt surely die."

Brother W. M. Freeman asks our views upon the above Scripture, and proposes the following questions: "Did they all die? If so, in what sense did Christ die for them? In what sense did he redeem them from death, hell and the grave?" Brother Freeman also asks our views upon the first and second resurrection.

Concerning the last request we would say that at present we have but little travel of mind upon it, and would ask some brother to write upon it for the benefit of brother Freeman and of us all. We have tried during the past few months to respond to many requests from brethren as best we could, but we wish to expressly disclaim having any idea that it is ours to explain all mysteries and answer all deep questions. The things that we do know seem to us to be but as the small dust in the balance, compared with the things which we do not know.

Concerning the text to which brother Freeman has called our attention, we would say in the first place that it seems to us that the best commentary upon its meaning that we know anything about is to be found in the narrative which immediately follows. Whatever the words in the text may mean, they were fulfilled to the letter. To say otherwise is to discredit the word of Jehovah, and that upon the most solemn and momentous occasion. It is sure that in the day that they did eat they did also die, as God had said. We would call attention to the fact that the literal rendering of "thou shalt surely die" is "dying, thou shalt die." This is a mode of speech in Hebrew, which intensifies the force of the idea sought to be presented. Here it signifies the absolute certainty of the word of God to our first parents. We repeat, whatever the death denounced upon them for transgression signified, it fell upon them just when God had said it should. "In the day that thou eatest thereof thou shalt surely die."

We now return again to consider our remark that the events which follow, as recorded in the narrative in Genesis, are the best exposition of what the text means. In this narrative it is shown how God fulfilled his word toward our first parents in their guilt. That which took place with them was what he had called death. Before calling attention to a few things which are named in the narrative under consideration, we would call to the remembrance of those who may read what we are writing the fact that death does not mean destruction, nor annihilation, nor a cessation of being or existence, but simply separation, or a cutting off from other things. Thus "dead to the law," "dead to sin," "dead to God," all mean separation from these things. When we say of a friend, "He is dead," we do not mean that he has ceased to exist, but that he has gone out from us, and from this world, and is separated from the things he has been at home with. In like manner the word "death" in the text means a cutting off or a separation from that which had before belonged to our first parents as sinless beings. "Thou shalt surely die," then, does not mean that they should cease to exist, but that they should cease to live the life which they had lived before. It seems to us that this much at least is plain, and that it will not be disputed by any thoughtful reader.

From something, then, our first parents were separated. In some sense they died when they partook of the forbidden fruit. Two things seem clear in our mind from the testimony of the Scriptures, and we can know no more about it than the Scriptures testify. One thing is that the penalty included what we ordinarily call death. This seems clear to us from the consideration of the fact that in the atonement which Jesus Christ made for the sins of his people he died a physical death upon the cross; and this physical death upon the cross is the very thing that in every place is declared to be the atonement, the ransom price, which was demanded, and which he must pay. Certainly Jesus was called upon to lay down no other life than that which was demanded as the proper penalty of sin. Also, from a careful reading of Romans v. 12–21, and of 1 Corinthians xv. in general, and more especially the twenty-first and twenty-second verses, we think it is plainly to be understood that what we ordinarily call death was and is at least included in the penalty, "Thou shalt surely die."

The second thing is that our first parents did not die to or become separated from a state of spirituality, because they were not created spiritual beings, but natural beings. The spiritual man in the Bible is the man who partakes of the divine nature, who is born of God, to whom is given eternal life. However high and lofty the state of man in his creation was, he was not a son of God, he was not a partaker of the divine nature, he did not possess eternal life. This is manifest; for the Savior's testimony is that they who have eternal life "shall never perish." But we need not reason about this matter at all. We have plain testimony from an inspired apostle concerning this very thing. Let us quote from 1 Corinthians xv. 45–48: "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." Now concerning this Scripture we desire at this time to remark only this, that it settles the question that Adam cannot be spoken of truthfully as a spiritual man in his state by creation. Whatever might have been true of him, this was not true. He was a living soul, not a quickening spirit; he was natural, not spiritual; he was of the earthy, not of the heavenly; and such are all his descendants. If any man is now spiritual he is so through Christ, the quickening spirit.

Many questions may arise concerning this matter, and many questions which are not answered in the Bible, and such questions we cannot undertake to answer. The above, however, is plain Bible testimony, and settles once for all that upon which it treats, viz., the fact that man was not created spiritual, but natural. Therefore we are compelled to conclude that Adam did not die to a spiritual existence, since it is evident that he could not forfeit a life which he had not possessed.

These two things, then, seem to us plain: first, that what we ordinarily speak of as death was included in the penalty of the transgression; and second, that Adam did not die what is commonly called a spiritual death.

But we said a little ago that it seemed to us that the best explanation of what the God of the creation meant by the words, "In the day that thou eatest thereof thou shalt surely die," is to be found in the narrative of what actually followed the transgression. Let us briefly turn to this narrative. We find in it, first, that man was pronounced very good, as was all the creation which God had made. We find further that God talked with Adam, and had other dealings with him.—See Gen. ii. 19. We further find that God gave Adam a law, a commandment, and announced to him a penalty for the violation or transgression of that law. Adam then occupied such a place in creation, and such a relation to God, and was so made, that he had converse with the God who had made him. Still further, a home was assigned him in the "garden eastward in Eden," that he should dress and till it; and in this garden grew no briers nor thorns. It is plain scriptural testimony that we thus present. This was the happy estate of our first parents.

But by transgression this was lost. Sin entered the world, and by reason of sin they were driven out from all that was involved in their former blessed estate. It seems to us that this was the death denounced against our first parents in the transgression. It included the sentence, "Dust thou art, and unto dust shalt thou return," or temporal death (Gen. iii. 19); and it included also banishment from their former happy estate, with all that was included in it. At once they were driven out of the garden, out from the presence of God, and out from the peace and joy which had been theirs. In the day that they did eat, in that day they also died. Sin always produces death. Death or separation from all that is good and just and holy and happy always follows sin. A man cannot sin and live. "Thou shalt surely die." Sin must separate between man and all goodness and God. The flaming sword of eternal truth and righteousness turns every way against sin and the sinner. This is death. Still further, God announces that as the inevitable result, the man thus dead, thus separated from God, shall return to the dust. As he is dead to God, so shall he also die temporally. As in mind and heart and soul and will and affections he is dead, so shall also the body die. Is not this the testimony which God himself gave to the meaning of the sentence, "In the day that thou eatest thereof thou shalt surely die?" Is it not to be driven out from the garden in Eden (Gen. iii. 24), and also to return to the dust from whence he is taken?—Gen. iii. 19.

If anything more or less than this is meant in the curse we have not yet seen it. Thus far the Scriptures speak, as it seems to us. If they speak still further we have not been given to see it, and we must not reason beyond what we have seen in the Scriptures. To do so would be for us but speculation. It is not the province of any man to inquire into the origin of evil. At the very threshold of such an inquiry we are checked by the fact that we have no light beyond. The Scriptures do not guide us one step beyond the fact that "by one man's transgression sin entered into the world, and death by sin." Believers to their sorrow and shame find this to be true; and as they find this to be true they feel the need of a remedy. In the gospel is this remedy revealed; and it is ours to preach the gospel. It is not part of the work of the gospel ministry to go or to seek to go one step beyond the fact that sin is in the world by one man's transgression. Sin is here. Can the sinner be saved? How should a sinner be just with God? Through Jesus Christ we are justified. These are the themes that belong to the ministry of the word. To the drowning man the question as to how he came to fall into the water is of but little concern compared with the question, How can I be saved?

Brother Freeman asks, "Did they all die?" If brother Freeman means all the elect sons and daughters of Adam, we reply unquestionably yes. If he means all the descendants of Adam, both elect and non-elect, we still respond yes. The children of God were by nature children of wrath, even as others.—Eph. ii. 3. "And such were some of you."—1 Cor. vi. 11. In the transgression all fell alike. The only reason that all do not finally perish alike is the mercy of God in election. What a blessed truth election is! Without it no one could be redeemed and saved. Why should men hate election and sovereign grace? No soul in all the universe can ever say that it has wrought him any injury. How many millions must forever testify to its praise for saving them!

Brother Freeman asks, "If they all died, in what sense did Christ die for them?" We do not know that we fully comprehend what was in brother Freeman's mind; but as the same question has in past years been presented to our own mind, we will speak of it as it was presented to us. It has seemed clear to us that Jesus did not come to keep men from dying, but to redeem the dead from death. We think it a misstatement to say that Jesus came to keep men from being lost; he came to seek and find those already lost. It was not his mission to keep men from being condemned, but to satisfy divine justice for those already condemned. Men are dead, are lost, are condemned. How can they, any of them, be saved? Jesus saves his people. How can he save his people? Must it not be by coming where they are? They are dead; therefore he must die. They are lost; therefore he must go also into the wilderness. They are condemned; therefore he must come under condemnation also. So he gave himself, the just for the unjust, the living for the dead, that we might be brought unto God and live. Because we were dead he must die. Because he lives again, and only because he lives again, can we live. "Because I live, ye shall live also."—John xiv. 19. This is in brief the substance of what we have thought upon this subject.

It seems to us that this also answers brother Freeman's third question, "In what sense did he redeem them from death, hell and the grave?" Experimentally we would say that every believer feels himself to be thus redeemed; redeemed from death, redeemed from hell, redeemed from the grave. How glorious the truth that in Jesus Christ redemption is complete! The work is done, the atonement is made, the law is magnified, justice, truth and holiness are satisfied. It is finished, and all in Jesus Christ.

C.

JEREMIAH XVII. 10.

"I THE Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings."

It is important that we should understand that this declaration of our God was made concerning Judah, or that division of the family of Israel which adhered to the house of David, after the ten tribes had revolted and established themselves nationally under a separate organization. The two and a half tribes which remained, although true to their allegiance to the throne of David, were guilty of disobedience to the laws of God, and charged with sins which were written with a pen of iron and with the point of a diamond. They had departed from the living God, and were charged with idolatry.

Jeremiah was sent to them with a message from that heart-searching and rein-trying God, whose people they professed to be, to announce to them the righteous judgments which were in store for them, as a punishfor their transgressions, and to declare to them that the day of reckoning was at hand, when they should be plucked up as a nation, and their inheritance discontinued; which predictions were literally fulfilled when Jerusalem was taken by the Romans and the temple service abolished.

It is worthy of observation that while God chastized the children of Israel and of Judah for their idolatry and disobedience to the covenant of works, he winked at the abominations of the Gentile world; thus clearly showing that the whole family of Israel stood in a different relation to him, as a covenant people, from that in which the heathen nations stood as merely the creatures of his creation and subjects of his power and providence. Israel were, but the Gentile nations were not, typical of the spiritual kingdom of our Lord Jesus Christ; and their degeneracy, idolatry and disobedience to God, together with their propensity to conform to a popular kind of religion, and to trust in an arm of flesh, instead of trusting alone in the mighty God of Jacob, and the exemplary punishment visited on them, was evidently figurative of the waywardness of the professed disciples of Christ under the gospel dispensation, and the chastisement which God will inflict on his people when they depart from the laws and institutions of his spiritual kingdom.

The Jews nationally had to do with a God that could not be deceived with their solemn mockery and vain formalities. With their lips they drew nigh unto God, but their hearts were far from him; and when the Messiah came in the flesh, he charged them with making void the law of that covenant under which they stood, by their own traditions; and although they fasted often, prayed long, loud and publicly, disfigured their faces and stood in the market places and at the corner of the streets, to convince the world of their "ardent" piety and zeal for the Lord, and although they compassed sea and land in their missionary zeal to make converts or proselytes to their faith, yet were they denounced as a generation of vipers, a seed of evil doers, by him who searcheth the hearts and trieth the reins; and they were also challenged to show how they could escape the damnation of hell.

The church of God has been instructed by divine authority to regard those things written aforetime as written for their learning; and it becomes the children of God at this day to receive the instruction and admonition of the subject.

As the antitypical Israel of God, the church stands in a peculiar covenant relationship to God, a relationship which no other beings in heaven or on earth sustain; not in the same covenant of works which carnal Israel stood in, which was figurative and typical, but in the covenant of grace, of which all former covenants were typical.

As those institutions, laws and ceremonies which were embodied in the old covenant were enjoined exclusively on the people embraced in the covenant, and they dealt with in all cases according to the provisions of the covenant, so we may learn that christians are accountable to their covenant God for every departure from the laws and regulations of his spiritual kingdom, which is the gospel church.

According to the type, christians have found themselves under the gospel dispensation more strongly beset to depart from God as their only hope and confidence for spiritual life and prosperity, and to conform to the fashionable and popular notions of worldly religionists, than on any other points.

The present condition of antitypical Israel seems to us to present a very plain exemplification of the type. Like national Israel, the Baptists formerly stood as one family, but they have become separated; the majority of them have departed from the government of the house of our spiritual David, and have chosen the mountains of Samaria for their location; and in their alienation from the house of David they have built groves, and set up idols under every green tree and on every high mountain. The old order of Baptists, like the little remnant which remained, continue on the old apostolic platform of doctrine and practice, at least so far as to distinguish them from all other people under heaven; but still it may be that even the old order of Baptists, who are unquestionably the only people on earth that do hold the doctrine and order of the primitive church, have, like Judah, sins written with the pen of iron, and with the point of a diamond. It certainly appears to us that the true church of Christ was prefigured by Judah, unto whom this message from the Lord was directed; and if so, the admonition is peculiarly applicable to the Old School Baptists, and it becomes us to lay the weighty considerations of our text to heart. The sins charged upon Judah, some of them open and obvious to all beholders, such as their idolatrous conformity to popular religious customs, worshiping at other altars than the true altar of the Lord, and remembering their altars and their groves by the green trees upon the high hills; while other sins charged upon them were only known unto him who searcheth the heart and trieth the reins. It is a solemn consideration to the saints of the Most High, that "All things are naked and open to the eye of him with whom they have to do." And however circumspect may be our walk and conversation before men, and in the view of ourselves and of our fellow men, God cannot be deceived. The thoughts and intents of our hearts, the secrets of our reins, are always open to his view. Well did the apostle admonish the church of God, "Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap." If we sow to the flesh, we shall of the flesh reap corruption.

In the fourth verse of this chapter it is declared that Judah should discontinue from his inheritance, and that he should serve his enemies. How terrible was the execution of this word of the Lord when Jerusalem was literally overthrown and Judah scattered abroad to serve the heathen nations of the earth; and how striking have been the examples where churches and individual christians, whose inheritance was once in the order of Christ, where they have confessed with joy and gratitude, "Our lot has fallen to us in pleasant places, and we have a goodly heritage," that by their departure from the simplicity of the gospel, by trying some experiments of their own, to enlarge their borders, to remove from them the offense of the cross, to gain the approbation of men, or to secure some temporal object, that they have been dispossessed of their standing in the order and fellowship of the church of God, and driven away from their former gospel privileges, to sit down and weep in a strange land, by the chilling streams of Babylon, where the songs of Zion are never heard.

"Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord; for he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is; for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh; but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Thus speaketh God by his prophet, in our context; and he also adds, "The

heart is deceitful above all things, and desperately wicked; who can know it?" Then follow the words of our text, "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." The Lord will judge his people, and he will rebuke and chastise them in righteousness; for as many as he loves he rebukes; and it becomes them, at his rebuke, to be zealous and repent. In his rebukes, God deals with his children according to their ways, and according to the fruit of their doings. For they who depart from him in heart or in practice, they who observe lying vanities and forsake their own mercies, shall be "As the partridge sitteth on eggs, and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." This has been fully exemplified in those who have gone out from the apostolic church, to gather converts, or fame, or money, or for any other purpose; they have not realized their expectations. We could give the names of many who within the last twenty years have been decoyed away from the standing which they once held in the fellowship of the apostles and of the apostolic church, who have been unable to hatch out their eggs. True, some of them have succeeded in hatching cockatrice's eggs, but from them they can produce no partridges; and that which is crushed breaketh out into a viper. —Isa. lix. 5. Many have been decoyed by the wily arts of the New School, and led to believe that they were going to blaze like comets, who no sooner sacrificed the fellowship and confidence of the Old School Baptists than the New School have laid them on the shelf, or, in other words, have given them to understand that they have no honorable station for them to fill; they may be tract peddlers, Sunday School teachers, or hewers of wood or drawers of water, but in their end they are fools; and painfully do they realize, if they possess one spark of grace, that they have been miserably fooled by attempting to gratify their vain ambition.

The church of God is to judge her members by the New Testament rule, according to their walk, in faith and practice, and to extend or withhold her fellowship accordingly; but the God with whom we have to do searcheth the heart and trieth the reins; and however deceitful the heart may be, he knoweth the thoughts and intents of it. It is a fearful thing to fall into the hands of the living God. Yet David desired to fall into his hands; and all the saints, who are the circumcision that worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh, will say with the poet,

"Is there ambition in my heart?
Search, gracious God, and see;
And turn each cursed idol out
That dares to rival thee.

Lord, search my heart, and try my ways,
And make my soul sincere;
Then shall I stand before thy face,
And find acceptance there."

MIDDLETOWN, N. Y., Sept. 15, 1851.

CORRESPONDING LETTERS.

The Maine Old School Baptist Conference assembled with the church of Christ at North Berwick, York Co., Maine, Aug. 30th and 31st, and Sept. 1st, 1895, to the sister associations and churches with whom she corresponds, sends greeting in the Lord.

BELOVED OF GOD:—Once more it is our privilege to address you, and to convey tidings to you of Jehovah's unfailing goodness to us. Thus far the God of Israel hath led us, and with cheerfulness we confess that not one thing hath failed of all the good things which the Lord our God hath spoken. Our hearts would join with the psalmist, saying, "I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up forever: thy faithfulness shalt thou establish in the very heavens." As we review our own lives, sighs escape from our contrite souls over our manifest unfaithfulness here and there to our beloved God and to the cause of our dear Redeemer. But notwithstanding all our short comings, what strong consolation is afforded when the Holy Spirit presents for our contemplation the faithfulness of our God. "O Lord God of hosts, who is a strong Lord like unto thee, or to thy faithfulness round about thee?" The eternal salvation of God's elect declares that he is faithful that promised; that his counsels of old are faithfulness and truth. In the everlasting covenant, Jehovah the Father promised eternal life unto his chosen people in his dear Son. He is God, that cannot lie; therefore in the fullness of time he sent forth his Son to accomplish his will, and the pleasure of the Lord prospered in his hand. To his oath and promises he was faithful. Like himself, his word and oath are immutable. The thoughts of his heart stand fast unto all generations. "Forever, O God, thy word is settled in heaven." As God the Father hath manifested his faithfulness in sending forth his son, so the Son of God was faithful to him that appointed him."—Heb. iii. 2. In the noblest and most glorious sense we may say, "Beloved [Savior], thou doest faithfully whatsoever thou doest."—3 John 5. All that he came into this world to do was fully done. "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." Righteousness was the girdle of his loins, and faithfulness the girdle of his reins. Thus he went forth for the salvation of his people, traveling in the greatness of his strength, mighty to save. Look at what he was appointed of the Father to do. It may be summed up in that word of the Lord by the mouth of the prophet Daniel, "To finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness." Was not the Son of God faithful to accomplish this in behalf of his people? Yes, indeed! He is our merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. In his obedience and sufferings and blood he magnified the law and made it honorable; and he is the end of the law for righteousness to every one that believeth. He by himself purged our sins, and reconciled us unto God by his precious blood. As our faithful Surety he paid all our debts and brought us liberty. O! at what a cost he hath ransomed us from the power of the grave and redeemed us from our sins! Contemplate, beloved of God, that precious fifty-third chapter of Isaiah, and say, Was not the love and mercy and grace of God exceeding abundant and eternally glorious, that our dear Savior should willingly undertake such work and finish it to Jehovah's eternal praise? "He was faithful to him that appointed him." Nothing was slighted, nothing left unfinished. Not one jot or tittle failed. But in immortal beauty, unblameable, unreprovable and holy, without spot, or wrinkle, or blemish, he brought forth his chosen ones from sin and the curse, from Satan, death and hell, and presents them faultless before the presence of his glory with exceeding joy. In his priesthood, and by the sacrifice of himself for our sins, he hath perfected forever them that are sanctified. "There is therefore now no condemnation to them which are in Christ Jesus." The voice of our own beloved Emmanuel says, "Thou art all fair, my love, there is no spot in thee." Contemplate also the faithfulness of the Holy Spirit in the everlasting covenant. By him the elect of God are convinced of sin, and of righteousness, and judgment. The Son of God saith, "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." "He shall guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he shall shew you things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shew it unto you." —John xv. 26; xvi. 8–15. The communion of the Holy Ghost, so desirable, the sweet inheritance of the children of God, declares the faithfulness of the Comforter.

"How glorious Jehovah the Spirit appears
To all that in him confide;
Endeared by each personal name that he bears,
A Comforter, Witness and Guide.

His power and Godhead most fully are known
By all the election of grace,
Who to him, as one with the Father and Son,
Ascribe equal honor and praise.

He quickens the dead by the word of his grace,
He opens the eyes of the blind;
Then leads to the Savior for pardon and peace,
And blessings of every kind.

He sweetly unfolds the great mysteries of heaven,
Forbidding the sinner to fear;
Gives faith to believe all his crimes are forgiven,
And helps him to wrestle in prayer.

The blood and obedience of Christ he applies,
When Satan comes in like a flood;
And through his anointing the christian relies
On the covenant purpose of God.

And when the great day of departure shall come
From all that at present oppose,
E'en then God the Spirit shall lead us safe home
To the throne of eternal repose,"

Having traced, beloved of God, some of the features wherein the faithfulness of the one eternal God, the Father, Son and Holy Ghost is established in the very heavens, how desirable it is that we should have grace to trust in our God, and to commit the keeping of our souls to him in well doing, as unto a faithful Creator. As we are made to review the past generations, amidst the prosperity and afflictions that the Zion of God has experienced, our language surely is, "Great is thy faithfulness, O God." And in our individual experience how kind and faithful our heavenly Father has been! Though we have proved inconstant, and often it may be have in various ways denied him, "If we believe not, yet he abideth faithful: he cannot deny himself."—2 Tim. ii. 13. Having betrothed his people unto him in faithfulness (Hosea ii. 19, 20), in his faithful love he does not cast us away; his loving-kindness is not utterly taken away from us. O no! But he chasteneth us in love for all our backslidings, and he will bring us by his discipline lowly and contrite at his feet, to acknowledge that in faithfulness he hath afflicted us.

To the end of life's journey we surely shall prove
That Jehovah is faithful and rests in his love;
Having loved and redeemed us, and called us by grace,
We are blest and secure in his faithful embrace.

There's no power can ungrasp the kind hand of our God,
And thence pluck his dear saints whom he purchased with blood;
They're his loved ones, his chosen, his portion, delight;
In the Lamb they're all glorious, all fair in his sight.

We desire, dear brethren, a continuance of your correspondence, and hope to see your messengers with us at our next session, which we have appointed to be held, the Lord willing, on Friday, Saturday and Sunday before the first Monday in September, 1896.

FRED. W. KEENE, Mod.
JOSEPH F. HALL, Clerk.

(Continued from page 307.)

a delusion, yet we cannot worship the gods of the world.

I think that I better not tire your patience much longer with my scribbling, as I have at least let you know that you are not forgotten by us, if that can be any pleasure to any one.

Unworthily your brother,

S.

WOODSTOCK, Mich., Aug., 8, 1895.

EDITORS SIGNS OF THE TIMES—ESTEEMED BRETHREN:—I have a dear loving epistle that I would like to see in print, if in your judement you see fit to publish it. It was written to the church after the dear brother was baptized. He formerly lived in Canada, and has many dear, loving friends living there who will be glad to learn of his enlistment under the blood-stained banner of King and Prince Immanuel, and of his having been made to drink at the fountain, his peace like a river flowing to the great fountainhead. He was made to rejoice and sing praises to Jesus, the Lamb of God that taketh away the sin of the world.

With great love for the dear, loving household, and the readers of our dear, old family paper, I remain as ever, I hope, Zion's friend and companion in tribulation, with Jesus as my only hope.

M. P. LEWIS.

KALAMAZOO, Mich., May 23, 1895.

DEAR BRETHREN AND SISTERS:—It is with a great deal of confidence that I dare to address you, one and all, as Christ's dear little flock. I can but say it from my very heart; for when I arrived among you, dear people, my very soul was made to cry out, "Lord, is this my people?" As we went into the little church-house on Friday evening and heard Elder Lines proclaim the gospel's sweet tidings, my very heart and soul cried out, saying, "Not my will, but thine be done." I longed for a home among God's little ones. As the dear Elder introduced me to a goodly number I was made to rejoice with joy unspeakable. Surely have I waited all these years patiently for the Lord's dear ones. My mind was led to the fortieth Psalm. We were so kindly entertained, and on Saturday in the afternoon we repaired to the church-house. I greatly feared that my mouth would be closed, so as to condemn me forever; but, dear people, before the Elder got through preaching all my fears were gone, and my tears almost went dry, giving praise to God in my very soul for his goodness to one so vile and so sinful, all these many years of disobedience. O! what sweet exaltation. Then these beautiful words came,

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

Am I one of his? is the question with me. When it was announced that on Sunday there would be baptism after the morning service, I thought, Surely not me, so very unworthy of the notice of one of God's little ones. Truly it seemed too great for unworthy me. As I came out of the water these words came to my mind, "Be thou faithful to the end;" and one of the dear ones said, in taking my hand, "God bless you. How deeply you were buried." I felt that it was a heaven below my Savior to know; and meeting with the dear brethren and sisters at the Lord's table I was reminded of the words,

"How sweet and awful is the place,
With Christ within the doors,
While everlasting love displays
The choices of her store."

O may God wipe out all recollections that would trouble the little band or flock. O! be faithful in all things, and thou shalt receive a crown of life, and come off more than conquerors through him that has loved you before the world was. May we have grace given us for our day and trial. O! do remember me at the throne of grace in this far off city, that I may through grace finally be crowned in glory.

Your brother in Christ Jesus, our divine Lord and Master. I would be glad to hear from you, one and all, dear brethren and sisters.

D. D. MCALPINE.

OREGONIA, Ohio, May 15, 1895.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—As my time is up I will send on my remittance for the SIGNS another year, and will also write some thoughts for its readers, to relieve my mind. If God will guide my pen I will write the dear brethren and sisters of some of the way the Lord has led me along. It does seem to me that the children of God are the only enlightened people there are in the world. I love to converse with such, but many times my mouth seems closed, and I cannot, even if I try ever so hard, express my feelings. Arminians talk much about this enlightened age of the world; that the doctrine of the Old School Baptists is old fogyism, away behind the times. Although the world is given to change, God declares that he changes not. He is the same God now that he was in the days of Paul, who exclaimed, "By the grace of God I am what I am." I do believe that the world is no more enlightened upon the subject of religion than it ever was. The religion of Christ is not of the world, even as he is not of the world. I cannot ascribe praise to any other save God, who is the author and finisher of our faith. He is God, and besides him there is no Savior. But I have for the last six months been in such darkness that I have of late even doubted that there was a God. I am filled with doubts and unbelief. Can I deem myself a child? But I know of nothing to do but wait upon the Lord, and to wait for the return of my Beloved.

"Like one alone I seem to be;
O! is there anyone like me?"

Dear brethren and sisters, may you be enabled to continue to write loving epistles through our good medium of correspondence, the SIGNS OF THE TIMES, to the meek and lowly followers of the Lamb, earnestly contending for the faith which was once delivered unto the saints, not shunning to declare all the counsel of God. May we ever be found inquiring after the old paths, and following the example of our Leader, who, when he was reviled, reviled not again, but was ever ready to forgive.

Yours in love and sweet fellowship,

EFFIE M. VANHORN.

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EDITORIAL NOTICES.

MINUTES.

AS THE time for the fall associations is drawing near, we wish to call the attention of our brethren to the fact that any patronage they can give us by way of printing their Minutes will be especially appreciated at present. Our long experience in the business has, we think, particularly qualified us for this work; and as it costs but a few cents to mail the manuscript to us, we hope they will remember us when they have the work ready.

APPOINTMENTS.

ELDER W. J. May will, by divine favor, preach as follows:

Mt. Sterling, Sept. 26th, at night.
Little Flock, fourth Saturday and Sunday.
Goshen and Salt River, week following, as brethren Dudley and Johnson may arrange.
Beech Creek, Friday, Oct. 4th.
Bethel, first Saturday and Sunday.
Turners, second Saturday and Sunday.
May's Lick, third Saturday and Sunday.

P. W. SAWIN.

MARRIAGES.

JUNE 12th, 1895, at the house of the bride's father, by Elder Silas H. Durand, Mr. Lawrence V. Studdiford, of South Branch, N. J., and Miss Mary Ellen Sutphin, of Stoutsburg, N. J.

AUGUST 20th, 1895, at the house of the bride's father, by the same, Mr. Casper G. Fetter and Miss Elizabeth P. Leedom, both of Southampton, Bucks Co., Pa.

OBITUARY NOTICES.

DIED—At his home, four and one-half miles northwest of Barnard, Kansas, Sept. 8th, 1895, **Henry C. Tatum,** aged 70 years, 9 months and 2 days.

The deceased was born in Estill Co., Ky., removed to Illinois with his parents when two years old, and later to Floyd Co., Iowa, and finally settled in Salt Creek Township, Mitchell Co., Kansas, in 1879, where he resided at the time of his death. He was married to Miss Jane Brooks on Nov. 10th, 1844, and was the father of eight children, seven of whom survive him, and were present at the time of his death. They all reside in Mitchell and Lincoln Counties, Kansas, except one daughter, Mrs. J. W. Blair, who lives in Ness City, Kansas. He leaves a wife, four sons, three daughters, four brothers and a host of friends to mourn his earthly departure. He was buried in the Saltville cemetery Sept. 9th. His death was caused by an abscess near the heart. He was resigned to die, and was conscious to the last moment. His last words were, "Rest, beyond, after." He never joined any church, but was a believer in the Predestinarian Baptist doctrine, salvation by grace, and not by works.

ASSOCIATIONAL.

THE 131st annual session of the Kehukee Primitive Baptist Association is to be held, if the Lord will, with the Kehukee Church, one mile south of Scotland Neck, Halifax Co., N. C., beginning on Saturday, October 5th, and lasting three days.

Visitors from the north should come by way of Weldon and Halifax to Scotland Neck on Friday, Oct. 4th. Those who come by the railroads from Plymouth or Kinston can reach the association in time on Saturday morning. A cordial invitation is extended to all the ministers and members of our correspondence, and to all others who may desire, to attend our meeting and take part in our worship.

S. HASSELL, Mod.
M. T. LAWRENCE, Clerk.

THE Pilgrim's Rest Association of Primitive Baptists is appointed to meet with the Gilead Church, in Miami Co., Kansas, at two o'clock p. m. on Friday before the second Saturday in October, 1895.

Those coming by rail will be met on the morning of the meeting at Gardner, a station thirty-three miles west from Kansas City, on a branch of the Santa Fe R. R. We earnestly desire as many as can to meet with us at that time, as we are few in number, an afflicted and poor people.

S. P. RAMEY.

THE fourteenth annual session of the Big Creek Association of the Regular Primitive Predestinarian Baptist faith and order will be held with the Salem Church, eighteen miles southeast of Mexia, Texas, on the Houston & Texas Central R. R., commencing on Saturday before the first Sunday in October, 1895.

Brethren and sisters, and preaching brethren especially, are invited to visit us. They will be met at Mexia, on the Houston & Texas Central R. R., on Friday before; or they will be met at Jewett, on the I. & G. N. R. R., on Friday before. If any should come to Jewett they should write to John Bishop, Farrar, Texas; or if they should come to Mexia they should write to I. R. Betts or R. O. Beene, Personville, Texas.

As there is and has been some trouble among the Baptists in Texas about the predestination of all things, we would be glad for some of our eastern brethren to visit us and see us, and find out what we believe.

JOHN BISHOP, Clerk.

THE Virginia Corresponding Meeting will be held, the Lord willing, with the New Valley Church, Loudoun Co., Va., to begin on Wednesday before the third Sunday in October (16th), 1895, and continue three days.

All friends are cordially invited to attend, especially our ministering brethren.

Trains from Washington will be met at Leesburg on Tuesday, and on the same day at Point of Rocks up to one o'clock p. m.

E. V. WHITE.

THE Salisbury Old School Baptist Association is appointed to be held with the church at Little Creek, Sussex Co., Del. to begin on Wednesday before the fourth Sunday in October (23d), 1895, and continue three days.

THE Juniata Association of Old School or Primitive Baptists will meet, if no preventing providence, with the Springfield Church, Huntingdon Co., Pa., on Wednesday after the first Sunday in October, 1895, and continue Thursday and Friday.

We extend a cordial invitation to all lovers of the truth. Those coming by railroad will come on the Central Pennsylvania to Mount Union, and there change cars for Three Springs, where they will be met on Tuesday evening. Should any one come, and no person there, inquire for Mordecai Chilcote, as he lives in the place.

AHIMAAZ MELLOTT.

THE Oconee Baptist Association is to be held this fall with the church at Rutledge, Morgan Co., Ga., and is to commence on Tuesday after the second Sunday in October, instead of Saturday before, and continue three days.

Rutledge is on the Georgia R. R., and brethren coming by rail can come either way on Monday, and can come down from Atlanta on Tuesday morning. Ministering brethren especially invited. Inquire for W. F. Streeter, Warren Ivy or Mr. Studard.

F. M. McLEROY, Mod.

TWO DAYS MEETINGS.

A TWO days' meeting is appointed to be held with the First Church of Roxbury, Delaware Co., N. Y., on the first Wednesday and Thursday in October, 1895.

WM. BALLARD, Clerk.

YEARLY MEETINGS.

THE yearly meeting is appointed to be held with the church at Indiantown, near Powellville, Wicomico Co., Md., on Wednesday and Thursday after the second Sunday in October (16th and 17th), 1895, instead of as formerly on Wednesday and Thursday after the first Sunday. The yearly meeting at Messongoes, Va., will be held at the time that has formerly been appointed for our meeting, on Wednesday and Thursday after the first Sunday in October, 1895.

We trust the friends who are interested in our welfare will not forget that we appreciate their attendance at our place of meeting, and we will welcome them at our homes.

L. A. HALL.

A YEARLY meeting is appointed to be held with the Old School Baptist Church of Columbia, Jackson Co., Mich., commencing on Saturday before the first Sunday in October, 1895.

Those coming will be met at Napoleon and Woodstock on Friday before the meeting. A cordial invitation is extended to brethren and friends to meet with us.

WM. L. BROWN, Clerk.

APPOINTMENTS.

THE Lord willing, Elder D. M. Vail, of Waverly, Pa., will preach at brother J. Banks' house, or some place near, in Beaverkill or Hardenburgh, Ulster Co., N. Y., on Saturday evening and Sunday morning, Oct. 12th and 13th, 1895.

J. D. HUBBELL.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,

MIDDLETOWN, ORANGE CO., NEW YORK,

To whom all letters should be addressed, and money orders made payable.

EDITORS:

BENTON JENKINS, Middletown, N. Y. F. A. CHICK, Reisterstown, Md.

B. L. BEEBE, Middletown, 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. 63. MIDDLETOWN, N. Y., WEDNESDAY, OCTOBER 2, 1895. NO. 40.

POETRY.

THE TURN OF THE YEAR.

BY ROSE TERRY COOKE.

THE days are brief, and dark, and cold,
The barren fields are brown and sere;
The world is chill, the world is old,
And speeds the flying year.

The birds and flowers are gone away,
Or sleep in mother earth's warm breast,
But I amid the storms must stay,
And toil and never rest.

Hush, heart unquiet and dismayed!
Soon shall the sun in strength return;
Why dost thou mourn? of life afraid?
Soon the black year will turn.

The darkest day precludes the light,
However man its depth bewails;
After the longest, loneliest night,
The morning never fails.

What if thy year be near its end;
If failing heart and flesh be faint;
What if thy lovers, kin and friend,
Be deaf to thy complaint?

Even as turns the faithful year
In the slow days of storm and gloom,
And Spring begins her journey here
To cause the earth to bloom;

So shall thy Sun unveil his face
And all these mists in radiance burn.
Wait but his hour; take heart of grace;
Thy year begins to turn!

CORRESPONDENCE.

STANTON, Neb., Jan. 31, 1895.

DEAR BRETHREN IN CHRIST:—I have been impressed for some time to write a few lines for the SIGNS OF THE TIMES, but a sense of my ignorance and limited education has kept me from doing so. I see those around me every day whom I have reason to believe are born of God, but are living out of duty, and are wandering off into Babylon, without a home. We have no power to change one from nature to grace; for that work is alone with God; but he may give us power to convince them of an error, and has made it our duty to encourage them to come to the fold. We believe there are some waiting for a brighter evidence, and some who feel too unworthy to come. "We know that we have passed from death unto life, because we love the brethren." The world loses its charms for us; we are willing to give it up, and to bear its frowns and hatred, to be a follower of Jesus and enjoy his blessing. We can sing,

"'Tis so sweet to trust in Jesus,
Just to take him at his word;
Just to rest upon his promise,
Just to know, Thus saith the Lord."

We are willing to take up our cross, although the world may despise us. I feel that there are some at this time who have felt that love in their hearts, but are still living in the world, away from the people they love and hope to live with when the troubles of this life are over. How can you live away from them when you hear your Father calling, "Child, come home?" This is your Father's house, and these are his children, your brethren and sisters. They are waiting with open arms to receive you; they love you, and you love them. The tears I sometimes see stealing down your cheeks tell the story. Why do you stay away? You surely are not ashamed of the cross of Christ. I hear you say, "No, but I am not fit; I am too unworthy." I will just say to such,

"If you tarry till your better,
You will never come at all."

And there are those among different denominations who are not satisfied. They have been baptized by ministers of other denominations, and are satisfied with their baptism, but not with the people where they are. They believe the Primitive Baptists to be the church that Christ set up, but think they are wrong in this one matter of baptism. According to my understanding such ones have a misunderstanding of what baptism is. I was in that situation once myself, and know how to sympathize with such. It was some eighteen years ago that I was brought to see myself a sinner in the sight of God. We were holding what we called a union meeting. The country was new, and there were but two organized denominations there, the "United Brethren" and the "Winebenarians." I could not live with either of them, but thought the Missionary Baptists were the people of my choice. I felt I must be baptized. The minister told us who wanted to be baptized he would baptize us, and that we need not go into their organization if we did not want to. I asked my husband if it would hinder me from going into the Missionary church. He said it would not hinder me from going into any church except the Primitive Baptist. I thought I did not want to go to that church then. Not long after that a Missionary Baptist was sent to preach to us, and organized a church, and I went in with them. All was peace for some time. Finally trouble began to arise. Some wanted to practice things that the others did not believe in, which ended in breaking up the church. Then they sent for a Primitive Baptist, old brother Hughes, of Iowa. He came and preached the doctrine of the Primitive Baptists, and organized a church of three members. The others could not believe it was right to be baptized over. The doctrine all seemed plain and right, except that one thing. It seemed almost like death to me that I must be separated forever from the church, those whom I loved, for I had all I wanted of the Missionary Baptists. It was then I began to search the Scriptures. Christ said, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." It seemed the more I searched the worse I got. I told the members they could not find it in the Bible where anyone was ever baptized twice. But I had to give that up, and will just refer to the nineteenth chapter of the Acts of the Apostles. Now I view baptism in quite a different light. I do not now believe that feeling satisfied has anything to do with it being right. Solomon says, "There is a way that seemeth right unto a man; but the end thereof are the ways of death."—Prov. xiv. 12. Paul was satisfied he was doing God service when on the road to Damascus to persecute the church of the living God; but while on the way he was taught differently, and finally went on his way rejoicing, and preached unto them Jesus. Now I will try to explain as clearly as I can the way I believe it to be, and if I am wrong I hope some good brother or sister will correct my mistake and teach me the way more perfectly. If it were not for this Scripture I might not attempt to write a word; 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."—1 Cor. i. 27. I believe there is but one church on earth that is the true church, the church that Christ set up while here on earth. When he gave unto Peter the keys of his kingdom, he said unto him, "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."—Matt. xvi. 18, 19. There are two kingdoms spoken of, and it requires a close observer to distinguish them; one is the eternal kingdom, and the other is the kingdom here on earth. I believe it is the duty of every one, when they have been called by grace, to look for this church. One may ask, How are we to know which is the true church? I will just answer, We have Christ for our example, and the Bible for our guide. Take no man's word. Follow Christ; walk in his footsteps. If he chose the wise and learned to be his followers, let us go to them. If we find him setting up Sunday schools, temperance societies, tract societies, &c., let us go there. If not, let us follow him; go down with him into the water and be baptized, in the likeness of his burial and resurrection; identify ourselves with the church and partake of the Lord's supper. He says, "This do in remembrance of me." When Christ set up the church he set it up alone. We have no account of his organizing a Sabbath School, a temperance society, a Mission board, &c. When we see these added to the church, for the saving of souls, beware. Men will come to you in sheep's clothing, while inwardly they are ravening wolves. Ye shall know them by their fruits. I believe the church of Christ will stand as long as the world shall stand. We should study to know what the church is that is founded on the Rock.

When Christ set up the church,
He set it all alone;
He added nothing to it then;
What use have we for more?
He then declared the church would stand;
It never did decay;
He still protects it by his hand,
And is the same to-day.

I believe the church is a body of believers, independent of all other organizations, to transact the business of the kingdom or church, and to encourage and strengthen each other, and to bear one another's burdens. Christ set us a pattern. He went down into the river Jordan and was baptized; and he says, "Follow me." I have heard it said that if we take that for a pattern we must go to the river Jordan. But that is impossible. He has not put more upon us than we are able to bear. I believe he meant to show us that we must go to a flowing stream of water, and not to a "baptistry" or a cup. In order to be a proper subject we must give evidence that we are born of God. When the eunuch asked baptism of Philip, Philip said to him, "If thou believest with all thine heart, thou mayest." None were baptized by the apostles except those who gave evidence of

faith and repentance. We are told that they who gladly received the word of the apostles were baptized. And the same day there were added to the church about three thousand souls. There must also be a proper administrator of the ordinance, one who is called of God and set apart by the church by ordination. No other body but the church of Christ has any right to baptize any one in the fellowship of the church. Baptism is a door into the church, and any one who comes in any other way is a thief and a robber.

Your unworthy sister in Christ,
MRS. S. R. McFARLAND.

FRAGMENTS.

I BELIEVE I can truthfully 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." Yet I find myself continually trying to direct my steps, and feeling greatly disheartened and gloomy at times because I fail. It is not so much with reference to temporal things that I am so anxious to find the way in myself, and to proceed in that way. This was once my ambition and determination, to do great things for myself; but the Lord, who gave me a hope of salvation, has given me some degree of contentment with my earthly lot. But in regard to my spiritual condition I do not feel that contentment when I am not enjoying spiritual riches; I do not find myself as easily reconciled to be "poor in spirit" as to be poor in worldly things. I often try to direct my steps into the "place of broad rivers and streams" which the Lord is unto his people when they are favored to enter into "Zion, the city of our solemnities," and the holy comfort of which I have known by a blessed experience; but I have never yet succeeded. When I am not enjoying the Savior's presence I search in vain to find him. My weary, thirsty soul is unable to find the still waters of his refreshing truth, or to lie down in the green pastures of his love and grace. I often strive, or think I do, to enter in at the strait gate, and walk in the narrow way that leadeth unto life, but by no efforts of my own can I find them.

It is always with me as it was in my first experience of a hope, a surprise, a revelation. I had sought in vain to find the way of righteousness in myself. I seemed to get farther away from the Lord by everything I did, farther away from a hope of salvation, and at last I came to the end of the earth, to the end of all my earthly strength and righteousness and wisdom. In my mind I seemed to be standing still, though still longing more than ever, if possible, to be free from sin and condemnation. Then to my wonder and joy the dear Savior was revealed to me as the Way, the Truth and the Life, in the words, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." From that day to this every effort of mine to come into the presence and favor of God, to remove coldness from my heart and darkness from my mind, and to enter into the joy and comfort of the Lord, has resulted only in showing me more clearly that the way of man is not in himself; it is not in man that walketh to direct his steps. Yet, if I have life, I must and will long and strive and seek until the dear Savior does appear.

GOOD hymns and spiritual songs are a great comfort to me. I think a good hymn is a poem in which scriptural truth, or some striking experience of spiritual things, or some feeling of praise, is expressed in a poetical form, and in suitable poetical language. All good writers of prose cannot write poetry, and all good poets cannot write hymns. To be able to write good poetry one must be a poet, must have a poetical feeling, a vivid imagination, and an aptness for rhythm and rhyme. To be able to write hymns one must have not only the poetic talent, but an experience of grace.

There are some poems published in Baptist papers sometimes which are really so bad as to be almost unreadable, when if the same sentiments had been expressed in plain prose it would have been good and interesting. Sometimes we come across a poem in which there is no good attention paid to rhythm, rhyme, reason or common sense; and why one wants to write such poetry, and why an editor will publish it, is more than I can see. The worst of all is to see a poem in which a warfare is carried on, a false doctrine ridiculed, or an adversary attacked, lampooned, mauled and demolished. As soon as I have read enough of such a piece of writing to know what its character is, I stop reading, and put the paper out of sight. I like to have "our papers" lying in a convenient place and in plain sight, so that any caller can look at them, if so disposed. I know they will not do any body any hurt, and may do good. But I try to be careful that lampooning articles and doggerel poety shall not be found in that pile. I am ashamed of such, as I am proud of all simple and pure expressions of true doctrine and experience, however lacking in education the writer may be. There is a dignity which belongs to sacred subjects that must be regarded. Hymns that I love I love so well that I soon come to have them in my memory as well as in my heart. Every line is precious, and when I see a line of one of those sweet hymns of Watts, Cowper, Steele, Newton, and a host of other hymn-writers, reset in some new hymn, I recognize it, and feel that it is out of place. I often notice a hymn signed by some one, occasionally one with whom I am acquainted, and sometimes one of prominence as a writer, in which lines from other well known hymns frequently occur. I have a short hymn now before me, that has been published in more than one paper, in which several lines are taken from familiar hymns, and not quoted. I wonder when I see such a thing. First, it is not honest to knowingly publish even a line of what another has written as my own. Second, it shows the poorness of the rest of the hymn by contrast; for a hymn written by one who would knowingly do so must be poor. A diamond will look well any where; but if it is set with pebbles and tin it makes them look all the poorer. Some good people, who would not do a wrong or mean thing if they knew it, will be apt to copy a line in this way without knowing that it comes from their memory. Such should submit the hymns they may write to some well informed friend before publishing.

I do not think one should never write and publish a hymn because he cannot write like the grand old poets whose sweet hymns are in our hymn books. In that case I would never be able to write one myself. Sometimes it seems good to express some strong feeling that swells my heart in this way; and I read hymns with comfort that many dear brethren and sisters have written from their hearts. What ambition prompts to write will lack spiritual power; but what comes honestly from an exercised heart, with a desire to honor God, will find a place in other exercised hearts, and will fill such hearts with the melody of a hymn of praise, though hymn-compilers should not place it in their catalogue of choicest hymns.

IN his blameless life, in his guileless speech, in reviling not when he was reviled, and threatening not when he suffered, but committing himself unto him that judgeth righteously, our dear Savior has left us an example that we should follow in his steps.—1 Peter ii. 21–23. His Spirit will lead us to follow this example, and by this test we may know whether his Spirit is controlling us on any occasion. And if we follow the flesh instead of the Spirit at any time, and so do not walk in his steps, by the effect of such disregard of his example upon us can it be known whether we have the Spirit of Christ or not. "Now if any man have not the Spirit of Christ he is none of his; but as many as are led by the Spirit of God, they are the sons of God." If we can turn from that holy example, and act out our carnal passions when reviled and ill-treated, and feel no condemnation for so doing, but self-complacency rather, and a willingness to defend our course, this would be strong ground for question whether we have the Spirit of Christ. "God is not mocked," and if we are his children we shall surely be visited with the rod of chastisement when we "forsake his law."—Psa. lxxxix. 30–32.

It is in his walk and conversation that Christ left us an example, not in his work of salvation. That work was all done for us, and its results are given unto us in his own good time. In a sense we did those works in him. In his death all his people died in a legal and mystical sense under the sentence of the law, and in his resurrection they were raised up together with him from under the law and from under the power of death. So the apostle says, "Our old man is crucified with him." "He that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him."—Rom. vi. 6. In the communication or revelation of this blessed truth to us we are made to know in our experience the power of his resurrection and the fellowship of his sufferings, in some measure, in the same measure "being made conformable unto his death." And when that glorious moment shall come that our vile bodies shall be changed by him, that they may be fashioned like unto his glorious body, then we shall know, as we can never know here, that Jesus is "the Resurrection and the Life."

SILAS H. DURAND.

SOUTHAMPTON, Pa., Sept. 22, 1895.

HOLMES, N. D., March 7, 1895.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—Inclosed please find the amount of my subscription, which is past due; and the only excuse I have to offer is that I have been from home eleven weeks, and only recently returned from a tour of almost three thousand miles. I found my family in as good health as when I left, for which I hope I am truly thankful to the Giver of every good and perfect gift. I shall ever have in grateful remembrance those of like precious faith whom it was my pleasure to meet in Minnesota, Iowa, Missouri and Illinois. I found them all earnestly contending for the faith once delivered to the saints, notwithstanding they are surrounded by the lo heres and lo theres who will deceive many, and if possible, the very elect. The Lord will not be left without witnesses. It is plainly manifest that the work of regeneration is going on silently, but in no uncertain way, and when the Lord's set time is come his children will arise and come to Zion with songs and everlasting joy upon their heads. It was my high privilege to hear a goodly number of the Master's servants preach the gospel of God's dear Son, all lifting up their voices, as the voice of one man, declaring that salvation is of the Lord, in demonstration of the Spirit and of power. I desire to speak particularly of that valiant soldier of the cross, Elder S. L. Dark, of Macomb, Ill., who lost his true yokefellow in the death of Elder Vanmeter. They had stood shoulder to shoulder for almost forty years, without a jarring note or a discordant sound. Although in his eighty-seventh year, and nearly blind, he yet ably de-

fends the truth as it is in Jesus. It was my privilege to hear him preach five able and edifying discourses. May his mantle fall on some one whom the Master will bless, to the upbuilding of his church and people in their most holy faith; for the harvest truly is great, but the laborers are few. May the church be given the spirit of prayer to the Lord of the harvest to send servants into his vineyard, as that is the only way they are given, being called as was Aaron. I would be much pleased to receive a letter from any of our heavenly Father's children who have it in their hearts to write; for as cold water to a thirsty soul, so is good news from a far country. Trials and disappointments cement us together in one bundle of love, and we more fully realize that we are that "afflicted and poor people" whose only trust is in the name of the Lord. Space is pratically annihilated, for the far north, south, east and west are brought in touch, and sit down in the kingdom of heaven with Abraham, Isaac and Jacob, and we are made to feast at the banqueting table, with the banner of love unfurled over us. May we all grow in grace and in the knowledge of the Lord, each esteeming other better than themselves.

Unworthily yours,

B. F. BUTLER.

CIRCULAR LETTERS.

The Licking Association of Particular Baptists, in session with the church at Bethel, Shelby Co., Ky., to the several churches of which she is composed, sendeth christian love and salutation.

DEARLY BELOVED IN THE LORD:—The great Head of the church in his grace, love and mercy hath blessed us with another privilege of meeting and joining in songs of praise, adoration and thanksgiving to him who rideth upon the heavens in the help of his redeemed, and of greeting each other in love and sweet fellowship, and of speaking to each other of his great and wonderful works of compassion and mercy toward the children of men. Our first parents were driven out of Eden, that land of purity, because of sin. From that dark and dreary day their children have been wandering over the plains of earth in the pollutions of sin and corruption, where thorns and thistles have continued to grow, as evidences to them that they are sinners. While here below they have no abiding place, no city of refuge into which they by their natural powers can flee and be free from the awful consequences of sin. But, dear brethren and sisters, we fondly hope, trust and believe that you by the quickening power of the Holy Spirit have been brought into a knowledge of the awful depravity of the monster sin, and enabled by grace to behold him of whom the apostle speaks, saying, "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."—2 Cor. v. 21. Again, the same apostle says, "But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption."—1 Cor. i. 30. Then "he that glorieth, let him glory in the Lord." It is by faith that you have been enabled to behold him who of God is made unto you righteousness; and that God is the author and finisher of your faith; for it is the fruit of the Spirit. And love is also a fruit of the Spirit; and the redeemed love him because he first loved them. That love was made manifest when he gave himself for them, that he might redeem them from all iniquity. In the words "all iniquity" is embraced all manner of sin. But our God 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. And the apostle says to the saints, "For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." Then in him dwells in heavenly unity all the attributes of Deity, and they are all united in the choice and redemption and final glorification of all the elect of God, all his chosen people. The apostle says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Then, dear saints, when you look back to the awful deformities and consequences of sin, and then by grace are enabled to look forward and in faith behold in Jesus all things needful for you while in your earthly pilgrimage, and to fit you for the society of the just made perfect in your future and eternal home, are you not prepared with old Jacob to say, "It is enough?" That old patriarch greatly desired to see Joseph his son; and you desire to see Jesus, the glorious Son of God, with unbeclouded eyes, arrayed in his heavenly glory, and behold with seraphic joy and delight the redeemed of every land and clime, who have washed their robes and made them white in the blood of the Lamb. But amidst the sorrows and gloom of earth you sometimes sing,

"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?"

But while you are here below there is one thing you greatly desire, and that is to be free from sin. Yet you daily realize that you are in a warfare, and you have no assurance that you will, while clothed with mortality, be able to lay your armor by. "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would."—Gal. v. 17. The apostle said, "There was given to me a thorn in the flesh, the messenger of Satan, to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee." Then, dear saints, while you know that in regeneration your flesh was not changed, was not made spiritual, yet you know that it was in accordance with the wisdom and purpose of your God; therefore you should glory in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost. While you know that the flesh is not born of God, not born of the Spirit, but remains the same in all the regenerated sons and daughters of the Lord most high, while they are clothed with mortality, and in it dwells no good thing, yet you rejoice to know that our glorious Lord is made to all his redeemed righteousness, and that he has given to them evidences that they are born of the Spirit, in which birth is freely given to them the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, meekness, faith, temperance, the reigning power of which causes the warfare, the flesh lusting against the Spirit. In that warfare you must go on, dear saints, while here below. But O how your hearts should pulsate with the purest love and gratitude to the great Head of the church for having clothed you with the armor of God, that you may be able to withstand in the evil day. Many evil days, many hours of sorrow, are yours on account of sin, while you sojourn here below. But you have the blessed assurance that you will be brought off conquerors, and more than conquerors, through him that loved you and gave himself for you, that he might redeem you from all iniquity. In that redemption is secured to you throughout a never-ending eternity all the great and ineffable glories of the inheritance of the saints. All those great and wonderful bestowments are made yours, not because of works of righteousness which you have done, but because of the love and mercy of your covenant-keeping God, to whose great and wonderous name it is your joy and your chief delight while in your earthly pilgrimage to give all the glory, hoping and trusting that when you have laid your armor by your sainted voices will be attuned to the melodies of the skies, and in the sweet and unbroken anthems you will join the redeemed from all lands and climes in praise and adoration to him that sitteth on the throne, and to the Lamb forever and ever, and thus crown him Lord of all.

Now, dear brethren and sisters, farewell. Live in peace, and in the sweet fellowship of the gospel, not fearing the slanders of the children of the bond woman against you, is the sincere prayer of this Association.

B. FARMER, Mod.
J. T. MCCOUN, Clerk.
J. W. WALLIS, Ass't Clerk.

The Powell's Valley Primitive Baptist Association, convened with the Big Pigeon Church, Cocke County, Tennessee, September 6th, 7th and 8th, 1895.

VERY DEAR BRETHREN:—In compliance with the order of the Association last year, we will write for your inspection a Circular Letter; and if we are guided by the all-wise God, we will be comforted together. There are none now living who aided in the constitution of this Association seventy-seven years ago, but are gone to their reward in heaven, while all those that survive them are compassed about by the same enemy our forefathers had to encounter. Trials and tribulation are appointed unto us by our God while passing along the pathway of time. Jesus says, "In the world ye shall have tribulation; but in me ye shall have peace." So tribulation and peace are both the appointment of God. There is no peace for us in the world, no comfort, no hope, nothing but trouble; but in Christ all is peace, love, joy and happiness. "My kingdom," says Christ, "is not of this world." It is the church of God, the ground and pillar of the truth, the home of the christian, where he can live and reign with Jesus, who bare all our sins in his own body on the tree, and put them away; redeemed us from all iniquity, and purified unto himself a peculiar people, zealous of good works. The christian is likened to a wise man that dug deep and built his house on a rock; and when the rain descended (reign of terror), and the floods came (persetion), and the winds blew (winds of doctrine), and beat upon that house, it fell not, for it was founded upon a rock. That house is the christian's hope. Dig into the doctrine of unlimited predestination, unconditional, personal and eternal election of all the saints of God. Dig deep into the sovereignty of God, who controls all things, men and devils, according to his own will and purpose. Build your house (hope) on this doctrine, on this rock, and it cannot fall. That rock is Christ. This doctrine has been tried in fire, at the stake, in prisons, in banishments, and is today advocated by God's true ministers, who are suffering the persecution and scorn of the world. The world hates election, predestination and sovereignty of God. The world does not believe the doctrine of the Bible, and Jesus tells us the reason. He says, "Ye believe not, because ye are not of my sheep. My sheep hear my voice, and they follow me;

(*Continued on page* 318.)

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 2, 1895.

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All letters for this paper should be addressed, and money orders made payable as formerly, to

GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

THE MINISTRY OF RECONCILIATION.

WHEN convenient will you give your views through the SIGNS upon the following Scriptures in the fifth and sixth chapters of 2 Corinthians? In the eighteenth verse of the fifth chapter as to the ministry of reconciliation. In the twentieth verse as to "ambassadors," and "we pray you in Christ's stead." In what sense are they ambassadors? Also, in the first four verses of the sixth chapter as to the words "workers together with him," and "giving no offense in anything, that the ministry be not blamed," and as to receiving the grace of God in vain, and as to the seeming link of connection left out, where in the fourth verse the apostle turns to his afflictions.

N. TOMLINSON.

REPLY.

This request was received some time ago. We trust our brother will pardon our delay in responding. He has certainly presented a very large field. It has seemed to us so large that we have hesitated about undertaking to reply at all; but still we do not feel willing to pass the request by unnoticed. This is especially so because the subject is of great importance to be understood, both as regards what it does not involve, as well as on account of what it does. When we have shown that it does not mean what the advocates of the "means system" assert that it does, we have not half done the work. It is also incumbent upon us to try to see what it does mean.

Perhaps it may help us much in our endeavor to learn the true meaning of these Scriptures to remember first of all that it all relates, not to unregenerate men in any sense of the word, but to that relation which in the gospel exists between the ministry and the people of God. This whole epistle is addressed to the church at Corinth, and to "all the saints which are in all Achaia," as may be seen by turning to the first verse of the epistle. It is giving the children's bread to strangers to seek to apply the contents of this letter to the world. The church is not the world, and neither are saints unbelievers. When in chapter five, verse twenty, we read, "As though God did beseech you by us," and, "We pray you * * * be ye reconciled to God," the pronouns "you" and "ye" mean the church and all the saints in that region, and do not mean the world or any that are yet in unbelief; and so in the first and second verses of the sixth chapter.

If, then, ministers are ambassadors for Christ, if they have the ministry of reconciliation, if they are workers together (but not with God, for the words "with him" in the first verse of the sixth chapter are not in the original, but were placed in the text by the translators, and really change the true force of the language), it is to the saints, and for their benefit. This is borne out by the apostle when he speaks of the various orders of the ministry as gifts to the church, and in another place tells them that apostles as well as all other things are theirs.

If this shall be borne in mind, we believe much of the difficulty which spiritual minds have seen in all this Scripture will disappear. The difficulty has been this. The people of God are taught and believe that "salvation is of the Lord," that quickening from the dead is the work of God's holy Spirit, and that it is no part of the work of the ministry to appeal to the dead in sin, who are the enemies of God, to repent and believe as the conditions of a salvation which the unregenerate can never feel the need of until they are quickened from the dead, and then convicted by the power of the word and Spirit of God. This is the teaching of their own experience, as well as of the Scriptures. But this Scripture referred to by brother Tomlinson is used against the above truths, and sometimes to the distress of those who believe these truths. For this reason, we have said, to remember that all that Paul has here said relates to the work of the ministry in the church and among the saints of God, and to nothing outside of this, will remove much of the difficulty which has seemed to exist in this portion of the word. Remembering to whom the language is addressed, and for whose benefit it is written, it will be seen at once that there is nothing here out of harmony with the doctrine of salvation by grace, without any creature help whatever.

We desire now to give a brief comment upon the Scriptures to which brother Tomlinson has referred. In the limits of an editorial we must of course be brief. In chapter five, verse eighteen, Paul says that God hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. Here is the work of Christ; he "hath reconciled us to God." Here also is the work of the servants of God. Whatever may be said of it, whatever it may include, it does not include the work which Paul declares Jesus Christ had done. He has reconciled us to God. This is no part of our work; it is entirely his. It was by his death; and by nothing less could we be reconciled. It is ours to proclaim the finished work of Christ for the hope and comfort of perishing, convicted sinners. This is all that we can do, proclaim to every sin-burdened soul the truth that Jesus by his death hath reconciled all such ones to God. This is the ministry of reconciliation. What pleasing tidings are ours! How delightful the work to proclaim salvation in Jesus' name! Ours is not the sad and unhappy duty to say to men that salvation depends upon themselves; but the joy of our ministry is to say to the praying, penitent, hopeless sinner that for him the work of reconciliation is complete in Jesus Christ. We do not reconcile or save men by our ministry. We only declare the name of him by whom reconciliation and salvation have been finished. The ministry of reconciliation (verse 18) is the same as the word of reconciliation.—Verse 19. The word is committed to us, and we minister it to those who have ears to hear.

Verse 20: "We are ambassadors for Christ." Ambassadors to the saints, not to the world. We have a message from the Lord. He has committed to us the knowledge and the ministry of eternal truth. We bring this message when we proclaim the gospel of a finished salvation. This is the office and work of an ambassador. As ambassadors we have no choice as to our message; yet we rejoice that we are sent on no errand of vengeance, but on an errand of peace. We proclaim to the trembling sinner not Sinai's thunder, but the message of the blood of sprinkling. To the church of God the message is sent; and in this message we entreat you, brethren, to be reconciled to God. You know far better than any words of ours can describe how your proud hearts revolt at the humbling doctrine of the cross. All of us want to find some good thing in ourselves. All of us want some room for glorying in self. The natural heart turns away from God. Every child of God is aware of this warfare in his own breast. He cannot do the good that he would. How often and how much are believers helped by preaching—gospel preaching, we mean. The burden of it is always, "Be ye reconciled to God." The testimony of a finished salvation comes to the heart that feels the burden of sin, and that is condemned already, with an appealing power. In such a soul, when the message is heard, arises the spirit of reconciliation to God in the salvation which he has thus made known to him. It may be said that this language of the apostle would also apply to the people of God in their afflictions and losses. This no doubt is most blessedly true in itself; but still we think the apostle was speaking of the atonement, or the reconciliation in Christ.

"Workers together with him."—2 Cor. vi. 1. As we remarked before, the expression "with him" is not in the original Greek in which this epistle was written. We do not charge the translators with any willful perversion of the word in supplying the words "with him;" but still the words are not needful to the completion of the sentence, and do change its meaning. But even though the words "with him" belonged in the text they still would not imply that man had any hand in the redemption of men from sin, death and hell. They would mean no more than the language in 1 Cor. iii. 9, where no words are supplied, and which reads as follows, "For we are laborers together with God: ye are God's husbandry, ye are God's building." The language in both places does not relate to the work accomplished by the atonement in the justification of sinners, but to the building up of the people of God in their most holy faith, and in every good word and work. In this sense the apostle is pleased to use the language, "For ye are laborers together with God." But in the text 1 Cor. vi. 1 we need not consider this, since the language without the supplied words does not imply it. It is simply, "We then, as workers together." And when in the Spirit, all who are called to labor in the church at all are given a spirit of oneness with each other in the Lord; and so, because there is a fellowship in the Spirit, there is also a fellowship in the labor.

"That ye receive not the grace of God in vain." We again insist that the theme of the apostle is not the justification and final glory of the sinner through the finished work of Jesus, but what we sometimes speak of as the present salvation. In the sense of the atonement there is no such thing as receiving the grace of God in vain; but there is such a thing as disobedience. The grace of God teaches always the denial of ungodliness and every worldly lust, and that we should live soberly, righteously and godly in this present world. If we are not found denying unrighteousness and worldly lusts, and if we do not live soberly, righteously and godly, is not this receiving the grace of God in vain, in the sense of the text? The meaning of the expression, "receive not the grace of God in vain," is further made clear by the explanatory cause in the third verse, "Giving no offense in anything." In Heb. xii. 18 there is a similar expression, "Looking diligently, lest any man fail of the grace of God." And in Hebrews the whole connection shows that the theme of the writer is the outward life of the believer. Paul speaks doubtfully of his brethren in one place, saying that he feared he had bestowed labor upon them in vain. That is, he feared that they had not heeded and treasured up his admonitions and instructions. They were not walking in the truth which they had learned. John, on the other hand, testifies, saying, "I have no greater joy than to hear that my children walk in truth." Such do not receive the grace of God in vain. Under the old covenant Israel, like a vine, had been dressed, and digged around, and enriched, and pruned; but when the Lord came to gather the grapes, behold, wild grapes. All

this favor of God had resulted in no fruit. In this sense they had received the grace of God in vain. It is in this same sense, it seems to us, that we may receive the grace of God in vain to-day.

"That the ministry be not blamed." The apostle here states a fact with which all observation and experience is found to be in harmony, viz., that when disorders and evil living appear in any of the churches, one of the most common things that will be said is, What kind of a pastor have they? It seems a natural thing for the thought to arise, Surely they have had an unfaithful pastor. If false doctrine abounds in the church we are all apt to think that they have had an unsound ministry. If a careless life abounds we think the ministry must have failed to warm, reprove and rebuke. And while this is not always the case, yet it is true often enough to justify such a conclusion in general. Paul desired his brethren at Corinth to give no offense in anything, for many reasons; and the one special reason which he urges here is that he does not want his ministry, and that of others among them, to be charged with leading to a careless or improper life. The enemies of truth were ready enough to say that the doctrine of grace led to licentiousness. He would have his brethren so live that there would be no room for such a charge. How important it is for believers in the grace of God to so live in the sight of men that there shall be no room for them to say, These men believe in salvation by grace alone; therefore they believe that they can live as they list, and be finally saved. And those who are public teachers are blamed when any one goes astray, as though they were responsible for it, or at least have encouraged it by their teaching. Paul was very jealous for the credit of the ministry of the word. He loved the doctrine of a finished salvation, and he was anxious that his brethren should bring no discredit upon it.

We have not been able to see a connecting link left out here in the apostle's argument, and so we trust that brother Tomlinson will excuse us from saying anything about it. The word "approving," in verse four, is set right over against the word "blamed" in verse three; and then there logically follows all those many circumstances under which he desired his ministry to be approved.

We have thus briefly sketched some thoughts. They are incomplete and imperfect, but we trust they may in a measure satisfy the mind of our brother, and other inquiring ones.

C.

2 TIMOTHY III. 14, 15.

"BUT continue thou in the things which thou hast learned and has been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."

The great commission given to the apostles was to "Go and teach [or disciple] all nations," and the things which they were authorized to teach were clearly specified in the words of the commission, "Teaching them to observe all things whatsoever I have commanded." This was the extent of authority vested by our Lord Jesus Christ even in his immediate apostles, unto whom he had given the keys of the kingdom, that what decision they should establish in all matters of faith and practice, in regard to the church of God, should be binding on earth and in heaven, so that from their decision there should be no appeal. The term disciple signifies a learner, or one who is learned and learning. A disciple of Christ is one who has learned of him, who is meek and lowly; or one who, in other words, is taught of God; for every one that has learned of the Father cometh unto Christ. None can know Christ experimentally unless they are taught of God. And God teaches or communicates this knowledge of his Son only by revelation. None can know the Son but they unto whom the Father shall reveal him. "When it pleased God, who separated me from my mother's womb, to reveal his Son in me," &c. In all the things which are taught by God to the heirs of immortality, there is an assurance given to disciples, or learners, of their eternal reality. Hence the apostle, in this case, admonishes Timothy to "Continue in the things" which he had learned, and of which things he had "been assured;" and the assurance in this case consisted in his knowledge of his divine and infallible instructor. If Timothy had learned his theory or divinity of men in the schools of men, he would have still been uncertain in regard to the reality of the things learned; for in the theological schools of men a great variety of things are taught for truth, and so heterogeneous and conflicting that they cannot any two of them be right. In such schools men are taught to be Catholics and Protestants, Arminians and Predestinarians, &c.; and as the same process of study is required in the acquisition of all sorts of humanly taught theology, a diploma from such institutions is no assurance that the learned graduate has the least particle of saving knowledge of God, of the way of salvation, or of his own state and condition in the sight of God. But the instruction Timothy had received being of God, was liable to no such uncertainty. God's word had come to him in power, and in the Holy Ghost, and in much assurance.

For the sum of the things which Timothy had learned of God, he is referred to the holy Scriptures, which from a child he had known. All that God teaches his children under the gospel dispensation is contained in the holy Scriptures. He makes no new revelations, or revelation of things concerning the way of life, which are not found in the holy Scriptures by all those who have the faith that is in Christ Jesus. Hence when prophets or dreamers of dreams, or any other characters, come to us with signs and wonders declaring to us things new or old, which are not found in the holy Scriptures, we are bound to reject them, as we love God and regard the cause of truth and righteousness. And instead of running into new theories, or new religious practices, simply continue in the things which we have learned of God, and which we find divinely authorized in the holy Scriptures. It is true the christian may learn many things which are new to him, while he continues in the school of Christ; for Christ has sent the holy Comforter to take of the things of his and to shew them unto them; but in all cases, such new manifestations must and will accord with and be sustained by the holy Scriptures. And it is in this sense that we understand that the holy Scriptures are able to save us, or make us wise unto salvation, through faith that is in Christ Jesus. The Scriptures have no power to originate life in one that is dead; for it is the Spirit that quickeneth; it is God alone who can give life to the dead; but Timothy was not dead; he had passed from death unto life; and the holy Scriptures which he had known from a child were able to save him from uncertainty, speculation, and from disorder and heresy, through faith that is in Christ Jesus; for Paul had testified that this faith had dwelt in Timothy's grandmother, Louis, and in his mother, Eunice, and he was persuaded that it now dwelt also in Timothy. And while the holy Scriptures are a sealed book to all graceless persons, who are destitute of saving faith, they were, through the faith of Jesus Christ as developed in the members of Jesus Christ, able to make them wise unto salvation. Upon this very principle Paul thus exhorted Timothy (1 Tim. 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." Whereas Peter affirms, "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall."—2 Peter i. 8–10. This is the assurance and the salvation of which Paul speaks in our text. Salvation in no other sense could have been applicable in the case of Timothy, for he was already "Saved, and called with an holy calling."—See 2 Tim. i. 9. Neither could Peter, speaking to his "brethren," whom he says in the first verse of the same chapter, that the brethren had already, at that time, "obtained like precious faith with us;" and in the text quoted from his epistle he speaks of their having been "purged from their old sins."

The ability of the Scriptures to make Timothy wise unto salvation, through the faith of Jesus Christ which he already possessed, is fully explained in the next succeeding verses of the chapter. "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 [not the unquickened sinner] may be perfect, thoroughly furnished unto all good works." Those who have faith and confidence in God will regard the holy Scriptures, which he has inspired, as a perfect standard of faith and practice, embracing a divine warrant for every work which they are at liberty to consider good; and by their faith in the Scriptures as a perfect, thorough and complete rule, they will be saved from the delusion, idolatry and abomination of those religious practices and institutions for which there is no authority in the Scriptures. But, on the other hand, those who are destitute of the "faith that is in Christ Jesus," spoken of in our text, although they may profess the greatest respect for the Bible, will receive from it no such saving benefits. Its doctrine, ordinances, precepts, examples, reproofs, instructions in righteousness, &c., will all be to them as a dead letter, "not being mixed with faith in them." And for the lack of that faith which is in Christ Jesus, which none but regenerated persons can possibly possess, they will run greedily into the error of Balaam, go in the way of Cain, and ultimately perish in the gainsayings of Core.—Jude 11.

As Timothy had been, from a child, familiar with the holy Scriptures, and as he had been assured of their infallibility and eternal excellency, by the teaching of the Holy Ghost, "Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him," he is admonished to continue in the things which he had learned. His business was not to add to them, diminish from them, nor attempt to improve them, but simply to take them as his all-sufficient guide and directory in all things pertaining to the kingdom of our Lord and Savior Jesus Christ.

From this apostolic admonition let all Old School Baptists learn the necessity of a strict conformity to the divine rule. We cannot honor our Lord and Master by any attempt to change the things which have gone out of his mouth. If we would shew forth the praises of him

who hath called us out of darkness into his marvelous light, let us learn all our doctrine, receive our reproof, our correction, and our instruction in righteousness, from the holy Scriptures; and let us continue therein, under all circumstances, and in our practice as well as our theory proclaim aloud to all mankind that we are by them thoroughly furnished unto all good works, and that we consider no religious works good, or acceptable to God, for which the Scriptures furnish no warrant. Then shall we, through faith that is in Christ Jesus, be saved from heresy, from shipwreck, from disorder, from confusion, and from dishonoring the profession which we have made before many witnesses.

MIDDLETOWN, N. Y., Oct. 15, 1851.

POSTAL MONEY ORDERS.

BY a recent arrangement of the post-office department nearly every post-office in the United States is now a money order office for at least five dollars; and as it costs but three cents additional to obtain an order of not more than two dollars and fifty cents, or five cents for one not more than five dollars, or eight cents for one not more than ten dollars, and so on in proportion to amount of order, we request that all remittances be sent us by post-office money-order. You simply give the money you wish to send to your postmaster, and he will give you a money-order for that amount. You will inclose the order which he gives you in your letter to us; and if it should be lost in the mail you can get another one from your postmaster without additional charge. Please be sure to have the order made payable at Middletown, N. Y., and never at New York City, as that place is nearly a hundred miles from our place, and it puts us to considerable extra trouble and expense to get them cashed at the New York City office.

As will be seen from the above, an order for five dollars or less can be obtained cheaper than registering a letter, while an order not exceeding ten dollars costs but the same amount; and remitting by money order is a much safer way than sending by registered letter, as the postal department is not responsible for loss of registered letters, but money orders can be duplicated.

MINUTES.

AS THE time for the fall associations is drawing near, we wish to call the attention of our brethren to the fact that any patronage they can give us by way of printing their Minutes will be especially appreciated at present. Our long experience in the business has, we think, particularly qualified us for this work; and as it costs but a few cents to mail the manuscript to us, we hope they will remember us when they have the work ready.

(Continued from page 315.)

and I give unto them eternal life, and they shall never perish." Jesus came to save his people, and he did what he came to do. He completed his work, he satisfied the law, he redeemed his bride. He redeemed her because he loved her. He loved her before the foundation of the world. He loved her with an everlasting love. His love is eternal. God did not only eternally love his church, but he blessed her 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. Yet men say there was nothing to choose until after Adam was created. Whether there was anything or not, God said by Paul, that he did choose the saints at Ephesus and faithful in Christ Jesus, and that the choice was made before the foundation of the world; and so we believe, and so we preach. God made the choice for himself. He rules all things. Nothing can take place independent of him. He holds the wind in his fist. He has his way in the whirlwinds. He sits on the circle of the earth, and the inhabitants thereof are as grasshoppers. He works all things after the counsel of his own will. We are chosen in the furnace of affliction. God is not going to afflict us more than we deserve. Afflictions keep us at the feet of Jesus; they are good for us. David said, "Before I was afflicted I went astray." God is in all the dark clouds that cover us, yet we cannot realize it until the clouds are passed and the darkness is gone. Then it is that we can see the hand of the Lord in all our troubles. For he will not suffer us to be tempted above that we are able to bear, but will with the temptation make a way for our escape. He enables us to triumph in our Lord and Savior Jesus Christ over all our enemies. For in him we have redemption through his blood, the forgiveness of sins. Therefore we have in Christ all that it takes to make us holy, sinless and pure in his sight, and to stand acquitted at the bar of God in the court of heaven. Christ is made unto us wisdom, righteousness, sanctification and redemption. So there can no sin come against the child of God which Christ did not atone for. O how humble and obedient we should be in walking in his commandments. Let us love one another with a pure heart fervently.

Brethren, while we have been called to pass through trials and troubles in our pilgrimage here, Christ has been our Leader, and has brought us safe into the port of peace. Our Association is in peace, and fellowship, and christian union, and one in doctrine. To the all-wise God be all the glory and dominion, now and forever. Amen.

JAMES MCDONALD, Mod.
JAMES C. WALTON, Clerk.

The Lexington Old School Baptist Association, in session with the Gilboa Church, in Schoharie Co., N. Y., on the third Wednesday and Thursday in September, 1895, to the several churches composing the same, sends christian salutation.

DEAR BRETHREN:—Through the abounding goodness and mercy of our covenant-keeping God we are again permitted to meet in our associate capacity, for which we desire to be thankful; and as you will expect from us an epistle of love and correspondence we desire to call your attention to the epistle of James, first chapter and twenty-fifth verse. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

The apostle evidently had understood that mercies and blessings came through obedience to the law given to national Israel; but when the light of sovereign grace revealed to him Jesus, who is the end of the law for righteousness to every one that believeth" (Rom. x. 4), he was brought to see a perfect law of liberty assured to and experienced by every member of the body of Christ, the church; a law that was satisfied in all its demands by the Maker and Husband (see Isa. liv. 5), upon whom was laid all their transgressions, and by whose stripes they are healed.

"And continueth therein." Here we understand the apostle to exhort the character that has been brought to see and feel release, to faithfulness in the house of God, the church. No excuse is accepted by the Master, or Father. No difference is made as to what place we are called to fill. Whether we have one talent or five, all are equally necessary and important.—See 1 Cor. xii. 14–20.

"He being not a forgetful hearer." Here we are called upon to keep in memory the teachings of the Captain of our salvation, who has so mercifully forgiven us our sins and opened to our understanding his word, as we read in its sacred pages, lest we through the deceitfulness of the flesh and the vanities of the world be found turning aside and neglecting our privileges in the church, leaving our seats vacant and our voices unheard in her courts.

"But a doer of the work." God has called into his vineyard laborers, pastors and teachers, who are to take heed to themselves, and to all the flock over the which the Holy Ghost has made them overseers, to feed them with the sincere milk of the word—the truth. They are not to cry peace and safety when God has not spoken it, or daub with untempered mortar, but to rightly divide the word, giving to each their portion of meat in due season; saying to the righteous that it shall be well, but woe to the wicked, for they shall receive the reward of their doings. Nor are they permitted to lord it over God's heritage, but as servants of the church to admonish, to comfort, to encourage the weak and feeble, to seek and search after the scattered ones of the flock, ever mindful that we are rewarded not for doing, but in doing. The children well know by experience what a joy and satisfaction there is in walking in their heavenly Father's commands, how they are fed and comforted in reading his word, mingling with the Father's family, and conversing one with another. No language can express the comfort felt in doing the will of the Captain of our salvation. Dear brethren, let us be mindful of the admonition, and try to keep in memory the order and ordinances of the house of God, each content with our lot and station, striving for the unity and fellowship of the brotherhood, praying that brotherly love may continue.

JOHN CLARK, Mod.
JOHN A. MORSE, Clerk.
JAMES AVERY, Ass't Clerk.

CORRESPONDING LETTERS.

The Licking Association of Particular Baptists, now in session with Bethel Church, Shelby Co., Ky., Sept. 13th, 14th and 15th, 1895, to the several associations with which we correspond, sends greeting.

GOD in his infinite mercy and unchanging purpose has spared us, and enabled us to meet once more in an associated capacity. Our meeting has been crowned with peace and harmony, all desiring to ascribe praise and dominion to Jesus, the Prince of peace; ascribing majesty unto him that loved us and washed us from our sins in his own blood, while the hosts of antichrist are striving to keep abreast with the improvements of the age. How cheering and how pleasant for the Lord's portion to follow Jesus in the perfect pattern as shown on the day of Pentecost. Then they all heard in their own tongue the wonderful works of God; and they were controlled and moved by the blessed Spirit; and there is no worship that is acceptable to God, and never will be as long as time lasts, except as the Spirit actuates; for they that worship Almighty God must worship him in spirit and in truth.

By the coming of your messengers and messages of love we have been refreshed, and feel to take courage, and press on toward the mark for the prize of the high calling of God in Christ Jesus. We desire a continuance of your messages and christian correspondence. The ministering brethren have been enabled to bring forth things new and old, and to preach Jesus as the ever new and living way. We can indeed say, "I sat down under his shadow with great delight, and his fruit was sweet to my taste."

Our next Association will be held, the Lord willing, with the church at Mount Carmel, Clark Co., Ky., commencing on Friday before the second Saturday in September, 1896, when

and where we hope to meet your messengers and receive your tokens of love.

B. FARMER, Mod.
J. T. McCOUN, Clerk.
J. W. WALLIS, Ass't Clerk.

The Powell's Valley Association of Primitive Baptists, now in session with the Big Pigeon Church, Cocke County Tennessee, on Friday before the first Saturday in September, 1895, and two following days, to the Associations with whom we correspond, sendeth greeting.

VERY DEAR BRETHREN:—We have been blest again with the privilege of meeting together in an associated capacity, to hear from the Zion of our God. We were glad to hear from you, and to meet with some of your messengers, and to learn that we are all in peace among ourselves. May the great Head of the church still preserve peace and harmony among us. We desire in the future, as in the past, to keep up a christian correspondence with you. Our next Association will be held (the Lord willing) with the Hance's Creek Church, Bell County, Kentucky, eight miles east of Roost, on the L. & N. Rail Road, to commence on Friday before the first Saturday in September, 1896, where and when we hope to meet with some of you. Brethren, pray for us. We have chosen our beloved brethren whose names you will see in our Minutes to bear this our epistle of love to you, whom we hope you will receive to sit with you in council. May the grace of our Lord and Savior Jesus Christ be with you, is our prayer.

JAMES McDONALD, Mod.
JAMES C. WALTON, Clerk.

The Lexington Old School Baptist Association, in session with the Gilboa Church, Schoharie Co., N. Y., Sept. 18th and 19th, 1895, to the associations with whom we correspond, sends greeting.

DEARLY BELOVED BRETHREN:—Through the tender mercies of our God we are spared as an Association, and he has brought us once more together, we hope, to worship him. We are glad to receive your messengers and Minutes, and pray that the Lord may bless them, and make them feel that their coming is not in vain. We have had a goodly attendance, and we think we see unmistakable signs of love, peace and sweet fellowship among us. There have been six added by baptism, and some that had wandered away have been restored, so that our hearts have been made to rejoice.

Our next session is appointed with the Second Church of Roxbury, in Delaware Co., N. Y., on the third Wednesday, and Thursday following, in September, 1896, where we hope to receive your messengers.

JOHN CLARK, Mod.
JOHN A. MORSE, Clerk.
JAMES AVERY, Ass't Clerk.

OBITUARY NOTICES.

DIED—Sept. 14th, 1895, **Mrs. L. C. Bogart,** wife of Wm. L. Bogart, of Tustin, Orange Co., Cal., aged 42 years and 7 days.

The deceased was the daughter of J. C. and Mary S. Ham, of Missouri. She leaves a family of ten children and a husband to mourn, together with a large circle of friends; but they mourn not as those who have no hope, for they feel assured that their loss is her eternal gain. She had never made a public profession of her faith in Christ, but her daily walk and conduct in life was that of one of God's little ones, a babe in Christ.

The writer of this addressed a large number of the relatives and friends at the residence of the deceased; after which the remains were laid to rest in the cemetery, there to await the morning of the resurrection. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Amen.

A. H. HAGANS.

TUSTIN, Cal., Sept. 16, 1895.

DIED—At his home near Regency, Mills Co., Texas, Sept. 4th, 1895, **J. J. Aldridge,** aged 77 years, 6 months and 26 days.

He was born in Mississippi, where he was married to Mary A. Russell, October 10th, 1841. They moved to Texas about 1845. He and his wife received a hope and joined the Primitive Baptists in 1859, and were baptized by Elisha Price. His wife died April 12th, 1862. He was married to C. A. Allen on June 10th, 1863. She was baptized by M. M. Gibson about 1880, in the Primitive Baptist Church. She is still living. He leaves five sons and two daughters, all of whom are Baptists. He was sick thirty-five days with slow fever. He was anxious to go and be at rest. He was a strong believer in the Primitive Baptist doctrine.

T. R. WILCOX.

CENTER CITY, Texas, Sept. 21, 1895.

SISTER **Elizabeth Gulick,** of Pleasant Mills, Adams Co., Ind., was born Sept. 4th, 1828, and died Sept. 11th, 1895, aged 67 years and 7 days.

She was a native of the state of New York, and came to this state in early years with her parents (Ackers), and married Amos Gulick on Jan. 1st, 1846, who died more than ten years ago. They had seven children, four of whom still live. They are Samuel, Rosetta, Iva Ann and Amos Wilson, the last two still single. Catharine Elizabeth, Eldora and James Wilson are dead.

Sister Gulick united with the Baptists in early life, and for the last twenty-five years I have occasionally visited that section, and always found her as faithful as the circumstances of life allowed. She always manifested great love for the doctrine of salvation by grace alone.

Her funeral was perhaps the largest I ever attended. Brother J. G. Ford not receiving the telegram in time to answer, they sent for me just in time to reach the train, and I could scarcely realize that she was dead. Only two weeks previous she was at our association, and seemed to enjoy it so much. It still seems but a dream, that one so apparently vigorous in life should be with us no more. But God's ways are just with man, and I often realize that this will be the case with all. We must die; and it does not seem to disturb me so much as to how I die as to how I live.

Our sister's sickness was inflammation of the stomach and bowels, followed, it was thought, by a stroke of apoplexy. She spoke once of not getting well, but passed away without special demonstrations to her friends. The large audience was very attentive to the subject spoken upon: "Wherefore I praised the dead which are already dead, more than the living which are yet alive."—Eccl. iv. 2. May God sustain the families in their bereavement, and, if in harmony with his will, lead them to an understanding of his grace.

A. B. BREES.

SPENCERVILLE, Ohio.

DIED—At the residence of her daughter, in Frenchtown, N. J., on the evening of Sept. 14th, 1895, **Mrs. Emeline Slater,** in the 66th year of her age.

She was born and raised near the scene of her death, but for the past eight years resided in Marion, Ind. Her decease resulted from a complication of diseases, from which she suffered greatly the last few years of her life. In early life she joined the Methodists, continuing with them until a few years ago, when their ungodliness became so apparent to her that she forsook them entirely. She was a firm believer in the doctrine of salvation by grace alone; none other, she told the writer, could fit her case. Few opportunities were afforded her to associate with Old School Baptists, but she loved them dearly, and longed to have a name with them. A few weeks ago she undertook the journey back to her old home, hoping that the Lord would increase her bodily strength sufficiently for a time to allow her attendance at a meeting of the Kingwood Church, and of being baptized. Her strength failed rapidly, however; but she bore the disappointment meekly, believing that the Lord doeth all things well. Expressing herself as "O so tired," she fell asleep, awaking in that land of rest for which she had sighed so continually, "where the wicked cease from troubling, and the weary are at rest." "All that the Father giveth me shall come to me." "And I give unto them eternal life; and they shall never perish." "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."

Elder Bundy conducted the funeral service, and preached comfortingly to the brethren and friends from Hebrews v. 8, 9.

Flora E. Ford, the beloved wife of Henry Ford, died at Sanford, Maine, Sept. 16th, 1895, aged 31 years and 5 months.

Some weeks before her death she gave birth to a baby girl. From the time of her confinement her health rapidly failed, until in death the Lord released her from her sufferings. On Sept. 4th the little babe was taken from this world of sorrows. During the last days of this departed one I visited her, and found in a peaceful and happy frame of mihd, as a poor, helpless sinner, she was trusting alone in the merits of the Savior, and longing for the time to come when she should be called home. It was very comforting to witness her joyousness in hope of immortality. Amidst her sufferings I spoke to her of the sufferings of the crucified One when he made atonement for our sins, and she exclaimed, "O how he must have suffered!" Several days before she died she bade her near kindred farewell, and expressed her wishes regarding her funeral. The last hours of her earthly sojourn were hours of great suffering. She has left of her near kindred her husband, mother, four sisters and one brother to mourn her departure; but our consolation is that the gracious Lord has removed her from these scenes of suffering to dwell with the saints in light, where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." At her funeral the writer preached from Phil. i. 23.

FRED. W. KEENE.

CHURCH NOTICES.

THE brethren and sisters living in the vicinity of Lindale, Smith Co., Texas, will meet in the town of Lindale at 11 a. m. on Saturday before the third Sunday in October, 1895, for the purpose of constituting a regular Old School or Predestinarian Baptist Church. Brethren and sisters generally invited.

FRANK LODEN.

ASSOCIATIONAL.

THE Delaware Association is appointed to be held with the Cow Marsh Church, commencing on Wednesday, Oct. 30th, and continuing the two following days.

Those wishing to attend and coming by rail will take the train on the Delaware R. R. Tuesday afternoon, leaving Delmar at 2:26, and Wilmington at 2:50. From Delmar get tickets to Felton; from the north to Woodside. It is desired to have some eight or ten from the northward get tickets for Hartley and Henderson, on the Maryland Branch, changing cars at Clayton. I would suggest that whatever company starts from Philadelphia and from Wilmington take this route, but they will need to take the morning Mail train. I now expect to be able to furnish orders for excursion tickets. The trains above named will be met, and all visiting friends cared for.

E. RITTENHOUSE, Pastor.

THE 131st annual session of the Kehukee Primitive Baptist Association is to be held, if the Lord will, with the Kehukee Church, one mile south of Scotland Neck, Halifax Co., N. C., beginning on Saturday, October 5th, and lasting three days.

Visitors from the north should come by way of Weldon and Halifax to Scotland Neck on Friday, Oct. 4th. Those who come by the railroads from Plymouth or Kinston can reach the association in time on Saturday morning. A cordial invitation is extended to all the ministers and members of our correspondence, and to all others who may desire, to attend our meeting and take part in our worship.

S. HASSELL, Mod.
M. T. LAWRENCE, Clerk.

THE Pilgrim's Rest Association of Primitive Baptists is appointed to meet with the Gilead Church, in Miami Co., Kansas, at two o'clock p. m. on Friday before the second Saturday in October, 1895.

Those coming by rail will be met on the morning of the meeting at Gardner, a station thirty-three miles west from Kansas City, on a branch of the Santa Fe R. R. We earnestly desire as many as can to meet with us at that time, as we are few in number, an afflicted and poor people.

S. P. RAMEY.

THE fourteenth annual session of the Big Creek Association of the Regular Primitive Predestinarian Baptist faith and order will be held with the Salem Church, eighteen miles southeast of Mexia, Texas, on the Houston & Texas Central R. R., commencing on Saturday before the first Sunday in October, 1895.

Brethren and sisters, and preaching brethren especially, are invited to visit us. They will be met at Mexia, on the Houston & Texas Central R. R., on Friday before; or they will be met at Jewett, on the I. & G. N. R. R., on Friday before. If any should come to Jewett they should write to John Bishop, Farrar, Texas; or if they should come to Mexia they should write to I. R. Betts or R. O. Beene, Personville, Texas.

As there is and has been some trouble among the Baptists in Texas about the predestination of all things, we would be glad for some of our eastern brethren to visit us and see us, and find out what we believe.

JOHN BISHOP, Clerk.

THE Virginia Corresponding Meeting will be held, the Lord willing, with the New Valley Church, Loudoun Co., Va., to begin on Wednesday before the third Sunday in October (16th), 1895, and continue three days.

All friends are cordially invited to attend, especially our ministering brethren. Trains from Washington will be met at Leesburg on Tuesday, and on the same day at Point of Rocks up to one o'clock p. m.

E. V. WHITE.

THE Salisbury Old School Baptist Association is appointed to be held with the church at Little Creek, Sussex Co., Del. to begin on Wednesday before the fourth Sunday in October (23d), 1895, and continue three days.

THE Juniata Association of Old School or Primitive Baptists will meet, if no preventing providence, with the Springfield Church, Huntingdon Co., Pa., on Wednesday after the first Sunday in October, 1895, and continue Thursday and Friday.

We extend a cordial invitation to all lovers of the truth. Those coming by railroad will come on the Central Pennsylvania to Mount Union, and there change cars for Three Springs, where they will be met on Tuesday evening. Should any one come, and no person there, inquire for Mordecai Chilcote, as he lives in the place.

AHIMAAZ MELLOTT.

THE Oconee Baptist Association is to be held this fall with the church at Rutledge, Morgan Co., Ga., and is to commence on Tuesday after the second Sunday in October, instead of Saturday before, and continue three days.

Rutledge is on the Georgia R. R., and brethren coming by rail can come either way on Monday, and can come down from Atlanta on Tuesday morning. Ministering brethren especially invited. Inquire for W. F. Streeter, Warren Ivy or Mr. Studard.

F. M. McLEROY, Mod.

YEARLY MEETINGS.

THE yearly meeting is appointed to be held with the church at Indiantown, near Powellville, Wicomico Co., Md., on Wednesday and Thursday after the second Sunday in October (16th and 17th), 1895, instead of as formerly on Wednesday and Thursday after the first Sunday. The yearly meeting at Messongoes, Va., will be held at the time that has formerly been appointed for our meeting, on Wednesday and Thursday after the first Sunday in October, 1895.

We trust the friends who are interested in our welfare will not forget that we appreciate their attendance at our place of meeting, and we will welcome them at our homes.

L. A. HALL.

A YEARLY meeting is appointed to be held with the Old School Baptist Church of Columbia, Jackson Co., Mich., commencing on Saturday before the first Sunday in October, 1895.

Those coming will be met at Napoleon and Woodstock on Friday before the meeting. A cordial invitation is extended to brethren and friends to meet with us.

WM. L. BROWN, Clerk.

APPOINTMENTS.

THE Lord willing, Elder D. M. Vail, of Waverly, Pa., will preach at brother J. Banks' house, or some place near, in Beaverkill or Hardenburgh, Ulster Co., N. Y., on Saturday evening and Sunday morning, Oct. 12th and 13th, 1895.

J. D. HUBBELL.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

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AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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D L Blackwell 1June95

CORRESPONDENCE.

MEN NOT THEIR OWN SAVIORS.

DEAR BRETHREN EDITORS:—I send you a sermon by Augustus Toplady, M. A. It is my desire that the brethren should read it, and I have concluded to send it to you for publication. If the reading of it shall be accompanied with such a blessing to them as it has been to me, your labor will not be in vain. This precious sermon was preached about the time that Arminianism began to show its cloven foot, and has increased down to the present time. But I am glad to say that the Lord has a few witnesses left to publish and preach the same glorious truth now in the midst of a sinful and adulterous generation. May the God of Abraham, Isaac and Jacob bless you, and all who write for the SIGNS, is my desire.

Your unworthy brother,

THOMAS BLAKE.

WATERLOO, Iowa, March 14, 1895.

"NOT unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."—Psalm cxv. 1.

Some expositors have supposed that this psalm was penned by the prophet Daniel, on the occasion of the miraculous deliverance of Shadrach, Meschach and Abednego, when they came out unhurt from the burning fiery furnace, into which they had been thrown by the command of king Nebuchadnezzar. And, indeed, there are not wanting passages in the psalm itself which seem to countenance this conjecture. As where we read, at the fourth verse, speaking of idols of the heathens, and perhaps with particular reference to that golden image which Nebuchadnezzar commanded to be worshiped, "Their idols are silver and gold, the work of men's hands; they have mouths, but they speak not; eyes have they, but they see not."

I dare say that in such an auditory as this a number of Arminians are present. I fear that all our public assemblies have too many of them. Perhaps, however, even these people, idolaters as they are, may be apt to blame, and indeed with justice, the absurdity of those who worship idols of silver and gold, the work of men's hands. But let me ask, if it be so very absurd to worship the work of other men's hands, what must it be to worship the works of our own hands? Perhaps you may say, "God forbid that we should do so." Nevertheless, let me tell you that trust, confidence, reliance and dependence for salvation are all acts, and very solemn ones, too, of divine worship; and upon whatsoever you depend, whether in whole or in part, for your acceptance with God and for your justification in his sight, whatsoever you rely upon and trust in for the attainment of grace or glory, if it be anything short of God in Christ, you are an idolater to all intents and purposes.

Very different is the idea which Scripture gives us of the ever-blessed God, from that of those false gods worshiped by the heathen, and from that degrading representation of the true God which Arminianism would palm upon mankind. "Our God," says the psalm, verse the third, "is in the heavens; he hath done whatsoever he hath pleased." This is not the Arminian idea of God; for the free-willers and chance-mongers tell us that God does not do whatsoever he pleases; and that there are a great number of things which God wishes to do, and tugs and strives to do, but yet cannot bring them to pass. They tell us, as one ingeniously expresses it,

"That all mankind he fain would save,
But longs for what he cannot have;
Industrious thus to sound abroad
A disappointed, changing God."

How does this comport with that majestic description, "Our God is in the heavens!" He sits upon the throne, weighing out and dispensing the fates of men, holding all events in his own hand, and guiding every link of every chain of second causes, from the beginning to the end of time. Our God is in the heavens, possessed of all power; and, which is the natural consequence of that, "he hath done whatsoever he hath pleased;" for, as the apostle expresses it (the words are different, but the sense is the same) "he worketh all things after the counsel of his own will." Therefore it is that we both labor and suffer reproach, even because we say (and the utmost we can say upon the subject amounts to no more than this) that our God is in heaven, and has done whatsoever pleased him. And, do according to his own sovereign pleasure he will, to the end of the chapter, though all the Arminians upon the earth were to endeavor to defeat the divine intention and to clog the wheels of divine government. He that sits in heaven laughs them to scorn, and brings his own purposes to pass, sometimes even through the means of those very incidents which evil men endeavor to throw in his way, with a mad view to disappoint him of his purpose. "All things," saith the psalmist, "serve the." They have all a direct tendency to carry on his unalterable designs of providence and grace. * * * *

I remember a saying of the great Monsieur Du Moulin, in his admirable book, entitled, "Anatome Arminianism," viz., "That the wicked, no less than the elect, accomplish the wise, holy and just decrees of God; but with this difference, God's own people, after they are converted, are led to do his will from a principle of love; whereas they who are left to the perverseness of their own hearts, these persons who cared not for God, nor is God in all their thoughts, resemble men rowing in a boat, who make toward the very place on which they turn their backs. They turn their backs on the decree of God, and yet make toward that very point without knowing it."

One great contest between the religion of Arminius and the religion of Jesus Christ is, who shall stand entitled to the praise and glory of a sinner's salvation? Conversion decides this point at once; for I think that without imputation of uncharitableness I may venture to say that every truly awakened person, at least when he is under the shining of God's countenance upon his soul, will fall down upon his knees, with this hymn of praise ascending from his heart, "Not unto me, O Lord, not unto me, but unto thy name give the glory. I am saved, not for my righteousness, but for thy mercy and thy truth's sake." This, moreover, holds true even as to the blessings of the life that now is. It is God that sets up one and puts down another. Victory, for instance, when contending princes rage war, is all of God. The race is not to the swift, as swift; nor the battle to the strong, as such. It is the decree, the will, the power, the providence of God, which effectually, though sometimes invisibly, order and dispose of every event.

At the famous battle of Agincourt, in France, where, if I mistake not, 80,000 French were totally defeated by about 9,000 English, under the command of King Henry V., after the great business of the day was over, and God had given that renowned prince the victory, he ordered the foregoing psalm, that is the 114th, and part of this psalm whence I have read you the passage now under consideration, to be sung in the field of battle, by way of acknowledging that all success, and all blessings of what kind soever, come down from the Father of lights. Some of our historians acquaint us that when the triumphant English came to these words which I have taken for my text, the whole victorious army fell down upon their knees, as one man, in the field of conquests, and shouted with one heart and with one voice, "Not unto us, O Lord, not unto us, but to thy name give glory, for thy mercy, and for thy truth's sake." And thus it will be when God has accomplished the number of his elect, and completely gathered in the fullness of his redeemed kingdom. What do you think your song will be when you get to heaven? "Blessed be God that he gave me free-will; and blessed be my own dear self that I made good use of it?" O! no, no. Such a song as that was never heard in heaven yet, nor ever will while God is God and heaven is heaven. Look into the book of Revelation, and there you will find the employ of the blessed, and the strains which they sing. They "cast their crowns before the throne, saying, Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation." There is discriminating grace for you! "Thou hast redeemed us out of every kindred," &c.; that is, from among the rest of mankind. Is not this particular election and limited redemption? The church below may be liable to err; and if any visible church on earth pretends to be infallible, the very pretension itself demonstrates that she is not so. But there is a church which I will venture to say is infallible. And what church is that? The church of the glorified, who shine as stars at God's right hand; and upon the infallible testimony of that infallible church, a testimony recorded in the infallible pages of inspiration, I will venture to assert that not one grain of Arminianism ever attended a saint into heaven. If those of God's people who are in the bonds of that iniquity are not explicitly converted from it while they live and converse among men, yet do they leave it all behind them in Jordan, in the river of death, when they go through. They may be compared to Paul, when he went from Jerusalem to Damascus, and the grace of God struck him down; he fell a free-willer, but he rose a free-gracer. So,

however, the rust of self-righteous pride (and a cursed rust it is; may God's Spirit file it off from all our souls), however, I say, that rust may adhere to us at present, yet when we come to stand before the throne and before the Lamb it will be all done away, and we shall sing in one full, everlasting chorus, with elect angels and elect men, "Not unto us, O Lord, not unto us." And why should we not sing that song now? Why should not we endeavor, under the influence of the Spirit, to anticipate the language of the skies, and be as heavenly as we can before we get to heaven? Why should we contemn that song upon earth which we hope ever to sing before the throne of God above? It is to me really astonishing that the Protestants and "Church of England" men, considered merely as rational creatures, and as people of common sense, who profess to be acquainted with the Scriptures, and to acknowledge the power of God, should have any objection to singing this song, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." Still more wonderful and deplorable it is that some who even make profession of spiritual religion, and talk of an inward work of God upon their hearts, should so far lose sight of humility and truth as to dream either that their own arm helped the Almighty to save them, or at least that their own arm was able to have hindered him from saving them. What can reflect deeper dishonor upon God than such an idea? And what can have a more direct tendency to engender and to nourish that pride of heart which deceiveth men?

It pleased God to deliver me from the Arminian snare before I was quite eighteen. Antecedently to that period there was not (with the lowest self-abasement I confess it) a more haughty and violent free-willer within the compass of the four seas. One instance of my warm and bitter zeal occurs just now to my memory. About a twelvemonth before the divine goodness gave me eyes to discern and a heart to embrace the truth, I was haranguing one day in company (for I deemed myself able to cope with all the predestinarians in the world) on the universality of grace, and the powers of human free-agency. A good old gentleman, now with God, rose from his chair, and coming to mine, held me by one of my coat buttons, while he mildly addressed me to this effect: "My dear sir, there are some marks of spirituality in your conversation, though tinged with an unhappy mixture of pride and self-righteousness. You have been speaking largely in favor of free-will; but from arguments let us come to experience. Do let me ask you one question. How was it with you when the Lord laid hold on you in effectual calling? Had you a hand in obtaining that grace? Nay, would you not have resisted and baffled it if God's Spirit had left you in the hand of your own counsel?" I felt the conclusiveness of these simple but forcible interrogations more strongly than I was then willing to acknowledge. But, blessed be God, I have since been able to acknowledge the freeness and omnipotence of his grace times without number, and to sing, what I trust will be my continual song when time shall be no more, "Not unto me, O Lord, not unto me, but unto thy name, give all the glory."

We never know so much of heaven in our own souls, nor stand so high upon the mount of communion with God, as when his Spirit, breathing in our hearts, makes us lie low at the footstool of sovereign grace, and inspires us with this cry, "O God, be mine the comfort of salvation, but thine the entire praise of it!"

Let us briefly apply the rule and compass of God's word to the several parts of which salvation is composed, and we shall soon perceive that the whole building is made up of grace, and of grace alone. Do you ask in what sense I here take the word grace? I mean by that important term the voluntary, sovereign and gratuitous bounty of God, quite unconditional by, and quite irrespective of, all and every shadow of human worthiness, whether antecedent, concomitant or subsequent. This is precisely the scriptural idea of grace, to wit, that "it [salvation in all its branches] is not of him that willeth, nor of him that runneth; but of God, who sheweth mercy." Thus it is that grace reigneth unto the eternal life of sinners, through the righteousness of Jesus Christ our Lord.

1. In canvassing this momentous truth, let us begin where God himself began, namely, with election. To whom are we indebted for that first of all spiritual blessings? Pride says, "To me." Self-righteousness says, "To me." Man's unconverted will says, "To me." But faith joins with God's word in saying, "Not unto us, O Lord, not unto us, but to thy name, be the whole glory of thy electing love ascribed. Thou didst not choose us on supposition of our first choosing thee; but through the victorious operation of thy mighty Spirit we choose thee for our portion and our God in consequence of thy having first and freely chosen us to be thy people." Hear the testimony of that apostle who received the finishings of his spiritual education in the third heavens. "There is a remnant," says he, "according to the election of grace. And if by grace, then is it no more of works; otherwise grace is no more grace. But if it [election] be of works, then it is no more of grace; otherwise work is no more work." Let us sift this reasoning, and we shall find it invincible. There is a "remnant," some of fallen mankind, who shall be everlastingly saved through Christ. This remnant is according to election. God's own will and choice are the determinate rule by which the saved remnant is measured and numbered. This election is an election of "grace," or the free, sovereign and unmerited act of God. The apostle would not leave out the word "grace," lest people should imagine that God elected them on account of something he saw in them above others. "Well, but," some may say, "admitting election to be by grace, might not our foreseen good works have had a little hand in the matter? Might not God have some small regard to our future good behavior?" No, answers the apostle, none at all. If election be by "grace," of mere mercy and sovereign love, "then it is no more of works," whether directly or indirectly, in whole or in part; "otherwise grace is no more grace." Could anything human, though ever so little, be mixed with grace, as a motive with God for showing favor to Peter, for instance, above Judas, grace would evaporate and be annihilated from that moment. For as Austin observes, "Grace ceases to be grace, unless it be totally and absolutely irrespective of anything and of everything, whether good or bad, in the objects of it." So that, as the apostle adds, were it possible for election to be "of works," then would it be "no more" an act of "grace;" but a payment instead of a gift; "otherwise work is no more work." On one hand, "work" ceases to be considered as influential on election, if election is the daughter of "grace;" and on the other hand "grace" has nothing at all to do in election, if "works" have any concern in it. Grace and conditionality are two incompatible opposites; the one totally destroys the other; and they can no more subsist together than two particles of matter can occupy the same individual portion of space at the same point of time. Which, therefore, of these contrary songs do you sing? (for all the art and labor of mankind united can never throw the two songs into one.) Are you for burning incense to yourselves, saying, "Our righteousness, and the might of our own arm, hath gotten us this spiritual wealth?" Or, with the angels and saints in light, do you lay down your brightest honors at the footstool of God's throne, with, "Not unto us, O Lord, not unto us, but to thy name give the glory, for thy loving mercy, and for thy truth's sake?"

Certainly, election is the act, not of man, but of God, founded merely upon the sovereign and gracious pleasure of his own will. It is "not of works, lest any man should boast," but solely of him who has said, "I will be merciful to whom I will be merciful, and I will have compassion on whom I will have compassion." God merits of us, not we of him; and it was his free-will, not ours, which drew the impassible line between the elect and the pretermitted.

2. God's covenant love to us in Christ is another stream flowing from the fountain of unmingled grace; and here, as in the preceding instance, every truly awakened person disclaims all title to praise, puts it away with both hands, and not only with his hands, but with his heart also, while his lips acknowledge, "Not unto us, not unto us, but to thy name give glory!"

How is it possible that either God's purposes or that his covenant concerning us can be in any respect whatsoever suspended on the will or the works of men, seeing both his purposes and his covenant were framed, fixed, not only before men existed, but before angels themselves were created, or time itself was born? All was vast eternity when grace was given us in Christ ere the world began. Well, therefore, might the apostle, in the very text where he makes the above assertion, observe that the holy calling with which God effectually converts and sanctifies his people in time, is bestowed upon us according to God's own free purpose and eternal destination.

Repentance with faith, new obedience and perseverance are not conditions of interest in the covenant of grace, for then it would have been a covenant of works; but they are consequences and tokens of covenant interest. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election [which is the standard of covenant mercy] 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." Now, whether you consider this passage as referring to the posterity of Jacob and Esau, or to Jacob and Esau themselves, or, which is evidently the apostle's meaning, as referring to both, the argument will still come to the same point at last, namely, that the divine counsels and determinations, in whatever view you take them, are absolutely irrespective of works, because God's immanent decrees and covenant transactions took place before the objects of them had done either good or evil. Of course, all the good that is wrought in men comes from God, as the gracious effect, not as the cause of his favor; and all the evil is subservient to promote, instead of interfering to obstruct, the accomplishments of his most holy will.

3. To whom are we indebted for the atonement of Christ, and for the redemption through his blood, even the forgiveness of sins? Here, likewise, "Not unto us, O Lord, not unto us!" It was God who found a ransom. It was God who provided his own justice with a Lamb for a burnt offering. It was God who accepted the atonement at our Surety's hand, instead of ours. It is God who freely imparts the blessings of that completely finished redemption, to the comfort and everlasting restoration of all those who are enabled to trust and to glory in the cross of Christ. Against such persons divine

justice has nothing to allege, and on them it has no penalty to inflict. The sword of vengeance having been already sheathed in the sinless human nature of the Son of God, becomes to them that are enabled to believe, a curtana, a sword of mercy, a sword without a point. Thanks to the reconciling mercy of God the Father, and to the bleeding grace of our Lord Jesus Christ! Human free-will and merit had nothing to do with the matter from first till last.

4. As pardon exempts us from punishment, so justification (God's acceptance of us as perfect fulfillers of the whole law) entitles us to the possession of the kingdom of heaven.

Now, the great inquiry is, whether God be indeed entitled to the whole praise of his unspeakable gift; whether we should, as justified persons, sing to the praise and glory of ourselves, or to the praise and glory of God alone. The Bible will determine this question in a moment, and show us that Father, Son and Spirit are the sole authors, and consequently should receive the entire glory of our justification.

It is God the Father who justifieth, who accepts us unto eternal life, and that freely by his grace, through the redemption which is in Christ, and through the imputation of Christ's righteousness, without works, without being moved to it by any consideration of the good works, and without being restrained from it by any consideration of the evil works, wrought by the person or persons to whom Christ's righteousness is imputed, and who are pronounced just in consequence of that imputed righteousness.

Justification is the act of God the Son, in concurrence with his Father. Paul expressly declares that he sought to be justified by Christ. Now let me ask you, Did you assist Christ in paying the price of your redemption, and in accomplishing a service of perfect obedience for your justification? If you did, you are entitled to a proportionable part of the praise; but if Christ both obeyed, died and rose again, without your assistance, it invincibly follows that you have no manner of claim to the least particle of that praise which results from the benefits acquired and secured by his obedience, death and resurrection. The benefits themselves are all your own, if he give you faith to embrace them; but the honor, the glory and the thanks you cannot arrogate to yourself, without the utmost impiety and sacrilege.

God the Holy Ghost unites in justifying the redeemed of the Lord. We are declaratively and evidentially justified by the Spirit of our God, whose condescending and endearing office it is to reveal a once broken-hearted Savior in the broken heart of a self-emptied sinner, and to shed abroad the justifying love of God in the believer's soul. Herein the adorable Spirit neither needs nor receives any assistance from the sinners he visits. His gracious influence is sovereign, free and independent. We can no more command or forbid it than that of the shining of the sun.

LEOTA, Scott Co., Ind.

DEAR BRETHREN IN THE LORD:—I venture to give a few thoughts on the condition of man in an unregenerated or unsaved state. He is represented in the Scriptures as being dead in trespasses and sins, walking according to the course of this world, fulfilling the desires of the flesh and of the mind, and by nature the children of wrath. Both Jews and Gentiles are all under sin. There is none righteous, no, not one. There is none that seeketh after God. They are all gone out of the way. They are together become unprofitable.—See Rom. iii. 10–19. "What the law saith, it saith to them that are under the law, that every mouth may be stopped, and all the world become guilty before God." If this testimony in regard to man's natural and corrupt condition be true, he must indeed be in an unsaved state, and unable either in whole or in part to extricate himself from that state of sin and bondage. Who then shall undertake for man's salvation? The Arminian says it is by terms and means. The difficulty with the Arminian world is that they place good works where they do not belong. They tell the dead sinner that he must go to work to get life or religion, while we contend that life must be before action; for action is a manifestation of life. Then the dead sinner must be made alive before he can perform good works. Jesus 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." —John v. 25. And he further said, "It is the Spirit that quickeneth, the flesh profiteth nothing." Then there is nothing short of the life or power of God that is able to quicken the dead sinner into life; and life must be before action. But says the Arminian, "We do not believe that sinners are quite so dead as the Old Baptists contend they are. We think there is a spark of life, and by accepting terms and using means, together with the aid of the preacher, they can attain to eternal life." Hear the words of 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." —John vi. 44. Hear the prophet Jeremiah, "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil."—Jer. xiii. 23. Again, we hear Solomon saying, "The preparations of the heart in man and the answer of the tongue are from the Lord." Paul says, "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Then, dear brethren, we conclude that God had a purpose to accomplish, which was the redemption of his people from under the dominion of the law; and in due time Christ came into the world, was made of a woman, made under the law, to redeem them that were under the law; not to offer them life, but to redeem them, that they might receive the adoption of sons. All this was according to the eternal purpose which he purposed in Christ Jesus our Lord. God's goodness and mercy were manifested to his creatures, or children, when Jesus gave up the ghost upon the tree of the cross, dying for the sins of his people, and rising for their justification. We are saved, and called 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. In the dispensation of the fullness of time he gathers together in one all those who have an inheritance through the atoning blood of Jesus. His righteousness is imputed to them, who had no righteousness of their own. "Being predestinated according to the purpose of him who worketh all things after the counsel of his own will." They are heirs of God. They are sons of God; and because of this sonship God sends forth the Spirit of his Son into their hearts, crying, Abba, Father. It is in this way the eyes of their understanding are enlightened. It is through this gracious work of the Spirit that we become identified or manifested as members of the heavenly family, and are put in possession of those peculiarities by which the heirs of promise are distinguished from all the families of the earth. For these people, and these alone, have experienced a resurrection from that death in trespasses and sins in which they were involved as violaters of God's holy law. Being thus made alive spiritually they are enabled to see and know something of the truth, holiness and justice of God and his holy law, and to feel and know something of the impurity, corruption and deep depravity of their own heart and nature, and from the principle of life within to mourn, lament and repent before God, and cry to him in the language of all the heaven-born family who have gone before, "Lord, save, or I perish." "God, be merciful to me, a sinner." Nor do they find rest or comfort until led by that same blessed Spirit to view by faith the Lord Jesus as the only medium of a sinner's acceptance with God. In seeing this they believe, and in believing they rejoice with joy unspeakable and full of glory. They are here enabled to make a full surrender of all they have and are into the hands of the Lord. They now love him because he first loved them. They enter his service from a principle of love and of choice, and are brought into possession experimentally of all the fruit of the Spirit. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." By faith they have peace with God through our Lord Jesus Christ. By faith they are made to understand that the right of Christ to redeem them from sin and death was founded upon pre-existing relationship or unity with them, their near kinsman, in whom the right of redemption was secured. Hence they are led to admire and adore their blessed Redeemer, whom they receive as the Head over all things to the church, which is his body, the fullness of him that filleth all in all. They are led by the Spirit to contemplate their oneness with Christ as of vital importance. His Spirit dwells in them, his love is shed abroad in their hearts, and his righteousness presents them without spot or blemish before the throne of God. In Jesus dwelleth all the fullness of the Godhead bodily, and they are complete in him, who is 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. 19. Then, what shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loves us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is shed abroad in our hearts by the Holy Ghost, which is given unto us.

In conclusion, dear brethren, may our union to him, our love to his people and to the order of his house, appear more abundantly in our conversation and in our devotion before our brethren and before the world.

THOMAS J. MOUNT.

BYRON, Neb., Aug. 28, 1895.

G. BEEBE'S SON—DEAR BROTHER IN A PRECIOUS HOPE:—Once more I have a desire to write a few lines to relieve my mind and tell of the many blessings that our covenant-keeping God has so richly bestowed upon his poor and afflicted people in this desolate and barren land of southern Nebraska and northern Kansas during the last few years; a portion of county where the Old School Predestinarian Baptists were never known until quite recently; where the buffalo and the red man of the forest and the broad prairie roamed uncivilized and unmolested, perhaps, until the last half century; but now it is thickly settled with a civilized population of good natural people of almost every nation, tongue and people of this world. But God's people, we

(Continued on page 326.)

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 9, 1895.

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AN UNGRATEFUL, DISOBEDIENT WIFE.

SOME time ago brother Durand, writing through the SIGNS, made use of the expression that no wife ever had been so ungrateful and so disobedient as was the church, the bride of Christ, while no wife ever had so kind, patient and loving a husband as was Christ to the church. We are giving the substance, though not the exact language, as we are quoting from memory.

Since then our mind has often recurred to this expression, which at the time seemed to us very striking, and most sadly true. We desire now to enlarge a little upon this thought, and show how it is and how it has been true all along since the gospel age was ushered in. It was true of the immediate disciples of Jesus. Though for three years they walked and talked with him, and heard his gracious words, and saw his wonderful miracles, yet they were unbelieving and headstrong and doubtful and self-seeking often. One of them betrayed him, and one denied him, and all forsook him. Often the Savior chided them for their unbelief. They were the visible followers of Jesus on earth, but yet they were unbelieving and unmindful of his words. So little of his spirit did they manifest at times that they disputed which should be greatest in the kingdom of heaven. How unfit a bride were they for the meek and lowly Bridegroom! Yet they were his, and the objects of his tenderest love and care.

We shall see how ungrateful and disobedient was the bride if we recall the record of the churches of Christ as given in the Acts, in the epistles, and in the book called Revelation. There was no church free from blemish. All needed the constant word of warning and exhortation and reproof. The church at Rome was divided and disorderly with regard to meats and days, and were inclined not to receive each other because of differences upon those things. Paul therefore wrote them with reference to these things to bear with each other. The church at Corinth was divided between men, each claiming to follow Paul or Apollos or Cephas. Some of its members had gone to law with others. One had his father's wife. Some denied the resurrection. Some had prostituted their bodies to evil, forgetting that they belonged to Christ; and as a body they had entirely perverted the Lord's supper, and had conducted the administration of it after the pattern of a heathen feast. The apostle's testimony is that every one took before another his own supper, and one was hungry and another drunken. The churches of Galatia had given heed to Judaizing teachers, and had become perverted from the gospel of grace to the works of the law; and besides, a spirit of biting and devouring had grown up among them, against which they were expressly warned by the apostle Paul. Not to be too tedious, against all but one of the seven churches in Asia, addressed at the beginning of the book of Revelation, there were serious charges brought, coupled with the declaration that without repentance their visibility as churches should be lost. This is the record of the first fifty years of the history of the church of Christ. Some have thought this the golden age of the church. We have not ourself thought so. But be this as it may, the record is sad enough. It proves how perverse the people of God were in the very dawn of the gospel day. It was thus shown that men had become no better in themselves than they had ever been. As the patience and forbearance of Jehovah were shown almost without limit to Israel in former ages, so now were the patience and long-suffering of the Bridegroom shown unto his spiritual Israel.

We feel like adding, still farther, that the record of the church of God in all ages has been the same. We mean not the record of the church of Rome, the mother of harlots and abominations in the earth, nor that of her Protestant daughters, but the record of the true churches of Jesus Christ. Of none of them could it be said at any time that they were perfect. Sometimes it has been one thing and sometimes another that has been wanting; but it is sure that there never has been a church perfect in her order nor in her doctrine. When we come to consider ourselves as individual members of the church of Christ, we all must confess to our coldness and luke-warmness and barrenness and ingratitude and disobedience to the One who is altogether lovely, and who is kinder than any earthly husband ever was.

Some reflections have arisen in our mind out of these considerations. First. If our heavenly Husband and King has been and is so patient and loving and forbearing, it is sure that we ought also to exhibit the like spirit toward each other. The Lord Jesus is not only our Redeemer, but he is also our pattern in all things. If each of us feels that it is true that we are so continually erring and headstrong and disobedient that it is sure that we need the patience and forbearance of the Savior more than any one else can, then surely we shall feel that we must bear and forbear and forgive until seventy times seven, if need be. If it be asked where, with the believer, does forbearance cease to be a virtue, we answer that we have never yet been able to fix the limit. If others have found the limit they have gone farther than we. What solemn words are these which Jesus taught his disciples to pray, "Forgive us our trespasses, as we forgive those who trespass against us." Did he not mean that our forgiveness should be without limit toward each other, even as was his toward us?

How ought we to be humbled beneath a sense of all his goodness and mercifulness to our unrighteousness! We not only have not deserved the least of all his blessings, but we have positively deserved his frowns and his chastisements. What can we then do but fall at his feet and confess all our sin and unbelief, and magnify his goodness toward us? It is because he is God, and does not change, that we are not consumed.

We ought also to be very slow to declare non-fellowship against a church or a brother, lest we do so toward one of the Lord's people, or a church of his planting and watering. We have long meditated upon the fact that Paul regarded the church at Rome, and the one at Corinth, and those of Galatia, as still being churches of Christ, and worthy of his fellowship, even though the grossest disorders existed among them both in faith and practice. Paul did not once intimate any loss of fellowship or confidence in them as brethren even when he rebuked them most sharply for their folly. We recall now and then an instance in which he gave direction that certain ones should be cast one side, to the end that repentance might be given them and their backslidings healed. When Paul rebuked his brethren he did it as their brother who loved them. He would not seek to cast them off, but rather to heal the wrong. In all his writing to the church at Rome, the church at Corinth, and those in Galatia, he chided and rebuked them, but he never once intimated that if they did not mend their ways he should forsake them. In spite of all their wrong-doing he still loved them, and claimed them as his brethren.

We have long thought that it was a duty always when a brother or church goes astray to warn and to rebuke; but even though the fault should continue, it was not demanded in every case that we should cast that brother or church overboard. The expression, "Withdraw thyself from every brother that walketh disorderly," does not mean always a withdrawal of our fellowship from him, for one or two or a half-dozen offenses. If so, Paul would have at once withdrawn from the churches to whom he was writing. The word is "walketh disorderly," which means a continuance of such a course as a stated, constant thing; and neither is it every disorder that is included in this exhortation; for in the connection of these words in 2 Thessalonians it will be seen that the disorderly walk spoken of referred especially to the manner of their outward life before men. Such things as, if practiced, would bring reproach upon any man, whether a member of the church or not, were what the apostle alluded to. The apostle, while he warned and exhorted and rebuked, yet did not withdraw his fellowship from those even who had turned the Lord's supper into a drunken feast. Had he been present when they thus perverted the supper he no doubt would have withdrawn from them in the sense of refusing to partake with them in such a disorderly way.

It seems to us that forms, after all, amount to but little in such things. When we are actuated by the Spirit of Christ many things that now appear very important will appear but small, while things that now seem unimportant will appear chief. We may ourselves tithe mint, anise and cummin, and neglect the weightier matters of the law, such as judgment and mercy. We all come short of the glory of God. Instead, therefore, of biting and devouring one another, let us strive to heal each other; and if a brother refuses to be healed, let us not imagine that it is our duty to kill him straightway. Perhaps the trouble may not be so much in him as in ourself. How important to remember the mercy and long-suffering of our Head and Husband!

C.

ACTS III. 19-21.

"REPENT ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

In the context we are informed of the miraculous cure of the lame man at the gate of the temple; and all the people, including those addressed in our text, saw him walking and praising God; and they were filled with wonder and amazement, and they ran together to Peter and John, in the porch that is called Solomon's greatly wondering. And Peter discovering that the people regarded the miracle as being done by himself and John, disavowed all right to any credit, as though by their own power or holiness they had made the lame man whole. But he declared to them that the God of Abraham, Isaac and Jacob, the God of their fathers, had glorified his Son Jesus, whom they (to whom he was preaching) had delivered up and denied before Pilate; and in doing this they had denied the holy One and the Just, and desired a murderer to be granted to them; and he charged that they had killed the Prince of life, whom God had raised from the dead, and declared that it was by the name of this crucified and risen

and exalted Jesus that this lame man was made whole. He also explained to them the predestination of God in this matter, and that he had now fulfilled only what he had before shewed by the united testimony of all his prophets, in regard to the sufferings and death of Christ, and that the agency they had had in the whole matter was through ignorance on their part. And as Peter thus in the Spirit testified, and declared the sovereign power and overruling providence of God, about five thousand of his hearers were divinely convicted of the truth of his testimony, as we are told in the next chapter and fourth verse.

Having this knowledge of their condition, Peter was prepared to preach to them in the language of our text, saying, "Repent ye, therefore." The word "therefore" in the text refers to the preceding doctrine and arguments as the ground on which he founded his admonition to repent and be converted because of God's sovereignty and power, his decrees and his providence, and their ignorance and wickedness, of which they were now deeply convicted.

But of the nature of the repentance and conversion which he enjoined upon this convicted multitude it may be proper that we should speak more particularly. The word repent, in our language, according to Webster, signifies, 1st. To feel pain, sorrow or regret for something done or spoken. 2d. To express sorrow for something past. 3d. To change the mind in consequence of the inconvenience or injury done by past conduct. 4th. In regard to the Supreme Being, to change the course of providential dealings, as Gen. vi. 5, &c. In the Scriptures the term is used in a variety of senses of the word. It is sometimes applied to God, and sometimes to men; sometimes to regenerated, and sometimes to unregenerated men; sometimes in reference to spiritual, and sometimes in reference to temporal things. God's repentance that he had made man upon the earth, or of the evil that he had signified that he would bring upon Nineveh, expressed but a change of providential administration; not a sorrow or mutability of his nature, counsel or purpose; for he is not a man that he should, in that sense, repent. The repentance of Esau was a regret that he had foolishly sold his birthright, and a disposition to recant; but there was nothing in it of a spiritual or godly character; and it was so also with that of Judas. Christians who stand in church relationship together, when one has offended another, he is to turn again, repenting. And there is mention made in the Scriptures of what our theologians call evangelical repentance; this is, we are informed, the product of godly sorrow, which worketh repentance unto life, which needeth not to be repented of. This godly sorrow must proceed from a godly source; it cannot flow from an unrenewed or unquickened sinner; for however much of regret, remorse or selfish fear he may feel for or in view of the consequence of being a sinner, all his regrets and sorrow are of a worldly nature, and the Scriptures declare that they work death. But that repentance which is unto life always flows from life; and we are informed that this very Christ whom Peter and John were here preaching to the multitude, is exalted to be a Prince and a Savior, to give repentance unto Israel, and the remission of sins. The unquickened sinner, in his natural or dead state, can no more originate this repentance in himself than he can remit or forgive his own sins; for Christ is exalted to give him, if he be an Israelite in the true sense of the word, both the one and the other.

The repentance urged in our text on those convicted Jews, we understand to be the same which John the Baptist preached in the wilderness of Judea, and in the regions round about Jordan, to a people whom God had prepared, and unto whom he sent John to make them ready; which repentance signified a turning away from legal works and ceremonial rites as a ground of hope for acceptance with God, and a cordial reception of the doctrine, provisions and ordinances of the gospel. John preached to them repentance; but in what language did he preach it? "Saying unto the people, that they should believe on him that was to come," which was Christ. This was John's manner of preaching repentance to a people which God had prepared for the reception of his mission. How did they obey this preaching? We are informed, "And when they heard this, they were baptized in the name of the Lord Jesus;" and thus John baptized them with the baptism of repentance.

On the day of Pentecost also, Peter preached repentance to those Jews whom God by his Spirit had pricked in the heart, saying, "Repent and be baptized, every one of you, in the name of the Lord Jesus, for the remission of sins, and ye shall receive the gift of the Holy Ghost." And, as in the case of John the Baptist's preaching repentance, and the Jews whom God had prepared, obeying by being baptized in the name of the Lord Jesus, so also at Pentecost, when Peter commanded those whom God had pricked in their hearts to repent and be baptized, "They that gladly received his word were baptized," and thereby obeyed the command. In these cases, as well as in the case recorded in our text, repentance evidently signified a public recognition of our Lord Jesus Christ as the Messiah which was to come, and the acknowledgement of the error of themselves and their countrymen in denying him; a coming out from Judaism, and an embracing of the gospel, as their only hope for salvation. Their repentance and their conversion had reference, not to their being quickened, for they had in all these cases given satisfactory evidence that they were quickened before they were commanded to repent and be baptized. A conversion is a change from one thing to another. Thus Peter himself, after he had become an apostle, and after he had been sifted as wheat, was converted from his error, and comforted the brethren; and thus Jesus taught his disciples, who were already regenerated, that they must be converted and become more childlike. The conversion in our subject refers to the change from Judaism to Christianity; and their repentance, an abandonment of their workmongrel notions of being justified by the deeds of the law; an acknowledgement of Christ, and a submission to his government.

"That your sins may be blotted out," &c. The gift of repentance, and the remission of sins, as we have already proved, can only come from the exalted Prince and Savior; hence we cannot regard them as resulting from anything that the creature can possibly perform. But inasmuch as both repentance and forgiveness of sins are gospel gifts, neither of them can be received under the law. The law can neither give nor accept of repentance. It is inflexible and unabating in its rigid demands on all who are under it, for perfect and perpetual obedience to all its precepts, and consigns to wrath and damnation for the least failure to do all that it requires. Sorrow and repentance can by no means satisfy its demands; it has no power to remit or forgive the offender. Hence the apostle shows that such as are prepared of God, pricked in the heart, by the quickening Spirit of God, or made to believe, as in the text under consideration, in order to receive and enjoy these gospel privileges, must come out from Judaism, and under the new covenant realize the blotting out of the handwriting of ordinances of the old covenant, and with them the blotting out of their sins. And this is only to be experienced by the regenerated, at God's appointed time, namely, "When the times of refreshing shall come from the presence of the Lord." Thus the apostle hinges the whole upon the sovereign will of God. It is not for the creature to resolve upon the time, place, manner and circumstances of this deliverance; but it depends on the sovereign God to send times of refreshing from his divine presence.

"And he shall send Jesus, who before was preached unto you." That Jesus who had been preached or set forth unto the tribes of Israel in all the types and shadows of the law, in all the predictions of the prophets, and in all that holy men of old had spoken by the Holy Ghost under the Old Testament dispensation. Jesus had also been before preached unto these Jewish converts to the Christian faith; that is, *before* they were commanded to repent and be converted. The Spirit of Christ was in all the prophets, as a Quickening or life-giving Spirit to all the children of God, from Abel to the time our text was spoken. And this Jesus shall God send. Not bodily, as when he came in the flesh. Although he is indeed to so descend in the clouds of heaven, in like manner as he ascended; but this will not be until the last day, when he shall come to raise the dead and to judge the world. These converts were not to wait until the last day for the blotting out of their sins, or for the experimental evidence of their being blotted out; for he, God the Father, shall send this Jesus, as the Quickening or life-giving Spirit, in every age, into every land, unto every kindred under heaven where he has elect vessels to gather in; and on all such displays of his power and grace, times of refreshing from the presence of God shall be enjoyed by the saints, and repentance and remission of sins and blotting out of the transgressions shall be dispensed and realized by the heirs of immortality.

"Whom the heavens must receive, until the times of restitution of all things which God hath spoken by the mouth of his holy prophets since the world began." The heavens must receive him as the divine Mediator and representative of all his elect; for by his own blood he enters the holiest of all; and having done and suffered all that law and justice could exact of him as the legal Surety of his people, and secured the grand design contemplated in the eternal counsel of heaven, he goes up with a shout and with the sound of a trumpet. The everlasting gates are opened, and the everlasting doors lift up their heads, and the King of glory enters in. God, by the mouth of all the prophets since the world began, has spoken of the restoration of all the heirs of glory from their captivity. They shall return, and come with singing to Zion. The honors of the law he has restored, which he took not away; but he shall, in the fullness of the dispensation of times, gather together in one all things in Christ, whether they be things in heaven or things in earth, even in him. God has spoken by the mouth of his holy prophets of the resurrection of the bodies of his saints, of the swallowing up of death in victory; and as the last enemy to be subdued is death, and that event is to be executed in the resurrection, Christ in his glorified risen body shall be retained in the heavens until the perfect accomplishment of the work of restitution shall be fulfilled; and then shall he appear with a shout, and with the voice of the Archangel, and shall be revealed in flaming fire, taking vengeance on them that know him not, but to be admired in all them who love his appearing. Even so come, Lord Jesus. Amen.

MIDDLETOWN, N. Y., Dec. 1, 1851.

CIRCULAR LETTERS.

The Maine Old School Baptist Association, in session with the church in Bowdoinham, Sagadahoc Co., Maine, Sept. 6th, 7th and 8th, 1895, to the several churches of which she is composed, sends greeting in the Lord.

DEAR BRETHREN IN THE LORD:—In writing you this our annual epistle we desire to be led by that Spirit which is a discerner of the thoughts and intents of the heart, so that our communication shall be such as shall touch the heart of every one who has been made to know the law of God, and also been made to know Christ, who is the end of the law; for only those who have been made to know the truth, which shall set us free, can rejoice in a complete Savior. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." If we have been made to know Christ, who is the end of the law, we have also been made to know that our carnal mind is enmity against God. "If Christ be in you, the body is dead because of sin." Once, dear brethren, we rolled sin under our tongue as a sweet morsel; but now sin has become exceeding sinful. Once we only knew of natural religion, which the world is so full of. Then we thought we were strong in ourselves, and could do something to bring God into subjection to our natural wants and wishes; but now we hope we have been made weak in ourselves, and strong in him who is the end of the law. We have been made to mind the things of the Spirit of God, and to hunger and thirst after righteousness, and to glorify God, who is our all and in all. By the law is the knowledge of sin. We feel that we are daily chastened because of sin. This gives us hope, because we are told that if we are without chastening then are we bastards, and not sons. But we find that the chastening of the Lord is not joyous, but grievous. The knowledge of this is the teaching of the Spirit of God. "If any man have not the Spirit of Christ, he is none of his." We know, dear brethren, that sometimes we doubt that we ever have been made to know anything about that Spirit, the fruit of which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance, or that faith that overcomes the world. But these anxious thoughts and doubts are evidences of life. When we are weak in ourselves, then are we strong in the Lord. We must become as a little child or we cannot enter the kingdom of heaven. It is when we are brought low that the Lord helps us. Our carnal nature is proud. The flesh loves its own; it does not hunger and thirst after righteousness; neither is it in harmony with God's law, nor anxious for the upbuilding of God's kingdom, nor the welfare of God's people. Satan appears as an angel of light, and would have us believe that there is no God, and that the religion of Jesus Christ is all a delusion. But God's grace is sufficient for us. While we are weak in ourselves we are strong in the Lord, and are made to rejoice that "there is no power but of God: the powers that be are ordained of God." We are made to realize, after all our trials of unbelief, that we are kept by the power of God unto salvation. He leads us in a way we knew not, and in paths we have not known; and while we know that his ways are not our ways, shall we not be glad, knowing that all things work together for good to them that love God, to them who are the called according to his purpose? Therefore, dear brethren, let us take courage and pray that we may be led by the Spirit of God into all truth, even that truth which shall make us free. "As many as are led by the Spirit of God, they are the sons of God. "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." What a glorious thought, when brought home to our hearts, that nothing can separate us from God's love. We love him because he first loved us. May we be made to so love him that we may keep his commandments and walk in peace.

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

CORRESPONDING LETTERS.

The Mount Pleasant Association of Regular Baptists, in session with the Mount Pleasant Church, at Pleasureville, Henry Co., Ky., Sept. 6th, 7th and 8th, 1895, to the several associations and meetings with which we correspond, sends greeting in the Lord Jesus Christ.

BELOVED BRETHREN AND SISTERS IN THE LORD:—Again we address you a letter of continued love and fellowship. We have the privilege of meeting once more in an associated capacity, and of talking face to face of the welfare of the Zion of our God. The letters from the several churches all speak of peace and harmony among them; all dwelling together in unity, bowing alone to Jesus, the author and finisher of our faith, who causes all things to work together for good to them that love God, to them who are the called according to his purpose. Your ministers proclaim the unsearchable riches of Christ and him crucified, in the fellowship of the gospel.

Dear brethren, as an Association we shall discontinue; not on account of any trouble existing in our midst, for peace and love as a mighty river flows to each, and to you, dear brethren; but on account of the weakness of some of our churches, and many brethren growing old, and unable to attend, we have by vote concluded to disband. Your visits, dear saints, and your fellowship, we still desire. You will be gladly received among us, so that we can bear each other's burdens, and so fulfill the law of Christ. We pray for the welfare of Zion, and that the God of all grace and love may lead, guide and direct you and us into all truth. This is our prayer for Christ's sake. Amen.

P. W. SAWIN, Mod.
E. F. RANSDELL, Clerk.

HAVING been appointed by the association to write the above letter to sister associations in correspondence with us, and have it published in the SIGNS OF THE TIMES, I am also requested to have annexed the following notice:

The vote of discontinuance taken on Saturday, Sept. 7th, 1895, by the Association, not proving entirely satisfactory to the majority of the brethren and sisters, it is requested that all the churches in the above named Association take the matter under consideration at once, and report by messengers at a meeting to be held with Sulphur Fork Church, Henry Co., Ky., on the fourth Saturday and Sunday in March, 1896, for the purpose, if expedient, of again reorganizing the Association, or to make some other arrangement for worshiping together as churches.

I am your brother in christian love, and in the hope of life eternal,

E. F. RANSDELL.

The Maine Old School Baptist Association, in session with the church in Bowdoinham, Maine, Sept. 6th, 7th and 8th, 1895, to the associations and churches with which we correspond, sends greeting in the Lord.

BELOVED BRETHREN:—Our Association met at the time and place appointed, and your messengers came to us laden with the blessed gospel of Jesus Christ our Savior, and we have been made to rejoice in God our Savior. Nothing has been heard among us but Christ and him crucified, and everything has been done decently and in order.

Our next Association is appointed to be held with the church at Whitefield, Maine, to begin on Friday before the second Monday in September, 1896, when and where we hope to receive your Minutes and messengers again.

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

(Continued from page 323.)

understand, are a peculiar people, a chosen generation, separate from all other people. Yes, it is said that they are the salt of the earth. That being the case they are not numerous or thickly sprinkled among the nations of the earth; but here we find one, and there another, who seem to be traveling alone through these low grounds of sin and sorrow, seldom meeting one with whom they can take comfort in telling of their joys and sorrows, trials and afflictions, while dwelling here in this tenement of clay. The religion of the world is like all other counterfeits. Its followers outstrip the religion of Jesus Christ in every particular. They claim perfection, and that too by their own works, and that they reconcile God unto themselves, bringing God under obligation to them for what they have done for him; while the poor, little child of God is made to understand that "God was in Christ, reconciling the world unto himself." Yes, Jesus has declared that none can come to him except the Father which sent him draw them. Worldly religionists claim that if they had not made the start they would still be sinners. The children of God claim that they are sinners saved by grace, if saved at all, and have many doubts and fears.

"Sometimes they go to meeting,
And wish they'd stayed at home;
Sometimes they find a blessing,
And then they're glad they came.

Sometimes they shun the christian
For fear he'll speak to them;
Sometimes he is the neighbor
They most desire to see."

Thus the poor child is made to hobble along, mourning over his sins and shortcomings, often afraid to claim the least of the precious promises which the dear Savior has recorded for the comfort and sweet consolation of his humble poor. Often we are made to exclaim,

"I am a stranger here below,
And what I am 'tis hard to know;
I am so vile, so prone to sin,
I fear that I'm not born again."

But Paul tells us that we are saved by hope. But hope that is seen is not hope; for what a man seeth why doth he yet hope for? If we could say, "I know that I am saved," we could then have no hope that God for Christ's sake had pardoned our sins.

But, dear brethren, I am not writing what I thought to write when I began. Worldly religionists tell us that if they believed as we do, that God for Christ's sake has pardoned our sins, they would go and take their fill of sin. Poor, deluded people! They do not know that the poor, trembling child of God has taken his fill of sin, and mourns because he cannot cease from sin, and cannot see anything but imperfections in his flesh; that sin is mixed with all he does; that it is only through the mercies of God he is blessed with the blessings he daily receives from his hand.

I wanted to speak of some of the precious seasons of rejoicing we have had here of late. The last of May I received a letter from a dear neice in Smith County, Kansas, fifty-two miles from here, who said she had not heard one of God's servants preach for over twenty years, and that if I could possibly get Elder J. H. Hammons to come, to do so, that she might have the privilege once more of hearing the gospel preached by one of God's servants. We went to see her, and Elder Hammons preached three times, much to her comfort; and in July she come to our little church and related her christian experience, desiring a home with the church, and the privilege of following her dear Savior in the ordinance of baptism, which had long been impressed upon her mind. She was received, and baptized the next day, being the fourth Sunday in July, which relieved her of a long felt duty that rested upon her. She now feels that she has entered into that rest which remains to the people of God while here in the flesh. She said she had long prayed for the time to come when she could discharge her duty, and the Lord has heard her prayers. She requested Elder Hammons to visit her again, on the third Sunday in this month, which he did; and we met many brethren from different parts of the country, some from Thayer and Nuckolls Counties, Nebraska, Washington, Republic, Jewel, Smith and Osborn Counties, Kansas. O what a feast we had, coming as we did from the east, west north and south, to sit together in heavenly places in Christ, worshiping God in spirit and in truth, having no confidence in the flesh. On Monday morning we all took our leave for home. But there was an old sister Thompson, nearly eighty years old, living four and a half miles from sister Taylor, where the meeting was, who left special word for Elder Hammons to visit her. Seven of us stopped to see her on our way home. She was an entire stranger to us all in the flesh, but she was a dear sister in the Spirit. She spoke of her old age, and how that in looking back she could not see any good thing she had ever done; that she was nothing but a poor old sinner saved by grace, if saved at all. She requested us to sing some of the songs of Zion, and that Elder Hammons engage in prayer, as it might be the last time she would ever be permitted to hear one of God's children pray. We sang three songs for her, viz: "You may sing of the beauties of mountain and dale," &c., "I know that my Redeemer lives," &c., and "Blest be the tie that binds," &c. Dear brethren, that hour seemed one of the shortest hours of our lives, believing, as we certainly do, that the presence of the Lord was with us. When we bade her farewell she wept like a fond mother bidding her dear children farewell for the last time on earth. There we surely had the cream of our comfort and joy, to meet with such a precious mother in Israel, who was so resigned to the will of God in all things. May the rich blessings of our God remain with her to comfort and strengthen her in her declining days, and all who love our Lord and Savior Jesus Christ, is the prayer of one of the least of all, if a saint at all.

Your unworthy brother in the precious hope of a blessed immortality beyond the grave, through the sufferings, death and resurrection of the once humbled but now highly exalted Savior, who died for the sins of his people, and arose for their justification, and will bring them home without the loss of one.

JOSEPH BRUCE.

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MARRIAGES.

SEPT. 25th, 1895, by Elder G. N. Tusing, at his residence, Mr. Zebulon Taylor and Miss Daisy Ann Schleppi, all of Franklin Co., Ohio.

OBITUARY NOTICES.

MY dear brother, **Joe Lindsey,** died June 16th, 1894. I feel too unworthy to write anything concerning his sickness and death. I feel to know that he was a child of God. Through all his long years of sickness there was never a murmur escaped his lips. In a letter to me, dated March 1st, 1893, he said, "You ask if my health is any better. I cannot say that it is; but I do not any more trouble myself about my infirmities, but rather look upon them as a blessing. Paul says, '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.' Our God also declares, 'I will never leave thee nor forsake thee;' and he never will. Sooner or later '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;' and woe to that one who is weighed in the balance and found wanting. 'Our God is a consuming fire.' His wrath is terrible, but his mercies are as boundless as space."

I remain, as ever, your unworthy sister,

EUNICE LINDSEY.

SCIOTO, Ohio, Sept. 24, 1895.

Sadonia H. White passed peacefully from this world of tears and of sorrow to that world where the inhabitants say no more, "I am sick," on July 4th, at her home in Moberly, Mo., aged 80 years, 4 months and 19 days.

She was a native of Bourbon Co., Ky., where she was born Feb. 14th, 1815. In December, 1833, she was married to John P. White, her maiden name being Dickerson, the daughter of John and Nancy Dickerson. She was the mother of ten children, four of whom died in infancy, and two others died in more mature life, leaving two boys and two girls to mourn their loss, together with her aged husband, who was eighty-four years old on the day of her death.

Sister White united with the Primitive Baptist Church in 1835. In the Scriptures she was well-versed, always able to give a reason for the hope within her, which reached on and on to the mansion which the Master had gone to prepare for those who love him and wait for his appearing. As a home christian she lived the life she professed. As a church member she was always in attendance upon its service when possible to be present. As a neighbor she was kind and obliging. As a friend she was true. In her departure we can truly say that a good woman has passed away.

A funeral discourse was preached by her pastor, W. A. Rothwell, from the words, "There remaineth therefore a rest to the people of God."

Mrs. Sallie A. Ensor, wife of Melville Ensor, and daughter of John H. and the late Elizabeth C. Ensor, departed this life on the morning of Sunday, Sept. 22d, 1895, aged 41 years, 3 months and 11 days.

She had been ill for three months of a complication of diseases, but finally the heart and lungs became affected, and after weeks of intense suffering she was called to her heavenly home.

We had known the deceased from girlhood intimately, and in every relation in life she was worthy of all praise. Of her it may truthfully be said, "No better woman ever lived." If she ever had an enemy her friends never knew it; and certainly she was the friend of all. Her counsel to all was for peace and kindness. The Lord began a work of grace in her heart at an early age. Her convictions were deep and abiding for a long time; but at last the Lord was pleased to appear to her in mercy, and a hope in Christ sprang up in her heart, for which she never felt that she could praise him enough. While before this she avoided speaking as much as possible, now her tongue was loosed, and she could and did speak freely of the love and joy that filled her heart. Her conviction had been deep, and now her hope was strong and clear; and it was a joy to the brethren at Black Rock to hear the expressions of faith and love that fell from her lips as they would meet and converse with her.

Sixteen years ago last August she, in company with a cousin to whom Jesus had been revealed as a Savior but a few days before, came to the church at Black Rock, and was received, and it was our privilege the next day to baptize them both in the fellowship of that church. When we say that she has been a faithful member in all the years since, we say all that can be said. In her the grace of God was magnified in the sight of all her brethren. It is good when it can be said of one of the Lord's children that they have worked out what God hath wrought within them. Of our sister this was true. The grace of God was her trust, and in her this grace was manifest; and yet she ever felt unworthy.

Nearly nine years ago she was married to Melville Ensor, who with one child survives her. During her long illness her sufferings were constant, and at times excruciating; yet they were borne with unvarying patience and submission. Ourself and wife, who was her only sister, spent the three months of her illness with her, and at times it seemed as though she could not live another day; and we who were present will never forget the words of peace, joy and assurance that fell from her lips when she as well as we thought that the end was near. We would be glad did the reasonable limits of an obituary permit to transcribe the many things that she said at different times concerning her hope in Christ, and in the way of striving to comfort her husband, father, sister, brothers and friends who were by her side. It has never been our privilege to witness a more complete evidence of the power of divine grace to give the victory over pain and over death itself than the Lord was pleased to show in her.

Her funeral was attended at Black Rock on Tuesday, the 24th, by a very large concourse of people, whose presence and whose many tears testified to their sorrow at their loss. Brother Grafton came at our request, and spoke beautifully and comfortingly to the friends concerning the trials of the people of God, and the benefit of these trials. Owing to our near relation to the deceased we did not feel that we could conduct the service, and so brother Grafton kindly came.

The husband is sorely bereaved, and how great is the loss to the motherless little girl. An aged father, one sister, brothers and many friends related more distantly will long miss her presence and her words of kindness. May God comfort all their hearts, and help them to bow submissively to his will.

C.

CHURCH NOTICES.

THE brethren and sisters living in the vicinity of Lindale, Smith Co., Texas, will meet in the town of Lindale at 11 a. m. on Saturday before the third Sunday in October, 1895, for the purpose of constituting a regular Old School or Predestinarian Baptist Church. Brethren and sisters generally invited.

FRANK LODEN.

ASSOCIATIONAL.

THE Delaware Association is appointed to be held with the Cow Marsh Church, commencing on Wednesday, Oct. 30th, and continuing the two following days.

Those wishing to attend and coming by rail will take the train on the Delaware R. R. Tuesday afternoon, leaving Delmar at 2:26, and Wilmington at 2:50. From Delmar get tickets to Felton; from the north to Woodside. It is desired to have some eight or ten from the northward get tickets for Hartley and Henderson, on the Maryland Branch, changing cars at Clayton. I would suggest that whatever company starts from Philadelphia and from Wilmington take this route, but they will need to take the morning Mail train. I now expect to be able to furnish orders for excursion tickets. The trains above named will be met, and all visiting friends cared for.

E. RITTENHOUSE, Pastor.

THE Virginia Corresponding Meeting will be held, the Lord willing, with the New Valley Church, Loudoun Co., Va., to begin on Wednesday before the third Sunday in October (16th), 1895, and continue three days.

All friends are cordially invited to attend, especially our ministering brethren. Trains from Washington will be met at Leesburg on Tuesday, and on the same day at Point of Rocks up to one o'clock p. m.

E. V. WHITE.

THE Salisbury Old School Baptist Association is appointed to be held with the church at Little Creek, Sussex Co., Del. to begin on Wednesday before the fourth Sunday in October (23d), 1895, and continue three days.

All lovers of the truth are cordially invited. Those from the north had better come on Tuesday. Trains leave Philadelphia at 7:20 and 10:20 a. m. and 3:30 p. m. Ticket for Delmar, via Delaware R. R. Those from the south, via N. Y., P. & N. R. R., can come Tuesday on the Express arriving at Delmar at 2:20 p. m., or Wednesday on the Mail train at 8:00 a. m. These trains will all be met and friends cared for.

A. B. FRANCIS, Pastor.

THE Oconee Baptist Association is to be held this fall with the church at Rutledge, Morgan Co., Ga., and is to commence on Tuesday after the second Sunday in October, instead of Saturday before, and continue three days.

Rutledge is on the Georgia R. R., and brethren coming by rail can come either way on Monday, and can come down from Atlanta on Tuesday morning. Ministering brethren especially invited. Inquire for W. F. Streeter, Warren Ivy or Mr. Studard.

F. M. McLEROY, Mod.

YEARLY MEETINGS.

THE Old School Baptist Church of Schoharie, N. Y., has appointed her yearly meeting to be held in her meeting-house on the fourth Sunday and Saturday previous in October (26th and 27th), at 10 o'clock a. m. each day.

Brethren and friends of our faith and order, and all who love the truth, are cordially invited to meet with us. Those who come on the cars will be met at Howe's Cave on the day before the meeting (Friday) and cared for.

G. W. GUERNSEY, Clerk.

THE yearly meeting of the Welsh Tract Church, at Newark, Delaware, is appointed to commence on Saturday before the third Sunday in October, 1895, at ten o'clock a. m., and continue two days.

Those coming from Philadelphia and Wilmington will come via B. & O. R. R., on train leaving Philadelphia, Twelfth and Market Sts., at 7:55 Saturday morning. Those coming from Baltimore will come via B. & O. R. R. Friday afternoon or Saturday at 8:55 a. m. All will be met at Newark, Delaware. We extend a cordial invitation to all who love the truth, and desire some of the ministering brethren who may be on their way to the Salisbury Association to meet with us.

P. M. SHERWOOD, Clerk.

THE yearly meeting is appointed to be held with the church at Indiantown, near Powellville, Wicomico Co., Md., on Wednesday and Thursday after the second Sunday in October (16th and 17th), 1895, instead of as formerly on Wednesday and Thursday after the first Sunday. The yearly meeting at Messongoes, Va., will be held at the time that has formerly been appointed for our meeting, on Wednesday and Thursday after the first Sunday in October, 1895.

We trust the friends who are interested in our welfare will not forget that we appreciate their attendance at our place of meeting, and we will welcome them at our homes.

L. A. HALL.

APPOINTMENTS.

THE Lord willing, Elder D. M. Vail, of Waverly, Pa., will preach at brother J. Banks' house, or some place near, in Beaverkill or Hardenburgh, Ulster Co., N. Y., on Saturday evening and Sunday morning, Oct. 12th and 13th, 1895.

J. D. HUBBELL.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,

MIDDLETOWN, ORANGE CO., NEW YORK,

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BENTON JENKINS, Middletown, N. Y. F. A. CHICK, Reisterstown, Md.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, OCTOBER 16, 1895. NO. 42.

POETRY.

MATTHEW XI. 28.

"Come unto me," the Savior calls,
"All ye that labor, come;
I'll give you rest from all your toils,
And will conduct you home.

"Come, take my yoke, and learn of me,
I'm of a lowly mind;
Ye shall find rest, and I will be
A covert from the wind.

"My yoke is easy, and I'll make
My burden to be light;
Then follow me, and for my sake
Keep all your garments white.

"He that would my disciple be
Must daily bear his cross,
Deny himself and follow me,
And count the world but dross."

I. N. VANMETER.

Macomb, Ill., 1867.

SIGHING AND SINGING.

All, all is so dreary,
I'm sin-sick and weary,
I sigh, dearest Lord, after thee;
For temptations annoy,
Sin my peace would destroy,
O come and have mercy on me!

In deserts I wander,
And here much I ponder,
'Midst conflicts, trials and grief;
Lord, I'm brought very low,
And my heart's filled with woe,
O wilt thou not grant me relief?

O I'm tossed to and fro,
And I've nowhere to go,
This world can afford me no rest;
Unto thee, Lord, I cry,
In compassion draw nigh,
And pillow my soul on thy breast.

Lord, I'm sinful, I own,
But didst not thou atone,
Dear Lamb, all my guilt on the tree?
O heal my backslidings,
O speak the glad tidings,
That I'm thine, thou still lovest me.

I'm as one veiled aside,
After thee have I cried;
O where is thy peaceful retreat?
Draw me to thy resort,
Where thy loved and blood-bought
Dwell in comfort at thy dear feet.

'Tis thy voice that I hear
That removes all my fear,
Day dawns 'neath the smiles of thy face;
My heart's to thee clinging,
Thy praises I'm singing,
To me thou hast shown wondrous grace.

In Jesus abiding,
Upon thee confiding,
I shall by thy grace overcome;
Satan oft doth assail,
But no power shall prevail
To rob me of glory, my home.

My Beloved is mine,
And thou sayest I'm thine,
Then onward and upward I move;
There's nothing shall sever,
Ah, never, no, never,
My soul from Emmanuel's love.

FRED. W. KEENE.

North Berwick, Maine.

CORRESPONDENCE.

THE LAW OF FORGIVENESS.

Matthew vi. 12.

[By request of brother D. M. Leonard, of Broome Centre, N. Y., we copy the following article from the *Gospel Messenger* of August, 1884.—Ed.]

That forgiveness is the most important part of the law of Zion is apparent from the many times it is enjoined upon the people of God in the New Testament, and from the fact that it is one of the things named in what is called commonly the Lord's prayer, upon which we are to hinge our prayer to be forgiven. For this reason let us examine what is meant by it, and speak about some things connected with it.

And, first, it is very important that we have a clear understanding of what is the exact meaning of the word itself as used in the Bible. Words are of no value except as signs of ideas; and so it is requisite that we know just what idea the word signifies. In the Greek of the New Testament the word has precisely the same signification that is given in Webster as the definition of it. And its literal meaning is "to pass over," "to remit," "to put away." This is the meaning of the Greek verb *aphiemi*, translated "forgive," and it may be defined literally as meaning "to send an offense away from an offender," or "not to impute an offense to the one committing it." Therefore, the command to forgive means that we shall not in any way count an offense against him who has committed it. We shall so separate the offense from the guilty one in our hearts that we shall not think of it in connection with him, nor act toward him as though we remembered it. According to the meaning of the term, we have not really forgiven the offender so long as we feel that is any bar to our intercourse with him, or our kind feeling toward him. To feel and act toward the offender as though we are sore, or wounded, or resentful, is not to forgive. To say, "I want no more to do with the one who has offended me; let him go his way, and I will go mine," is not to have forgiven him. I think, to sum it all up, forgiveness means that we feel and act toward one who has injured us as though he had not done so. To act that way is not enough, but we must love him as well as ever.

Second. There is a difference between "being wronged" and "being offended." Many a time was Jesus wronged, abused, ill-treated; but where or when did he take offense at it, or exhibit resentment? Stephen was stoned, and yet he was not offended. He prayed for those who so abused him. This was practical forgiveness. Many a man has continued his bounties to the ungrateful and disobedient children who had despised his bounty and defied his just authority. This is forgiveness. And many a Christian, hated and persecuted by the world, has yet striven to do good to his bitterest foes, praying for them and weeping over them. This is forgiveness. We cannot hinder the wrong that is done us. That is the act of another. But our business is to watch and pray, lest the wrong done arouses any resentment in our breasts, lest we take offense. As long as we feel offended we have not forgiven. O for such a spirit in us, leading and controling us, as would enable us to be offended at no personal slight or injury!

Third. The importance of forgiveness may be seen from the frequency with which it is enjoined, both in the Old Testament and in the New. I have just counted up twelve times in the Old Testament and forty-two times in the New, that the word "forgiveness" in some of its forms is used. And this is not all the number. But it is enough to show of what importance the Holy Ghost considered it. It is enjoined in the Old Testament as a mutual duty.—Gen. l. 17. It is enjoined by the Savior upon the ground of being forgiven.—Matt. vi. 12; Luke xi. 4; Matt. xviii. 23–35. It is also enjoined by the apostles.—2 Cor. ii. 7. Certainly then it is a theme of which we ought to speak and write, and upon which we ought to meditate. And above all things it is important to have this heaven-born and heaven-sent guest to come and dwell in our hearts. How delightful is the place and the hour when gentle forgiveness makes its presence felt in our souls! Who that has ever known its sweetness would exchange one hour of its presence for years filled with enmity, ill-will, hatred and revenge?

Fourth. Its origin is not of earth. Its birthplace is in heaven. It is among the fruits of the Spirit, and is worthy to stand beside the lovely graces of faith, hope, love, humility, patience, &c. What human face to us is lovely, what human memory is pleasant, if it be not that of one whose heart is ready to forgive and slow to take offense? Who of us all can find pleasure in gazing upon the face of him who is filled with anger and resentment against his enemy? All things beautiful and pleasant, and of good report, are heavenly in their origin; and so forgiveness is from heaven, and is lovely without blemish. The fallen, natural heart of man breathes resentment and revenge when it fancies itself injured. In some cases men have considered revenge a religious duty. And the language of every unrenewed man is, "I will not allow myself to be trampled upon. I will show proper resentment." And the world at large applauds the man who "will not allow himself to be insulted or injured," and despises the man who bears injury meekly and patiently, and is not provoked. But the things despised by the world are in the sight of heaven of great price. Which are we most anxions to please, heaven or the world? To bring the question closer still, do we in this seek to please ourselves or God? To revenge ourselves is man-like; to forgive is Christ-like. As its origin is heavenly, if our conversation is in heaven we shall seek to be conformed to the heavenly in this also. To this end let us consider for a little some reasons why it should be easy to forgive, and which may incite in us the spirit of forgiveness.

And so, fifth, we may consider the following things: We, as believers, have had the assurance that God has forgiven us. If the one who has trespassed against us be our brother in Christ, how can we refuse to forgive the few pence which he may owe to us, since our Master has forgiven us such a vast debt? If he be not our brother in Christ, is not his doom in the next world fearful enough without our holding resentment against him? It becomes us to pity his fate, rather than to revenge ourselves upon him. O that we could feel more deeply how much we have been forgiven! Then should we learn to possess a little more of the spirit of forgiveness.

Consider, also, that we do still sin, and still have need to pray, Forgive me my trespasses. Can we have confidence to pray "forgive me," when, at the same time, we will not forgive? Consider, also, that we not only sin against God, but we sin against our brother, or against our

fellow-man. Have we done another no ill, that we can demand such exact satifaction from all? Are our hands clean? O! if my brother or my friend can forgive my failures toward him, certainly I can forgive what he has done amiss toward me.

Let us remember again that God, the just Judge, has forgiven our brother all his sins. Can we then refuse to forgive the small portion of those sins that were to our harm?

Remember, also, that as he is our brother we expect to live with him to all eternity. In that world there will be no strife or revenge. If we now have the spirit that is heavenly, let us begin to exhibit it while here.

And, lastly, do not fail to consider well that at the worst the injury can endure but a short time, while eternity is unending. The wrong, and the suffering caused by it, is but for a moment's space, and then it will be in our experience as though it had never been. What is the use of a long absent child, when journeying home, stopping to quarrel by the way? Why should he mind the selfishness of a fellow-traveler, or the rudeness of those who hate him and his father? He will soon be beyond it all at home.

Sixth. In the prayer referred to at the head of this article, the expression is, "forgive us our debts as we forgive our debtors." And in the comment afterward made by our Savior himself, he said that except we should forgive others their trespasses against us, neither would our heavenly Father forgive our trespasses. This is a matter of experience. No one of us, when we cannot forgive our brother, can possibly at the same time feel what sinners we are ourselves. Consequently, in our pride and boastful self-sufficiency we exalt ourselves above our brother, and refuse to bow with humble confession before God. And as those only who confess their sins find Him faithful and just to forgive them their sins, this one receives no forgiveness, and his soul is still in a state of alienation and opposition to God, and he experiences no joy or pardon. God forgives those who confess their sins. Only the humble in spirit ever really confess their sins. And such as these find it easy to forgive others their trespasses against them, seeing they are obliged to count their own so great. If, then, a man is in such a state that he can forgive others against him, he is also in a proper frame to be forgiven. So we can with encouragement and confidence, rather than fear, pray, "Forgive us our debts as we forgive our debtors." If we can really pray for forgiveness, it is in our hearts at the same time to forgive.

Seventh. But if to forgive means to feel and act toward the offender as though he had not offended, is it not impossible to keep this command? As the Savior once himself said, "It is impossible with men, but with God all things are possible." This does not mean that God in his absolute power can do all things, but it means that by his grace we ourselves can do what in and of ourselves we cannot do. God gives grace to help us keep his commandments. If it were impossible for the believer to forgive, then God would have given no such command. It is true, as Paul said, "I can do all things through Christ, which strengtheneth me." We do despite to the spirit of grace, and heap the reproach of ignorance upon the All-wise, and turn the grace of God into lasciviousness, when we seek to excuse our hardness and revengefulness by the plea that God has not given us grace to overcome these things. God forbid that the Christian should ever say, "God has not given me grace to forgive." On the contrary, if we realize the enormity of our offense when we do not forgive, we should be found with sighs and tears begging God for forgiveness from his throne, and to create in us a clean heart and renew within us a right spirit.

Eighth. I know, as an actual fact of experience, that God can strengthen us so that we can and do forgive in just the sense I have been presenting. I remember once when I had thought that a brother had not treated me right, I shortly afterwards heard him preach. I desired to hear him gladly and with hearty sympathy, as I had many times before, and I could not. I was conscious of a feeling of resentment within me that would not let me receive the word at his hands. I was ashamed of myself, and humbled. I was grieved at my hardness of heart and lack of the spirit of forgiveness. While he was yet preaching I tried to lift up my heart in prayer for us both—for myself that I might be made to feel right, and for him that he might preach with liberty and power; and I was shut up from prayer. I can never tell how I was ashamed and grieved. I thought, Is it possible that I cannot forgive? But yet, hard and stubborn as my heart then was, in less than six hours afterwards I was softened in feeling, and felt at perfect peace with that brother, and as entirely one with him as I had ever been. This feeling lasted, and the next four days were days of happiness beyond measure. The feeling of oneness to that brother, and of perfect forgetfulness of all the injury which I thought I had received, has never left me, and the next week I heard him preach again with all the joy that I had ever done. So I know that forgiveness is not a grace beyond what we may feel in our daily experience, the grace of God being our helper.

I will speak of one more instance of the power of forgiveness in the heart, and then close this too lengthy letter. I had preached one Sunday somewhat on the theme of forgiveness, and among other things had said that some would say when injured, O, I can forgive the wrong, but then I can never have confidence again. I never want to see that one; let him go his way, and I will go mine," &c. I said, "This was not forgiveness at all. Suppose the Lord Jesus forgave us that way, what should we do? To forgive, we must have come to love and desire the fellowship of that one as much as before the wrong was done." Some three months afterwards a sister, now gone to her home, who had been baptized by me some six months previous, while riding with me to meeting one day, referred to this sermon. And then she said, "I knew that you did not mean me, because you did not know the circumstances which at once came to my mind; but the sermon was a heart-searching one to me." She then went on to tell me about having had a difficulty with a step-daughter a few years previous, when she had felt herself ill-treated, but that (as she supposed) she had forgiven her step-daughter; "only," she had said, "I do not care for her to come here often; and when she does come, I will see as little of her as possible." "But," she added, "I thought I had forgiven her, else I never could have come to the church when I did; but your sermon has shown me that I have never known what forgiveness means." She then went on to tell me about hours of anxiety and grief over her hard heart and unforgiving spirit, and of the bitter struggle which she had to write to this step-daughter and make confession of her wrong feelings toward her, and of falling upon her knees in prayer one day, and for how long a time she did not know, agonizing there for God's blessing to help her forgive really and truly, and of how God heard her, and answered her, and took away all the bitterness, so that she felt that she could take the step-daughter in her arms and love her without a hinderance between. She said, "I can never tell you the perfect peace that filled me when the conflict was ended and God gave me the victory over my hard heart." She said this step-daughter had visited her since, and the day passed, and she never even thought of the old trouble. This seemed to me to be a wonderful display of the grace of God, and I felt like praising God on her behalf. We have also a Bible example of forgiveness, in the case of Joseph toward his brethren.

But I must close this letter. May God make us willing to forgive, and willing to be forgiven, which I have found the hardest of all, because of the three little words that are very hard to say, "I am wrong." The writing of this has been profitable, I think, to me, and if published I hope that it may prove so to others also.

As ever, I am your brother in hope of life eternal.

F. A. CHICK.

REISTERSTOWN, Md., June 6, 1884.

WARWICK, N. Y., Oct. 7, 1895.

DEAR BROTHER JENKINS:—I have obtained permission from the writer to submit the inclosed good letter to the readers of the SIGNS. It will doubtless find many hearts responsive to the sentiments of fraternal love with which it so richly abounds. On our recent visit to Maine was the first time that I had been favored to meet the writer, although I had long felt acquainted with her from reading her writings. I hope she may feel impressed to write often for the comfort of the tried saints.

In the hope of life in Christ Jesus, as ever, your brother,

WM. L. BEEBE.

BRUNSWICK, Maine, Sept. 22, 1895.

ELDER WM. L. BEEBE—MY DEAR BROTHER:—I am not able to go to Bowdoinham to-day on account of a bad cold; and as you are in my mind, and I have not the least fear of you, I feel it will be pleasant to me at least to talk awhile with my pen. When I enjoy two meetings as much as I did this fall, I like to speak of it when I write to any who were there, or meet any of them face to face. It is joyful tidings to hear the name of Jesus exalted above every name that is named. I am happy when I am in the company of the saints, for that same love fills my heart which was given me as an evidence that I had passed from death unto life. There was something so real in this place of my experience, I have not been troubled as many have whether I did love the people of God or not. When my night of weeping was past, and the love of God was shed abroad in my heart, there was such a change I have not felt to question whether it was the Lord's work or not. I knew it was something beyond my own efforts. I knew I had no part in it at all. All the praise belonged to God, and every time I have written or spoken of it I have tried to declare plainly that it was the Lord's work. The Lord makes the tongue of the stammerer speak plainly, and I hope he has enabled me to do so. That joy which filled my heart after the night of weeping was given me many years, until it was time for me to learn by trial and sorrow what I could not know while walking in the light of his countenance. I must ever say, the Lord leads me in just the right way to honor and glorify him. I am made at times to feel the weakness of the flesh so forcibly and keenly, I am completely helpless. Sunday at North Berwick, when mother had an ill turn, was one of the times when I was in its grasp. The Lord sent Elder Keene to me with a few words of comfort when I was sitting on the stairs feeling so helpless and crushed. "The race was not to the swift, nor the battle to the strong." There have been many instances in my life when the goodness and loving-kindness of the Lord was manifested plainly. He

did not leave me comfortless. At our Association I do think I was as happy as I can be and remain in the body. For nine years I had carried a burden of sorrow on account of the disorderly walk of my home church; but in August the Lord enabled us to confess our fault and turn from it. It did seem so good to have the burden removed from me. I could not help rejoicing that we were once more walking in gospel order. I hope the Lord gave me a feeling of thankfulness. I hope he will make us more careful in the future, and make us kind one to another. It is a sure evidence of our being in the wrong when we find fault with our brethren. When love, joy and peace fill our hearts there is no room for an unkind feeling toward a brother or sister; no matter if we have felt we were under their feet, we wanted to not move for fear of hurting them. If I had never been guilty of finding fault with my brethren, and right in the midst of it been made to see the difference between the works of the flesh and the fruit of the Spirit, I could not speak as confidently as I do now. It has made me more fearful of myself than any one else. I have no time to be looking for wrong in my brethren, as I see so much in myself it keeps me busy. I often find myself praying for it to be taken away; I seem to forget that "My grace is sufficient for thee." The thing I dread and fear most is rebellion against the will of God. I have been so richly blessed all the days of my life, and his goodness and loving-kindness have been round about me every moment. I have enjoyed so many seasons of refreshing from his presence, and felt that fullness of joy which his presence gives. He has applied his great and precious promises to my heart with power, so I have found him to be the shadow of a great rock in a weary land, a hiding place, a covert from the tempest. The name of the Lord has been a strong tower. I have run into it and was safe. He has given me the joy of his salvation, so my cup has run over. It fills me with sorrow and shame to see rebellion rise up against such a wise and loving God. I am glad I do not have to look to my own strength to keep it in subjection. It is done by the power of God. I wonder if in your life a storm of rebellion has overcome you as completely as it has me. If you know it by experience, how quickly your heart will respond to what I am trying to write. It has been a comfort to me, when writing or speaking to those of like precious faith, of the way of the Lord has led me, that the witness within them would testify to what I was trying to express, and would supply all I left out. The preaching of the gospel has been full of sweetness to me ever since I heard the first gospel sermon. I had been to every meeting-house in the city of Bath, except the Catholic and Episcopal, desiring to hear something to satisfy me, and came away unsatisfied. When I went to hear Elder Campbell I expected to hear the same God spoken of. I shall never forget how the first hymn drew my attention, nor how I feasted upon the sermon I heard. It seemed as if I had always believed it. I thought I could make every one understand it just as I did. I tried it, and from that day to this I never felt to attempt it again. I found it could only be known to those to whom the Lord revealed it. The natural man could not receive it, for it was spiritually discerned. The more my mind has been led into the truth and established, the greater has been my joy in hearing, "Salvation is of the Lord." I have never listened to a sermon by one of God's ministers when I had a thought of time, and many times have been forgetful of my surroundings. Do you wonder, my brother, as I tell you these blessings, that I often feel I cannot praise God enough, and desire to be found speaking of his goodness to a sinner like me? Jesus is the all-sufficient Savior, and without him we can do nothing. In him we are complete. I would like to hear Elder Beal preach to-day what I have been writing about. If you should wish that I had not written such a long letter to you, and will tell me, I will not be offended, and would not do it again. I am very glad I have seen you, and should feel sorry to offend you in any way. This is the first time I have had an opportunity to converse with you; for, as you said when here, I was "on the wing" most of the time. I wanted to greet each one, and it gave me no time to converse long with any one alone. I hope you will find your mind turning this way again next year. My parents join me in love to you and your family. If you do not want another letter, you must let me know, for I may write again soon. If I felt as I have to-day I should not deny myself the pleasure. It certainly is a pleasure to speak of the things I have written about. May our God make us submissive to his will, is the desire of your sister in hope of eternal life,

ATTIE A. CURTIS.

LA GRANDE, Ore., July 21, 1895.

DEAR EDITORS:—I send you a letter written by our highly esteemed sister, Louisa A. Mayfield. I have her consent to have it published in the SIGNS if you think best. She has recently left the Missionary Baptists and united with the church of God at this place. She left behind her all the garments of Babylon. The letter was written to a relative, in regard to a piece published in a Missionary paper, and sent to her for her her special examination and benefit, I suppose. I believe her letter would be of interest to the readers of the SIGNS.

J. C. TURNIDGE.

JUNE 10, 1895.

DEAR BROTHER FRANK:—I feel like writing to you this morning. I received your paper and read the piece your Missionaay brother wrote. He said he could not go Hardshellism, for it destroyed human accountability. I cannot go Missionism, for it denies the power of God in the salvation of sinners; for if Christ came into the world to save sinners, and did not save them, but only made a way possible that they might save themselves, he has not all power in heaven and on earth. The angel said to Joseph, "And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." Not if they will accept of this salvation. No, for there is not an if in the matter. He does not consult the sinner as to whether he will be saved or not. I believe that when Jesus cried upon the cross, "It is finished!" the salvation of his people was perfected; "for by one offering he hath perfected forever them that are sanctified." "He entered in once into the holy place, having obtained eternal redemption." "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering."

Your brother quotes, "Ye will not come unto me that ye might have life," and then says, "They do not will to come; have no heart, no desire, no inclination, to come." That is just it; and they never will have until God quickens them by his Spirit. "It is the Spirit that quickeneth; the flesh profiteth nothing." The inspired writer of the epistle to the Hebrews says, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Then, if he believes this, he is a born again; for John says, "Whosoever believeth that Jesus is the Christ is born of God." Now, he is not born of God because he believes it, but he believes it because he is born of God. "Except a man be born again he cannot see the kingdom of God." And he cannot do anything to bring about this birth, no more than he could the first birth. Jesus says, "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day." They are just as sure to come when he draws them, as they are to not come until he draws them. He says, "All that the Father giveth me shall come to me; and him that cometh unto me I will in no wise cast out. 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." "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." There was a people given to the Son, and it was not the whole Adamic world, or he would have given them all eternal life; for he says, "I have finished the work which thou gavest me to do." He also says, "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine." "Holy Father, keep through thine own name those whom thou hast given me; that they may be one, as we are." "Those that thou hast given me I have kept, and none of them is lost, but the son of perdition, that the Scripture might be fulfilled." Paul says, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." "When we were without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die." "But God commendeth his love towards 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." "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." So then we see that it is not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. For he hath made him to be sin for us, that we might be made the righteousness of God in him. Then who shall separate us from the love of God? Shall tribulation, or distress, or nakedness, or persecution, or famine, or peril, or sword? As it is written, For thy sake we are killed all the day long, we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us, and gave himself for us. "O the depth of the riches both of the wisdom and knowledge of God!

(Continued on page 334.)

EDITORIAL.

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GILBERT BEEBE'S SON,
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CHURCH DISCIPLINE.

WHAT IS THE OBJECT OF THE DISCIPLINE WHICH GOD HAS ESTABLISHED IN HIS CHURCH?

THIS question has been proposed by brethren often, and it has been much upon our mind of late. It seems to us to be an important one, inasmuch as the spirit which we shall manifest in endeavoring to administer that discipline, and the manner in which we shall go about it, depends very largely upon the answer to this question. It will be at once manifest that if the object be to cut off, to kill, or to destroy, our spirit and our manner will differ greatly from what would be the case if the object be to restore, to heal, or to save the soul from death. Therefore the object becomes of vast importance for us to consider.

What is the object of all enforcement of church discipline as presented in the Scriptures? It is clear that we must go to the Scriptures for the answer. If they do not answer this question it is sure that we cannot do so; but it seems to us that the Scriptures do again and again answer this question, and that too plainly to be misunderstood. Some of them we desire to quote ere we close this editorial. Before doing so, however, we wish to notice the expression "church discipline" itself. It is not a Bible expression. We have found but one place in the Bible (Job xxxvi. 10) where the word "discipline" is used at all. There it means chastisement, instruction; and there it is said to be the work of God himself. We do not know how the word came to be used in connection with the maintenance of that order which God has established and revealed in the New Testament for the good of his people and his own glory. Sometimes we have heard the expression used in a way that has made it sound harsh and legal to us. We are not finding fault with the expression, but simply calling attention to the fact that in the only place in which the word is used in the Bible it is declared to be the Lord's work. As it contains the sense of correction and chastisement, it must be the work of the Father alone, for it is sure that he has not set his children at the business of chastising each other. We do not object to using the term "church discipline," only let us understand what we ought to mean by it. While the words themselves may have a broader meaning, yet we have come to use them in the limited sense of our dealings with the disobedient or unruly or disorderly members of the church; and this is what we desire to speak of now. The true question then is, How ought we to deal with the unruly and erring members of the church, and what object ought we to have in view in thus dealing with them?

Here, as we said before, we must and ought to appeal to the Scriptures alone. Is it declared to be the chief object of the enforcement of the law of Zion to cut off, to punish, or to exact full measure of satisfaction from the one who has erred? We fail to recall any testimony to this effect in the New Testament. Cutting off is sometimes spoken of, but it is always as a last resort, and when it is seen to be impossible to heal the diseased member. The motive is not hatred nor anger nor revenge; and the object is not to demand the last farthing, nor to humble the offender at our feet, as though, being ourselves righteous, we can sit in judgment upon him, a sinner. We are all sinners against God together, and must confess that we are no better than the worst. If we reprove and rebuke, it should be under the influence of this feeling; and if led by this spirit our reproofs and warnings and rebukes will be an excellent oil, which shall heal rather than wound the wrong-doer.

It seems to us that the spirit we manifest and the object which we have in view is well-nigh everything in this matter. If the spirit be right, it will clothe itself in a form that will appear mild and lovely. If the spirit and object be wrong, no amount of effort will make the manner of what we do right. If our motive be to cut off or destroy the offender, our manner sooner or later will be harsh and cruel. If our object be to save and heal, then the substance of what we say and do will have the sweet savor of love and mercy in it. It is a most important question, then, What does the Bible teach, and is our spirit, our object, in conformity to its teachings?

The eighteenth chapter of Matthew has often been called our book of discipline. We do not object to this, unless it be meant that no other part of the New Testament contains any lessons for us concerning this matter. But what is the whole spirit and object of the labor set forth in this chapter? It is reconciliation. First, if our brother has offended us, by every means possible we are to strive to reconcile him to us; and second, if we remember that we have offended him, we must not delay, even for the purpose of laying our gift upon the altar, but must go and be reconciled to him. Reconciliation, then, is the whole meaning of this chapter; and each one is to strive for this, and every effort is to be put forth to this end. If our brother has trespassed against us he is still a brother, whom we are to still love and try to save. If he has trespassed against us we do not need any salvation, so far as that matter is concerned, but he does. If he has knowingly trespassed against us, it must be that he does not feel as a brother toward us. His wrong act is an evidence of a wrong feeling. We do not need to be saved from his wrong act, but he needs to be saved from his wrong feeling. His act will not kill us, but his feeling may kill him. If we love him we shall not want to lose him; we shall want to save him.

Every step enjoined upon us in the chapter is the one best fitted to that end. Going to him alone is to save him. Afterward, if we are at first unsuccessful, taking one or two more is another step in the same direction. We are to take one or two more; not to gain witnesses against him, but that they with ourselves may strive to win him from his evil course; and then afterward, when we come to tell it to the church, it is not that we may be justified before the church, but that he who has done the wrong may be saved from his wrong. Surely the spirit of all this is love, and the object is to save. In this chapter it seems as though the offenses spoken of by the Savior are more largely what we call personal, that is, injuries aimed at one person, and which may be settled between them, and kept hidden between them, and which need never see the light of day, and which ought never to be made public, to bring scandal and reproach upon the cause, and grief to every believing heart.

But all offenses are not of this personal kind. Indeed, a man may sin against God, and no man but himself be injured at all. All sin is against God, but all sin is not against man. When Paul said to Timothy (1 Timothy v. 20), "Them that sin rebuke before all, that others also may fear," we do not understand him to refer to the same thing as is meant in Matthew xviii. Paul in the second chapter of Galatians illustrates his own meaning by his course, as narrated there, toward Peter. In verses eleven and fourteen we are told that he publicly withstood Peter, and rebuked him. Peter sinned in the full light of day, and all knew it; therefore, lest others should be carried away, he must be rebuked before them all. Here also the object was to save both Peter and the brethren with him. There are sins to-day of which the people of God may be guilty, which all men know. In such cases the rebuke must be made public, in order to save not only the offender, but others who may be corrupted by his evil course as well. The object is still to save.

In 1 Corinthians v. 5 we read, "To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." In 1 Timothy i. 20 Paul says of Hymeneus and Alexander, "Whom I have delivered unto Satan, that they may learn not to blaspheme." Now, whatever may be meant by "delivered unto Satan," the object is clear. It is to save—to save from sin and the death which follows. The expression "delivered unto Satan" may sound harsh, but when we read that the object is to save it sounds harsh no longer.

In Gal. vi. 1 we read, "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." The word "overtaken" here signifies two things in the original Greek. It signifies a public fault, and a fault unpremeditated. Now, though the fault be public, yet our object must be to restore, not to destroy.

We will here refer to but one more text, though many might be addressed which teach the same thing. In James v. 19, 20, we read, "Brethren, if any of you do err from the truth, and one convert him," &c. Here, to save, to convert the sinner from his sin, is spoken of as the thing that is to be sought for by all his brethren, and we are stirred up to this by the most solemn and weighty considerations of which we could conceive. By so doing we "shall save a soul from death, and hide a multitude of sins."

This, it seems to us, is all plain and clear. The Bible declares the object of all church discipline to be to save the wrong-doer. It only remains for each of us to ask ourself the question at such times, Is our spirit and object in harmony with the Scriptures? One thing is sure at least, if we love our brethren as we ought, this will lead us to act in harmony with the Scriptures. If we find, on the other hand, that our object is not to heal, to restore, and to save, then we may know that love does not reign in our hearts, either toward God or his people, and it is full time that we should pause and consider our own selves rather than others.

If we love our brethren, and our object be to save, we shall not be suspicious of them, nor doubt the honesty of their confessions, nor make the way of returning any harder for them than we can help. We shall feel as Paul did when, in 2 Cor. ii. 7, he wrote to that church to forgive and comfort a wrong-doer, lest he should be swallowed up of overmuch sorrow, seeing that his punishment had already been sufficient. We have very little doubt that Paul here alludes to the same thing to which he refers in 1 Cor. v. 1–5. By reference to this Scripture it will be seen that the brother's sin was fornication, and fornication of a peculiarly vile order, unknown even among the Gentiles, that one should have his father's wife. This man had, as Paul directed, been subjected to the discipline of the church, and had professed penitence. Now, Paul directs that his confession be received, and be not only forgiven, but

comforted. We know of no rule in the New Testament that bids us be suspicious of a brother, and doubt the sincerity of his confession, and put him on probation, before receiving him again to our fellowship and the privileges of the church.

Let it not be forgotten that the spirit of all scriptural teaching is to help the erring one one to turn away from his sin. We are to remember that he is weak. We are to remember that he has not sinned against us, but against God. If God has forgiven him and loves him, who are we that we will not forgive him, and love him too? At all events we have the precept and example of Paul in the instance named just above.

And, lastly, we would say, that while fallen nature remains what it is, we shall always have more occasion to watch against undue severity and hardness toward those who trespass against us, than against undue leniency. We are more likely to put fleshly resentment in the place of righteous sorrow for a brother's fault, than we are to be too forgiving. It is well for us to watch unto prayer in these things, lest we be led into temptation.

C.

FREE AGENTS.

WE have always considered the expression "free agent," in its application to the human family, in a religious point of view, as a contradiction of terms. An agent is in all applications of the word an actor, whether the term be applied to animate or inanimate things, whether to men or machines; hence all beings or things which are capable of acting are in the true sense of the word agents. The word "free," in this connection, has reference to volition, and signifies that the agent that is free can act at pleasure, do as it pleases, without restraint or aid. In the agencies of machinery, none will contend for volition, as machines have no wills, consequently no volition; therefore they are not free. They act as they are acted on, and produce the results designed by the engineer or machinist.

The application of the word "free" to the agency or action of men, signifies that the man who claims to be a free agent claims the right and ability to do whatever he pleases, without the least restraint. A man, to be a free agent, cannot be bound by law; for if he is restricted to the rules of any law, human or divine, he is not free to do as he pleases. If Adam had been a free agent in his first estate he could not have sinned; for if free, he had a right to do as he pleased; but as he was created under law to God he was bound to obey that law or suffer its penalty; hence he was not free. As an agent he was not "left to the freedom of his own will," asserted in the Westminster Catechism; but he was held to a rigid accountability to God for his agency. If under the superior or control of his Maker, or if subject to any other restriction, he was not a free agent; and if there be a creature in earth or heaven that is a free agent we have not been informed of its existence.

This hackneyed term is a favorite with Arminians and will-worshipers, to signify that men possess the power to will and work their way to heaven or hell; that, being in a fallen state, the Lord has endued them with all requisite power to secure their own salvation. But the Holy Ghost has declared by an inspired apostle that "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." "Not of works, lest any man should boast;" thus proving beyond all cavil that salvation is neither of the will nor works of man. That man is an agent or actor we admit; but that he is unrestricted and unrestrained in his actions, we by Scripture authority deny. He is a restricted agent, and for his agency he is accountable to God. Ungodly men are not free, unrestrained agents, for the remainder of their wrath God restrains; neither can christians be free actors, for to will is present, but how to perform they find not; and Paul says, "So that ye cannot do the things that ye would."

If brother Harris has free agents, or those who claim to be such, in his vicinity, he may test the truth of their pretensions by requiring them by taking thought to add to their stature one cubit.

MIDDLETOWN, N. Y., Jan. 15, 1850.

THE MAMMON OF UNRIGHTEOUSNESS.

FIRST. This parable being spoken to the disciples in connection with the parable of the prodigal son, which our Lord had just spoken to the Pharisees and scribes, may have been designed to admonish them that the Jewish dispensation was about closed, and shortly they should be utterly broken up and scattered abroad among the Gentile nations, and that it would be wise in them as Jews, according to the flesh, to rather cultivate a greater degree of friendship with the Gentiles, that when Jerusalem should be destroyed, and all the people of Israel driven forth to the four winds of heaven, the Gentiles should give them in return a more hospitable reception.

The Jews nationally had, like the steward, wasted the Lord's goods; they had desecrated the ordinances and made void the commandments of God by their own traditions. They had one who accused them to their Lord; it was even Moses in whom they trusted; and now they were called to a solemn reckoning, and informed that they were to be removed from their stewardship; or, according to another similitude, the vineyard was about to be taken from them and let out to others who would render to the Lord the fruits of it. They were to be driven out and utterly dispersed abroad among the Gentiles. Now, as they were so soon to be cast upon the hospitality of the Gentiles, was not this parable calculated to suggest that, instead of exacting circumcision, and a strict adherence to the laws of Moses, and the traditions of the fathers, as a condition of eating with them, it would be more wise to take the bill, and write fifty or four score? It will be recollected that both these parables were occasioned by a murmuring which arose on account of our Lord's receiving and eating with them. The Jews had long held the Samaritans as sinners, because they had departed from the house of David and from the temple worship of Jerusalem, and those who continued to worship held them as their Lord's debtors on this account; but now it was announced that neither in Jerusalem nor in the mountain of Samaria, but the time was coming, and had come, in which the true worshipers should worship in spirit and in truth. While as Jews they were stewards of the house, they exacted the full account; but the ceremonial economy was now closing, and they were to provide for a home when their house should become desolate.

Secondly. We have thought the parable might be applied thus: from the peculiar state of things, all who at that day openly avowed themselves the disciples of Christ were cast out of the synagogue; they were accused of wasting the admonitions of Moses' law, and departing from his ordinances, &c., on which account they were subjected to severe persecution; they were outlaws, their property was confiscated, and they were driven away in poverty and wretchedness. Now, although they were children of light in regard to spiritual understanding, being taught of God, yet in regard to temporal things the children of this world had generally outwitted them. If this view of the parable be correct, we may understand the instruction given them to make friends of the mammon of unrighteousness (or riches, which is the idol of the unrighteous) to imply that while in the possession of their worldly substance, and knowing that they should soon be deprived of it, that they should do as our Lord directed the rich man, "Go sell all that thou hast, and give to the poor, and come and take thy cross, and follow me," &c. The principle implied in this view was certainly afterwards acted on when the disciples sold their real estate and laid the money at the apostles' feet, and they had all things common.

The worldly substance or property of men is what is generally understood to be the mammon of unrighteousness; and although God's children are generally poor, in respect to the possession of much of it, yet they have some, and they are required to so use as not to abuse it. They are not to make an idol of it by covetousness, or by trusting in it; nor are they to overlook the mercy and goodness of God in making them the possessors of it. Make friends of it, give of it to the needy, the destitute and the poor, that when thou art poor, needy and destitute, others may act on the same principle towards thee. "That when ye fail." We have shown that the Jews were to fail, when broken up in their national character, and that the converted Israelites were to fail when driven by persecution from their houses and homes into distant and strange places, &c. The Jews have thus failed, and have been received into the everlasting (not eternal) habitation of the Gentile nations. The Jewish converts did fail when their possessions were confiscated, and they were received into the everlasting habitation of their brethren, to partake of their hospitality. And the maxim holds good even in the present day; those who have property should impart generously to relieve the poor saints, and when they become poor, share the bounty of their brethren in like manner.

MIDDLETOWN, N. Y., Feb. 1, 1850.

MINUTES.

AS THE time for the fall associations is drawing near, we wish to call the attention of our brethren to the fact that any patronage they can give us by way of printing their Minutes will be especially appreciated at present. Our long experience in the business has, we think, particularly qualified us for this work; and as it costs but a few cents to mail the manuscript to us, we hope they will remember us when they have the work ready.

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NOTICES.

WILL you notice in a few numbers of the SIGNS that "Reminiscences and Letters of Mary Parker" is now reduced to sixty cents, sent by mail post-paid? There are a few hundred copies left on my hands, and I wish to dispose of them, and so I give the friends an opportunity to get a most interesting book at half-price.

SILAS H. DURAND.

SOUTHAMPTON, Pa.. July 27, 1895.

(*Continued from page* 331.)

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."

Well, Frank, I guess I have written enough for this time. I would like for you to answer this; and if you have any more Missionary pieces send them along, and I will read them, as they only make me more firm in the Old Baptist faith. I believe we should earnestly contend for the faith which was once delivered unto the saints; and I believe the Primitive Baptist faith is the faith that Christ and his apostles taught; that is, that it is by free and unmerited grace we are saved, and not by works of righteousness which we have done. I will close by hoping the Lord will enable us all to know the truth, for nothing but the truth will do us good. Write soon, and let me know what you think of this Scripture.

LOUISA A. MAYFIELD.

HARLEM, Clay Co,, Mo.

DEAR BRETHREN:—If it is not asking too much of you I would like for you to give me a little corner in your paper to speak for myself. I received a few lines not very long ago from a very dear brother, of Blue Springs, Jackson Co., Mo., saying, "When I was over in Clay County I heard that you were getting soft; but I did not believe it." I will just say to that brother that I was raised a slave, and always thought I had more right to obey my master than any other man. Now, my dear brother, Christ says, "I am the way," and I am satisfied that no other way is right. If I believe that Christ is the way, why should I in my old age, after my days are well nigh spent on earth, contend for some other way? No, my dear brother, I am no softer, no harder, than the word of God. Christ said to Peter, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." So upon that rock I build my hopes, or hope, and will in no wise be led off by man if he has not a "Thus saith the Lord." It has been over thirty-four years since your dear old father led me down into the water, and to-day it is as fresh in my mind as if it were yesterday. What is in man that I should follow man? What is in Christ that I should follow Christ? To follow man is death. To follow Christ is life everlasting. I have never found, nor do I want to find, any way to change the word of God to suit anything that man may get up, or that has not a "Thus saith the Lord." So, if Christ is the way I do not want any other way. All other ways lead astray. O for more grace to keep me in the way; to keep low at the foot of the cross; to strengthen me in time of weakness; to lead me in the right way; to live as becomes a follower of Christ; to turn away from everything that gives God the lie; for to disbelieve and dispute his word is giving him the lie. If I do not understand his word I have no right to say it is not true. If God reveals something to my brother that he has not revealed to me, I have no right to fall out with my brother because he can see things I cannot see. How many of the apostles saw the things that John saw on Patmos? They did not disbelieve John's testimony because they had not been shown the same great mysteries he saw. Now, my dear brother, I must go back to John iii. 3. "Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God." We all know that we had to be born into this world before we could know things of this world; and it is an evident fact that we must be born of God before we can see the kingdom of God. Let that stand just as Christ said it. May the blessings of God rest upon you and all the household of God.

As ever yours,

RICHARD WALLER.

MANORKILL, N. Y.

G. BEEBE'S SON:—I will send the subscriptions of a few whose names are already on your list, so you may know there are a few names that stand firm. I hope it may please the all-wise God to put it into the the hearts of your subcribers to send on their dues in time, to cheer your weary hands. It does seem that the most of them might do so if they love the cause above self. O that the Lord would revive his work in the midst of the years, in the midst of the years make known, and in wrath remember mercy, and not leave us to ourselves in this dark and cloudy day. I know we are not worthy, but Jesus was and is worthy to take the book and to unloose the seals thereof. When he opened the prison doors to us poor sinners we did praise him and say, "He has done great things for us, whereof we are glad." Then our heart leaped for joy at the sight of him who was made sin for us. Truly our heart did burn within us as he talked to us by the way. Then we could say, "He brougbt me to his banqueting house, and his banner over me was love." How we did rejoice in our Savior, and felt to say, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." Then we could run and not be weary, and walk and not faint. But how is it now, dear brethren, with some of us? Have we become weary in well doing? Could we not watch one hour, or to the end of our pilgrimage journey, when we are made the happy recipients of such a costly prize that it even cost the life of God's beloved Son to raise us up and make us fit companions to dwell with him eternally? John rejoiced greatly in hearing the Bridegroom's voice. So did you and I. Did we not say, Was there ever love like this? Was ever grace so free?

"This be my constant joy and bliss,
That Jesus died for me."

I can say this was my case.

"Although I have him oft forgot,
His loving-kindness changes not."

Then let us buckle on the armor and contend for the faith once delivered to the saints. This is our only hope; this is our life. Jesus having loved his own that were in the world, loved them to the end. How consoling to know that we have a Friend who loves at all times. We who have been a long time in this warfare know that

"The peace is his, and not our own;
Our heart no better than before."

Certainly we are made to feel, when we almost lose sight of him, and he shines in our heart, and we feel its hardness depart, that he has loved us with an everlasting love, and with loving-kindness has drawn us. May we then say, "Draw us; we will run after thee."

"He gently leads my soul along;
His loving-kindness O how strong!"

The SIGNS are a great comfort to me. I had fears often, when your dear father left the field; but, blessed be God, he is always better to us than our fears. Seeing the mantle has fallen upon Elders Jenkins and Chick, I can say like Paul, I thank God and take courage.

D. S. ELLIOTT.

HIGHLAND, N. Y., Feb. 22, 1895.

ELDER G. BEEBE'S SON:—I am living in a town among the "do and live" people, and some even claim to be without sin, and call themselves "sanctified christians." I feel to praise God that he has led me in a different path, a poor, sinful, depraved creature as I am. O may I ever be kept humble and trusting in my God for all things. But alas! to my sorrow I am so many times putting trust in an arm of flesh, when I am brought to the very depths of despair, and all hope seems to be gone. Then am I made to cry out, O Lord, have mercy on my poor soul. He alone can find the poor, downcast souls and speak peace to them. He can save. What a blessed thought it is to me that we have a Friend that changes not. I cannot say like some among the dear chosen ones that I get away upon the mountain top. I am most of the time in the valley, and so often do I wonder if it can be that I am one of God's chosen vessels of grace and mercy. Many times come the thought and words, "Many are called, but few are chosen." Am I not one left out? Many sad thoughts I have had, and many bitter tears I have shed, over my black, sinful heart. If I am a saint I am the least of all. Yet, depraved as I feel myself to be, I feel to say with Ruth, "Entreat me not to leave thee, or to return from following after the; for where thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God." The SIGNS is my only comfort at times, as I am alone in spiritual things, having no preaching that will find its way to my heart. Will some of you, if you think it worth while, please give your views on the words, "Work out your own salvation with fear and trembling," &c. They have been on my mind for nearly two months, and I would like them explained. When I sat down I only intended to write for the renewal of my subscription, but my mind has wandered quite a long way, and all is as poor and imperfect as the writer. If I am saved it is by the grace of God, and not by works. I feel to say with the poet,

"'Tis grace has brought me safe thus far,
And grace will lead me home."

I was up to Shokan and heard Elder Hubbell preach the unsearchable riches of Christ. It seemed so good to sit under my own vine and fig-tree and hear the truth proclaimed as it is in Jesus, his glory and our depravity. None but God, the blessed Father, can teach us such wonderful things. Blessed be his holy name. When I think of the grand hymn,

"Keep silence all created things,
And wait your Maker's nod,'" &c.

it seems to lift my whole soul above.

Dear brethren, if one so unworthy as I feel myself to be may call you by that blessed name, pray for me when it is well with you. Please pardon this long, imperfect scribble.

MRS. J. B. COONS.

ACTON, Texas, Jan. 11, 1895.

DEAR BRETHREN:—The time has come for me to renew my subscription for the SIGNS OF THE TIMES. The good Lord in his tender mercy to a poor, worthless being like me has been pleased to spare my life to the close of another year, for a purpose best known to himself, as he is an independent Sovereign over all his works. All things, visible and invisible, were created by him and for him, and will serve the purpose he created them for. And all things work together for good to them who are the called according to his purpose. But O how often this poor worm of the dust feels that he has never been called by his mighty power out of darkness into the glorious light of the gospel, which is his mighty power. Yet sometimes I can rejoice for a little season that Jesus has died for me, and paid the debt of sin I owed, as well as all who were given him in the covenant of redemption. He will, by his own mighty power, without the help of man or means, make himself known unto them; for they are one with him in his life, death and resurrection. I understand that the whole human family had their standing in Adam in a natural relationship, and by his

disobedience sin entered into the world, and so death passed upon all, for that they all sinned in Adam. So by the obedience of Christ all that were chosen in him shall be made righteous; for he is the life of his people. I believe it is necessary for us to have dark seasons; and when our God removes the darkness and gives us the light we can then more fully appreciate the light.

I remain as ever yours, sometimes in hope that when a few more griefs I have tasted I shall lay my armor by, to inherit that everlasting rest above. Farewell.

W. L. McPHERSON.

DELMAR, Del., May 3, 1895.

ELDER F. A. CHICK—MY DEAR BROTHER:—The subject of "belief" is upon my mind, and I will try to write a few thoughts in my weak and ignorant way, which I hope have been presented to me upon the subject. There are two kinds of belief; one natural, and one spiritual. We must have positive evidence before we can positively believe. We cannot believe as we please, as is said by some; but that which we see and feel we know and believe, and no one can make us believe differently. When it is cloudy, and no sun to be seen, could the world make us believe the shining of the sun is visible to us? Of course not; because we have positive evidence to the contrary. So in spiritual belief. We must have evidence before we can believe; and if we have seen or felt nothing, we have no evidence, and consequently cannot believe. We could not know when the wind blows if we could not see, hear or feel its effects. Neither could we know the operations of the spirit of Jesus, except we are made to see, hear or feel them. We cannot believe that Jesus is the true bread of life which came down from heaven, except we are partakers of that bread." "No man can say that Jesus is the Lord, but by the Holy Ghost."—1 Cor. xii. 3. "Except a man be born again, he cannot see the kingdom of God." I do not understand belief to be the spiritual birth, but an evidence of that birth. When we are born of the Spirit we love the things we once hated, and hate the things we once loved, and believe the things we could not believe, although they had been declared unto us. When God gives us an ear to hear, and a heart to understand, then we believe God has saved us with an everlasting salvation in Christ Jesus. It is said by many that we are all created alike, with the same nature and the same capacity, and can all believe alike; and that all we have to do is to make up our minds, and we can believe at any time. 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. Again, "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."—1 Cor. i. 23, 24. So we see all men cannot believe alike, because all men are not born of the Spirit and called. We cannot see, hear nor understand spiritual things except we are born again; then our eyes are opened, our ears unstopped, and our hearts made to understand the mysteries of God; and then we say, How wonderful are thy works, O Lord, and how just are thy judgments. Belief comes without any effort upon our part. When once we do believe, who can change our belief and hope in Jesus; for if Christ be for us, who can be against us? "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Do we not have to be born of the flesh before we can understand and believe natural things? So do we have to be born of the Spirit before we can understand and believe spiritual things. Who of us have tried to believe anything which we never had any evidence of? But how many of us in our early experiences have tried to disbelieve that which we knew to be positively true? But instead of being able to disbelieve, we were only made stronger in our belief and hope which is in Christ Jesus our Lord. Jesus said, "He that believeth and is baptized shall be saved." How comforting are these words to the dear saints of God; and in them they are made to rejoice. When in doubt, fear, temptation and affliction, Jesus is our only hope and refuge, and our only hope of eternal life is in his precious blood. May the God of peace be with you and all his saints.

Your unworthy brother, if a brother at all,

H. CLAUDE KER.

MARRIAGES.

BY Elder T. M. Poulson, Sept. 18th, at the Forest Grove meeting-house, Mr. Vergil Gray, of Worcester Co., Md., and Miss Edith Riley, of Wicomico Co., Md.

OBITUARY NOTICES.

DIED—In Prince William Co., Va., May 27th, 1895, **Miss Mary Y. Gulick**, aged 69 years, 4 months and 11 days.

Sister Gulick was baptized in the fellowship of Mt. Zion Church, in Loudoun Co., in October, 1860, and died in full fellowship with the church, and in the love and confidence of her brethren. She never married, but found a home among her kindred and friends, and when she could attended the meetings of the saints, which was her delight. She was faithful to her obligations to the church, and until stricken by disease was ever found in her place at its meetings. She suffered uncomplainingly for many years, being cared for by a sister and her kind family. Paralysis deprived her of speech many months before her death, but she apparently closed her earthly career with joy, and fell peacefully into that sleep which knows no waking. Those of her kindred who remain cannot grieve for her, for after years of hopeless suffering she is at rest.

J. N. BADGER.

ALDIE, Va., Oct. 7, 1895.

"THE righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come."—Isaiah lvii. 1.

It is with sadness that I now attempt to answer the request of an afflicted and bereaved daughter, and sister in the church at Rock Springs, Pa., to ask a place in the SIGNS for the notice of her father's death, our esteemed brother, **Solomon Gregg,** who died Sept. 26th, 1895, aged 70 years.

Our brother was baptized in the fellowship of the church at Rock Springs, June 11th, 1871, by the writer of this article, and surely continued in full fellowship until his discharge from the conflict attending life's journey. Our brother was possessed of more than ordinary ability as a business man, as related to church matters, and was also sought to by the neighborhood on account of his superior judgment. In the church he was a quiet, orderly and consistent member. The circumstances connected with his uniting with the Old School Baptists I have a distinct recollection of, being naturally rather violently opposed to the doctrine, which by grace he was afterward made to love and see as the only ground of hope for a poor sinner; always low in his own eyes, having nothing to recommend him to God in himself, but looking for justification through Christ. In his last sickness, which seemed to be some heart trouble, he seemed to have no wish to live, and indeed often spoke of his departure out of this world, while in health, with great composure of mind; also, that he would not be long here. The closing scenes of his life were peaceful. He quietly fell asleep at the appointed time, leaving four sons and one daughter, all raised and in comfortable circumstances, so far as this world is concerned, devoted to their father, and sensibly feel their loss. So also the church has met a great loss of a prominent member, having lost most of her male members.

The funeral was largely attended by a solemn congregation, and some remarks were made by the writer; after which the remains of our brother were gathered unto his people at Rock Springs, to await that day when all who are in their graves shall hear the voice of the Son of God and come forth.

WM. GRAFTON.

FOREST HILL, Md.

DIED—At his son-in-law's, H. F. Sanders, near Knoxville, Crawford Co., Ga., July 29th, 1895, our much loved brother, **Thomas G. McCowen.**

He was born in Morgan Co., Ga., June 7th, 1842, making his age at the time of his death 53 years, 1 month and 22 days. When quite young he moved with his parents, Duncan and Mary McCowen, from Morgan to Monroe Co., near Forsyth, Ga., where he was raised and spent most of his life. He enlisted in the late war, receiving a wound in his left arm, which made him a cripple for life. About the close of the war he was united in marriage to Miss Marietta Fletcher, with whom he lived and raised a large family of children. Our brother united with the Primitive Baptist Church of Christ at Smyrna on May 21st, 1870, and was baptized by Elder James Stuart, who was then pastor of the church. Brother Thomas from that time until his death lived with the Baptists, a consistent member. But few knew so much of him as the unworthy writer of this notice. We being the youngest two boys, raised and schooled together, our ties were very closely knit. He had his faults, as all other men have. His temper was such that at times it was hard to control; but he had a kind disposition and a tender heart, and always had some words of mirth or comfort for those who seemed to be despondent or troubled, which enabled him to make many friends. But after all this, often have I heard him speak of his own unworthiness, saying, "O wicked man that I am! how can I expect to remain in the favor and love of a righteous and sin-avenging God? If saved at all, it will be a poor sinner saved by grace." In speaking of his trials and troubles, and the goodness of God to him, he repeated these lines, as applying to his case,

"While sorrows encompass me round,
And endless distresses I see,
Astonished, I cry, Can a mortal be found
Surrounded with troubles like me?"

He then made this remark, "After life is all summed up, outside of Christ it is not worth living;" meaning that without Christ the world had but few charms for the child of God. He would say sometimes, "I think I ought to have more credit for what few things I do right, than others who seem to serve and obey God so easily, while it is so hard for me." But now these earthly trials are over, and we have the happy assurance that he is free, and enjoying the presence of the blessed Savior.

He had been in feeble health for some time. On Thursday before he died he was taken much worse, and on Saturday fell into a stupor, and remained so until two o'clock Monday, when he breathed his last, leaving a dear wife and six children to mourn their loss. May God in his infinite mercy bless them in their bereaved condition, and finally save them in his kingdom, is my desire.

His remains were interred the next day in the cemetery at Culloden, Ga., when and where Elder D. G. McCowen preached a short discourse from the first portion of the fourteenth chapter of John, to a large congregation of relatives and friends. May the good Lord sanctify this dispensation of his providence to the good of us all, is our hope.

J. A. McCOWEN.

MACON, Ga., Sept. 28, 1895.

SISTER **Sapphronia Digby** was born Sept. 22d, 1825, was married to the late Deacon A. J. Digby on Sept. 22d, 1842, united with the church at Mt. Gilead on Oct. 21st, 1866, and was baptized by Elder W. M. Mitchell. She was the mother of nine children; six still live to mourn their loss of a devoted and loving mother. She departed this life July 7th, 1895. She was stricken with paralysis June 30th. I was well acquainted with her, and was her pastor while she was a member of Bethel Church. To know her was to love her, possessing such qualities and the graces of the Spirit of God, modest, meek, gentle, loving and forgiving. What a beautiful life! Are we surprised to learn her last words? "Don't grieve for me."

"Jerusalem, my happy home,
O how I long for thee!
When shall my sorrows have an end?
Thy joys when shall I see?"

How beautiful the language, "Let me die the death of the righteous, and let my last end be like his." God grant that her dear children may be able to tread in the steps of their dear mother, whose bright example and precepts still live.

We could add much, but this is enough. She trusted in God, she loved Jesus; and that charity which believeth all things, hopeth all things, endureth all things, was manifest in her life, and doubtlessly she could realize, "O death, where is thy sting? O grave, where is thy victory?" "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

W. LIVELY.

OPELIKA, Ala., Oct 4, 1895.

TWO DAYS MEETINGS.

A TWO days meeting is appointed to be held with the Abbington Church, at Justus, Lackawanna Co., Pa., on Wednesday and Thursday, November 13th and 14th, 1895.

We invite all who feel a desire to meet

with us. Those coming by way of the D., L. & W. R. R. will be met at Glenburn on Tuesday. Those coming by way of the Delaware & Hudson R. R. will please write me at what time they expect to arrive at Olyphant, where we will meet them on Tuesday.

G. W. GOODRICH, Clerk.

THE Lord willing, the Burdett Church, Schuyler Co., N. Y., will hold a two days meeting, commencing at 10:30 a. m., Nov. 6th and 7th, 1895.

H. B. ELLIOTT, Clerk.

ASSOCIATIONAL.

THE Delaware Association is appointed to be held with the Cow Marsh Church, commencing on Wednesday, Oct. 30th, and continuing the two following days.

Those wishing to attend and coming by rail will take the train on the Delaware R. R. Tuesday afternoon, leaving Delmar at 2:26, and Wilmington at 2:50. From Delmar get tickets to Felton; from the north to Woodside. It is desired to have some eight or ten from the northward get tickets for Hartley and Henderson, on the Maryland Branch, changing cars at Clayton. I would suggest that whatever company starts from Philadelphia and from Wilmington take this route, but they will need to take the morning Mail train. I now expect to be able to furnish orders for excursion tickets. The trains above named will be met, and all visiting friends cared for.

E. RITTENHOUSE, Pastor.

THE Salisbury Old School Baptist Association is appointed to be held with the church at Little Creek, Sussex Co., Del. to begin on Wednesday before the fourth Sunday in October (23d), 1895, and continue three days.

All lovers of the truth are cordially invited. Those from the north had better come on Tuesday. Trains leave Philadelphia at 7:20 and 10:20 a. m. and 3:30 p. m. Ticket for Delmar, via Delaware R. R. Those from the south, via N. Y., P. & N. R. R., can come Tuesday on the Express arriving at Delmar at 2:20 p. m., or Wednesday on the Mail train at 8:00 a. m. These trains will all be met and friends cared for.

A. B. FRANCIS, Pastor.

YEARLY MEETINGS.

THE Old School Baptist Church of Schoharie, N. Y., has appointed her yearly meeting to be held in her meeting-house on the fourth Sunday and Saturday previous in October (26th and 27th), at 10 o'clock a. m. each day.

Brethren and friends of our faith and order, and all who love the truth, are cordially invited to meet with us. Those who come on the cars will be met at Howe's Cave on the day before the meeting (Friday) and cared for.

G. W. GUERNSEY, Clerk.

THE yearly meeting of the Welsh Tract Church, at Newark, Delaware, is appointed to commence on Saturday before the third Sunday in October, 1895, at ten o'clock a. m., and continue two days.

Those coming from Philadelphia and Wilmington will come via B. & O. R. R., on train leaving Philadelphia, Twelfth and Market Sts., at 7:55 Saturday morning. Those coming from Baltimore will come via B. & O. R. R. Friday afternoon or Saturday at 8:55 a. m. All will be met at Newark, Delaware. We extend a cordial invitation to all who love the truth, and desire some of the ministering brethren who may be on their way to the Salisbury Association to meet with us.

P. M. SHERWOOD, Clerk.

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(ESTABLISHED 1832.)
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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, OCTOBER 23, 1895. NO. 43.

D L Blackwell 1June95

CORRESPONDENCE.

SOUTHAMPTON, Pa., Sept. 28, 1895.

DEAR BROTHER CHICK:—I have read your editorials in the SIGNS quite uniformly with that interest and gratification that is comforting to feel. My mind has followed you, as a general thing, with a perfect accord in the views and sentiments you have expressed. But some of the articles have been especially commended to my conscience, my understanding and my heart, by their manifestation of the truth in your manner of handling the word of God, by the directness and definiteness with which you have divided law from gospel, and by the searching out and witnessing to my experience in things that you have expressed. Of this kind I might mention the article I have just read in the number dated September 25th, in regard to the sentence of death upon Adam; that in September 18th upon "God's love and hate;" in August 28th in regard to "Calling on the name of the Lord," and others of still more interest farther back. I take pleasure in expressing to you my regard for what you have written, because of the more public and apparently more responsible position you now occupy as editor of the SIGNS. I may entertain the highest regard for the writings of brethren, on account of the instruction and comfort I have received through them, and not feel impressed to speak of it publicly, and, perhaps, not even privately.

If I should notice a difference between the views expressed by you editorially and those entertained by myself, on a point which I consider very important, I should unhesitatingly present my own views on the point of difference for your consideration, and that of the brethren at large, as I have done heretofore, and as you have done; and I should not consider an apology necessary for so doing. It is my belief that each one interested in a subject which is under mutual consideration, in a church, in a company of brethren engaged in conversation, or among correspondents of a periodical, should express his views upon it faithfully, if he has any, if he finds an appropriate occasion, and if he can do so in a kind and courteous manner. It ought not to be thought that one is inclined to find fault, and is unmindful of the feelings of the writer, and has not truly appreciated the many unquestionably good and comforting things that have been expressed, if he does not mention them, but speaks directly upon the point of difference.

It is pleasant in conference to speak of the comfort we have received through the communications of each other; but we do not write or speak for mutual commendation, but to do what seems given each of us to do in bringing forth the truth to the view of all, for our mutual instruction and comfort.

But my object in writing this letter is to speak of your editorial in the SIGNS of September 4th, entitled "Cannot sin." I read it with care and anxiety, for it has been a subject full of mystery to me, and yet one of the utmost importance. I could find no fault with your arguments and considerations as I went along with them. They seem to take up the questions fairly, and bring many excellent things to our minds. But when I read these two sentences, "He that is born of God must love God and his people, and *cannot hate them*," and, "The child of God loves, and does not, *and cannot hate*" (the Italics are mine), I said to myself, There must be something wrong, some mistake, something left out, in the consideration that will allow of these expressions. That would leave me out; for if I have not actually hated my brother I have been angry with him, and anger is a near kin to hatred. I have therefore concluded to ask you to look over the subject again and see if those expressions cannot be modified. I do not know as I can help you, for I have never been able to map these things out to my own satisfaction, and have never heard or seen what just answered my mind and feelings from any one but once, and that was when brother Balas Bundy preached upon the text, "Whosoever is born of God doth not commit sin," &c., at the Baltimore Association many years ago. All the brethren, some of whom had expressed diverse views from each other on the subject, fell in with him, and rejoiced together in the truth he preached. But I cannot write what he preached. It has gone from my memory; but it did then, and has often since, I hope, watered my soul. I think there must be some distinction intended by the inspired apostle between the flesh and the spirit, and that he, like Paul, speaks sometimes of the man in his fleshly nature, and sometimes of him in his spiritual nature and standing. This apostle records these words of Jesus, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Mr. Philpot, the editor for many years of the *Gospel Standard*, often in speaking of this subject uses the expression, "The flesh, which is born of the flesh, and the spirit, which is born of the Spirit." I think such an expression is warranted by the language of the Savior quoted above. The christian is possessed of both flesh and spirit; the one manifested in his natural birth, born of the flesh, and the other manifested in his spiritual birth, born of the Spirit. The man, the Adamic man, in being born again, or from above, as the word "again" in that place means, is given a new, divine life, is quickened by that life, and is born, or brought forth, in that life of Jesus, from under the law of sin and death, into the liberty of the gospel. He now has the two natures in full, the one that was born of the flesh, and the one that was born of the Spirit; but "the elder shall serve the younger." "That was not first which is spiritual, but that which is natural; and afterward that which is spiritual." That which is spiritual shall henceforth be the true life of the man, the controlling principle, whose rule shall be ever manifest in its binding power upon the Adamic man, causing the christian to realize joy in the paths of obedience, or sorrow and death in a fleshly walk, until the power of "the last Adam," who "was made a quickening Spirit," over "the first Adam," who "was made a living soul," shall be fully and gloriously made known in changing "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."

Now the works of the flesh and the fruit of the Spirit are radically different, as the children, who "are partakers of flesh and blood," and also of the divine nature, sadly know. It is possible for the children to live after the flesh and die. The flesh is a region of death to them who have divine life, and while abiding in that they are separated from spiritual joys. It must be possible for a child of God to yield to the evil passion of his flesh and hate his brother, or else would the apostle have said, "He that hateth his brother abideth in death?" Only one who has been born of God has any brother to hate in this sense. In yielding to any of the fleshly lusts and evil propensities one is walking after the flesh.

I might hesitate to say I have ever really hated a brother. It hardly seems so. But I have been angry with one, and anger must be a near relation to hatred. While under the control of such a feeling there has never been any enjoyment of spiritual life, but a very bitter taste of death. With my flesh I was then serving the law of sin, but not with my mind the law of Christ. It must certainly be, as you say, that Paul and John refer to the same truth and the same experience in their different forms of expression. After Paul has enumerated the black list of the works of the flesh he says, "They which do such things shall not inherit the kingdom of God." Can we understand the apostle as there teaching that no one will ever, after having been born of God, be overcome by any one of the works named there, wrath, strife, drunkenness, envyings, or any such like? I cannot think so. But he declares that there is no life to a child of God, but death, in such things. While walking thus they abide in death. "Flesh and blood cannot inherit the kingdom of God;" and they who yield to the lusts of the flesh cannot at the same time enjoy anything of that spiritual inheritance. All of those evil works are in the flesh of every child of God, causing the warfare; so that the Lord's people "cannot do the things that they would," not being able to see in their fleshly natures the clearness of motive and desire which they long to, but seeming to see their best efforts and best thoughts tainted by the corruption of their natnres. It is not simply, as some have said, the literal flesh only, and not the mind and heart, of a child of God that is corrupt. A review of the list of evil works named by the apostle (Gal. v. 19–21) will show to any one that a mind and heart are involved.

But the apostle says, "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh." And again, "If ye be led of the Spirit, ye are not under the law." When he has named the sweet cluster of the fruit of the Spirit he says, "Against such there is no law." Then he exhorts thus, "If we live in the Spirit, let us also walk in the Spirit," and exhorts the saints not to provoke and envy one another. Now, all this appears to me to indicate that the apostle regards the child of God, or the christian, as liable to walk after the flesh, to fulfill its lusts, to envy and hate and devour one another, and thus to subject himself to the stripes which

are promised to disobedient children (Psalm lxxxix.), and to that fearful looking for of the judgments which the law denounces upon offenders; for only when led by the Spirit are we assured that we are not under the law. While in subjection to the flesh we "abide in death."

"They that are Christ's have crucified the flesh, with the affections and lusts." Crucifixion is a painful, lingering death. Every movement of the crucified one, every indulgence of the flesh that is crucified, causes the christian to feel excessive pain. "Our old man is crucified with Christ;" therefore the old man should be put off as a leader, for he can only lead into sorrow and death. The new man is created in righteousness and true holiness, and has no part in the sinful thought or act. When we put on the new man, are directed by the divine life, walk in Christ, we do not, cannot sin. Our walk and conversation are then pure and holy. Does not the apostle refer to the child of God in his spiritual nature when he says, "He cannot sin," and to the same child of God in his Adamic or carnal nature when he speaks of him as having sin? Viewed in that spiritual life the christian cannot sin, because "the holy seed" (Isa. vi. 13) "remaineth in him, and he cannot sin, because he is born of God." Also in this divine nature, viewed as in Christ, he is not under "the law of sin and death," having been delivered from it by "the law of the Spirit of life which is in Christ Jesus;" therefore he cannot sin against that law. This seems to be the meaning in 1 John iii. 4, 20; Gal. v. 18; Rom. vi. 14. But this same man is spoken of by both apostles as sinning. Do they not thus refer to him as in the fleshly nature, to which he is liable to yield, and to become for a season subjected to his sorrow and pain? Paul charges the Corinthians with being carnally minded; thus showing, as he does in other places, that the christian has a carnal mind. But "the carnal mind is enmity against God." The worst of lusts and evil propensities are in it. Therefore "to be carnally minded is death" to a christian. It was a child of God whom Paul told the Corinthians to "deliver unto Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus."—1 Cor. v. 5. John says, "He that committeth sin is of the devil." All sin is from, or caused by, the devil. But the apostle must be talking for the comfort of a child of God, who has been, or is liable to be, brought under the power of guilt and sin, suffering in his conscience under an account of having been overcome by the works of the devil manifested in his flesh, and of having been controlled by the wisdom of the world, which is "earthly, sensual, devilish;" for he says, for the comfort of such an one, "If our heart condemn us, God is greater than our heart, and knoweth all things;" knoweth us in Christ, in the "everlasting covenant ordered in all things and sure," from which even sin and the devil can never remove us; at the same time he shows how much happier is our present condition when our hearts do not condemn us for sins and transgressions. He also says, for the comfort of those who have been led away by the wiles of the devil to commit sin, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." We, when tempted of the devil, are liable to be overcome in our own earthly nature, and sin. But Jesus endured all the fullness of the devil's power to tempt, and was not overcome in his earthly nature, but remained pure and spotless in "the likeness of sinful flesh" in which he was made, without one sinful thought or one unholy emotion, though feeling every weakness, every infirmity, every temptation, that any of his people shall ever feel, and also all the guilt and terror and filth of their sins. His holy life, his resistance of Satan's temptations, his death under the curse, his resurrection from the dead, his triumph over sin and death, his everlasting righteousness and glory, are given to his people, and are seen and felt by faith while they are here, and are all in that Spirit which he gives us. This is our Advocate. And the apostle says, "The blood of Jesus Christ cleanseth us from all sin;" and, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." When Paul says, "It is no more I that do it, but sin that dwelleth in me," he would seem to be speaking of the things which the christian constantly sees in himself of sin in thought and word and deed, on account of which he "cannot do the things that he would," causing him often to cry, "O wretched man that I am!" and from the trouble of which he can only realize deliverance when Jesus is revealed to his faith as his righteousness and salvation. When he is dealing with such transgressors as the one in the Corinthian Church, or the sinners who are to be "rebuked sharply," "rebuked before all," he uses language that comes down upon them as a rod of correction. They have yielded to the flesh, are walking in the counsel of the ungodly, have sold their birthright, have gone to sleep, have built hay, wood and stubble in their religious work. The works of the devil are clearly seen in the one who committeth sin. His power is seen in our flesh when we do his works. But "Jesus was manifested to destroy the works of the devil," and his power is, and shall be, gloriously seen and felt by the poor soul who has in his earthly nature gone so far in transgression. In God's own time the divine nature in him shall shine forth in all its power; and when God with rebukes corrects him for iniquity, the beauty of his flesh shall be made to consume away like the moth (Psalm xxxix. 11); it shall wither and fade like the grass, when the Spirit of the Lord bloweth upon it. Humble and contrite, feeble and sore broken, he shall be gathered again to the fold, and shall realize with tender thankfulness the great mercy that has given him a sure dwelling place in Christ, in the covenant of love and salvation, from which even sin and a vile nature shall never utterly take him away; that has for him destroyed the works of the devil, made an end of sin, and brought in everlasting righteousness.

I do not regard what I have written as at all controverting the views you have expressed. I have no controversy with them. I do not know that I have thrown any additional light upon the subject, but some of the thoughts I have expressed may be helpful to others in time of trial, as they have been to me. My only suggestion of an amendment would be to say, "The child of God, *in his spiritual nature*, cannot hate." This might be better for those who have fearful doubts at times when they see all the works of the flesh, named by the apostle in Gal. v., within themselves, and especially when they see some of them worked out, to their dismay and sorrow.

Your brother in christian love and fellowship,

SILAS H. DURAND.

EDITORIAL REMARKS.—We gladly and cordially commend the above letter from brother Durand to all readers of the SIGNS. We doubt not that it will be carefully read, and that it will prove a source of true spiritual joy to many. We trust that its reading has been blessed to us. In the editorial to which brother Durand refers we said that difficulties seemed to us to meet any and every view of the text upon which we were writing, that we had ever seen; and we did not think that we had solved all difficulties. Is it not true that when we undertake to set forth the meaning of any Scripture in any other words than those of the Scripture, we always find difficulties in the way? At the best we see but in part, and know but in part, and therefore we can speak but in part.

We certainly do not object to the amendment proposed by brother Durand near the close of his article, "The child of God *in his spiritual nature* cannot hate." We think it needful to add that in the editorial referred to our object was to present the *ruling principle*. We sought to say that while a child of God might and did feel every evil passion within him, including anger, hatred, &c., yet sin did not *reign*. Sin had once reigned indeed unto death, but now grace reigns through righteousness unto eternal life. In other words, *love reigns* in the child of God, and not *hate*.

Brother Durand says that he does not have any controversy with what we wrote in the editorial; and as we have read and re-read his excellent letter, we are sure that we have no controversy with it.

We cannot close these remarks without saying that we are not worthy of the kind words which brother Durand has used toward us in his letter. We do thank God and take courage. His letter found us low down in feeling, and it has cheered us. C.

CRAMER, Ill., Sept. 1, 1895.

VERY DEAR BROTHER CHICK:—I have just received the SIGNS for August 28th, and read your editorial, "Calling upon the name of the Lord," which gave me much comfort and uplifting in my little hope; so much so that I felt constrained to lay the paper down and write a few lines to you. I do feel to thank and praise God for the comfort and consolation he has given his dear children, in enabling you to comfort his poor and afflicted people that he has left here in this world of affliction and sorrow. I believe that I never before have read or received so heartfelt a witness within me as I did when I read that. I could say Amen in my poor soul. While I have always felt, since I received a hope, that I have no gift in prayer, yet, in your precious words, I am praying all the time, from sore need. Often when I go bowed down, groaning in this tabernacle, being burdened, I am continually calling upon the Lord; yet often not a sound escapes my lips. A broken heart and a contrite spirit he will not despise. Yes, as you say, I feel to be such a poor sinner, and my lips are so unclean, how dare I attempt so great a matter? I have often been called upon by my dear brethren to call upon the Lord in a public manner, and I have always feared and trembled, as it is so solemn a matter. I feel that the Lord has given me no gift for that. I can only smite upon my breast and cry, "Unclean." "God, be merciful to me, a sinner." I feel to shrink, for which I often feel to condemn myself. I think, Surely I can have no hope, or it would not be so. Yet I do feel that I pray always as I travel along from day to day. I am the least and vilest of all, if it is possible that I am a saint. But I now feel much encouraged with my little hope. I feel to praise God's holy name for the precious gifts he has given his people for their edification and comfort throughout all time, apostles, prophets, pastors and teachers. I often receive comfort in reading the Scriptures, the experience of the saints of old, of the sore trials they endured. So I need not think it strange concerning the fiery trials. They are all needful; and if we are without them, then are we bastards and not sons. I often think, Why should we doubt our hope so much, when we have so much testimony in the Scriptures that we are born of God? Do we not know of a truth that we love the brethren, all those that have been

taught of the Lord? All have the same parents, being born of God, of that incorruptible seed. Then behold what manner of love the Father hath bestowed upon us! It is a free gift to poor, hell-deserving sinners. What a comfort it is when the dear children get together, and their dear heavenly Father is with them. O what love! Their tongues cannot express it. They are filled with praise. There are no big ones among us, but each esteems others better than themselves. They tell of the love and tender mercy of their heavenly Father. Can we not say at such a time, "We know that we are of God, and the whole world lieth in wickedness?" And, "I know that my Redeemer liveth;" and that when this earthly house of our tabernacle is dissolved, we have a building of God, a house not made with hands, eternal in the heavens. We know that we once were blind, but now we see. We see and feel our need of a great Savior. When there was no eye to pity, when we felt we must forever perish, he appeared as the chiefest among ten thousand, and the one altogether lovely.

"O for such love let rocks and hills
Their lasting silence break."

He has taken us up out of a horrible pit, and has put a new song in our mouth, and has given us a new name. And we have not grown tired of hearing of that new song, salvation by sovereign grace. He is our all; we have nowhere else to go. "There is none other name under heaven given among men whereby we must be saved." This glorious song we love to sing and talk of. All these are taught of the Lord, and great is their peace. It is a heaven below their Redeemer to know. There is so much beauty in their dearly beloved Savior that they have no desire to seek any other.

I have just returned from our association, Spoon River. We had a glorious sitting together in a heavenly place. The gospel was preached very ably by the ministers whom God has called and placed on the walls of Zion. All was peace. We felt that it was good to be there. We drank freely of that glorious fountain, and felt to rejoice that our God liveth.

Dear brother I feel ashamed of myself. I intended to write but a few lines when I sat down, but my pen and mind have run to what you see. You will please pardon the length. I feel that I can encourage you that your labor is not in vain in the place you now stand as an editor. I have no doubt but the good Lord has put you there. May he keep you, so that you may not waver to the right or left, but stand firm, ever contending for the faith once delivered to the saints. I feel to love you for the truth's sake. The spirit you manifest is very Christlike. When he was reviled, he reviled not. A meek and humble spirit is of great price. I feel that the Lord has put this spirit in you, and greatly blessed you, so that you have comforted many of God's poor, little ones. May the Lord keep us all in his fear, contending for the faith, and may we not fall out by the way. Farewell.

E. D. VARNES.

REMARKS.—Such letters as the above from brother Varnes are very encouraging. We do not doubt that the children of God, all of them, have more or less just such trials and joys as he has experienced. The things of which brother Varnes writes are such as pertain to vital godliness. We most truly desire to possess the same meek and humble spirit. We trust that it is also our prayer to be guided in the way of true wisdom in our relation to the SIGNS; and in this we speak for brother Jenkins and brother Beebe, as well as for ourself. We desire brethren to feel free to expres any dissent from what we may write, which they may feel, as well as when they can agree. We desire to be right, but have to confess that we have often found ourselves mistaken.

C.

GHENT, Ky., Feb. 13, 1895.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—With this I mail to you a letter from brother E. F. Ransdell. To me it was deeply interesting, because it points out the road in which all the dear people of God are led while on their earthly pilgrimage, and brother Ransdell gives to God all the glory for leading them in ways they have not known, and in paths they have not seen. Surely when called from the vanities of earth, and enabled by grace divine to behold and know that Jesus is the way, the truth and the life, they were led in a way they knew not. Then they were made to know that the law is holy, and the commandment holy, just and good, but they are carnal, sold under sin. But glory to the exalted name of Jesus, that is the way that leads to God. Then they give to him the glory due to his name, and their chief desire is to be able to bring an acceptable offering into his courts. Before led in this heavenly way they ascribed the glory to themselves, and made all their offerings to the law, and relied upon their vain attempts to keep that law. But when the spirituality of that law was made manifest to them they learned that by the law is the knowledge of sin. It only revealed to them the knowledge of sin, and therefore had no saving power. Then, beholding Jesus as the end of the law for righteousness unto every one that believeth, they were led into a new and living way. That is the way about which the poet sings most sweetly,

"This is the way I long have sought,
And mourned because I found it not;
Till late I heard my Savior say,
Come hither, soul, I am the Way."

I mail to you brother Ransdell's letter for publication, trusting that some feeble one like I am may read it and take courage by the way as I have. But my chief object in writing was to say to brother Ransdell that an attempt on my part to comply with his request to give to the readers of the SIGNS a sketch of my life and experience, with a few historical facts that have occurred among the Baptists, as relating to churches and associations, I am satisfied would prove of little value. During the long period, now sixty-four years, in which I have had a name among the Baptists, many divisions have occurred among the churches and associations, all of which were productive of trouble and sorrow, and to recount those troubles would not be productive of enjoyment to the saints; and a sketch of my poor, uneventful life, and of my experience, if I have any in sacred things, would be even less in value. When I read the dealings of the Lord with his dear saints, given in their published experiences, I am often made to fear that I know nothing of the Lord's leading of his people out of nature's night into the glorious light and liberty of the gospel, and to say,

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

Affectionately yours,

H. COX.

NEW CASTLE, Ky., Feb. 5, 1895.

H. COX—DEAR BROTHER IN CHRIST:—Your letter is to hand, and after a long delay I will endeavor to answer. I assure you I was indeed glad to hear from you, as your letters always come laden with the good things of the kingdom of our God. This life is short at best, and you are now nearing the end of your earthly pilgrimage. Before you go hence I desire, my dear brother, to express to you in writing, as I do not get to see you often in person, my sincere thanks for all your labors by pen to me, and also through our beloved paper, the SIGNS OF THE TIMES; and I know that all will heartily subscribe to the same. I believe it has all been directed by the Spirit's power and the love you entertain for the children of the blessed Master. I have never read a communication from your pen but that I could see Jesus in it, and gather a crumb of the good things that fall from the Master's table. I again ask a favor, if not too much trouble, to give through the SIGNS a short sketch of your life and experience, with a few historical facts that have occurred among the Baptists during your identification with them, as relating to churches and associations. May God direct you in all things the remainder of your days, and comfort you by his Spirit's power, and at last receive you with "Well done, good and faithful servant; enter thou into the joy of thy Lord."

Now, dear brother, I believe God is an almighty Sovereign, the governor and director of all things, so as to promote his own glory, and the comfort and happiness of the church of Christ; for "The eternal God is thy refuge, and underneath are the everlasting arms." I believe it is God by his holy Spirit that quickens and makes alive the sinner who is dead in trespasses and sins. This is true, for Paul says, "You hath he quickened, who were dead in trespasses and sins." This quickening or life-giving power is beyond the reach of the arm of poor, mortal man, or anything that we can do to obtain it; for "the gift of God is eternal life through Jesus Christ our Lord." It is "hid with Christ in God," "ready to be revealed in the last time." When Christ is preached in the Spirit's power the child of God has a knowledge of God, its Father, by that Spirit that dwells in him. "Christ in you the hope of glory." When Christ, who is our life, appears, we are bound to give all honor and praise unto him for leading us out of darkness into his marvelous light. We rejoice with joy unspeakable and full of glory, for Christ dwells in our hearts by faith, and strengthens us with might by his Spirit in the inner man. Jesus is revealed to the eye of faith; and when we see him we realize his power, gladness takes the place of sorrow, and we rejoice with joy unspeakable and full of glory. "For it is God which worketh in you both to will and to do of his good pleasure." "All thy children shall be taught of the Lord, and great shall be the peace of thy children."

Dear brother, I hope I have been taught by the great Teacher, and that Chriet dwells in me the hope of glory. For by this I have a knowledge of sin, and trust in Christ as the way of life and salvation, and have no confidence in the sinful flesh of Adam; for it is not subject to the law of God, neither indeed can be; that I am a wretched sinner indeed; that none are so vile as I; that I trust all to Jesus for life and salvation. This, my brother, I think is God's predestination; and when the Lord's afflicted ones are led in the right way they trust alone to him, and abide by all things as the God of the whole earth sees fit to bestow upon them.

Lest I weary you I will close, hoping to hear from you again. I am your brother in christian love,

ERNEST F. RANSDELL.

DELMAR, Del., Sept. 1, 1895.

DEAR BRETHREN EDITORS:—I will try to pen a few thoughts which have been comforting to me upon the following Scripture, and if you think they will be of any benefit to any one you may publish them; if not all is well.

"They say unto him, Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes; and immediately their eyes received sight, and they followed him."—Matt. xx. 33, 34. How these words of the blind men bring

(Continued on page 342.)

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 23, 1895.

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

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GILBERT BEEBE'S SON,
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FROM EGYPT TO CANAAN.

SOME time last spring, while in conversation with Dr. Emory, of Middletown, N. Y., the subject of the spiritual import of the journey of Israel from Egypt through the Red Sea and the wilderness to Canaan came up, and after some pleasant interchange of thought he requested that we should present some thoughts through the SIGNS upon it. This we feel like now doing, begging brother Emory to excuse our seeming neglect of his request, and also to excuse this response if it should seem fragmentary and unsatisfactory. Of course but a mere sketch can be expected of us in considering a subject so vast.

From our childhood this journey of Israel from the "house of their bondage" has seemed wonderfully interesting to us. All the types and shadows of that shadowy dispensation have rested much upon our mind. We recall with what delight we used to hang upon the words of the late Elder W. J. Purington when he would discourse upon the types, as all who were accustomed to hearing him know that he loved to do. While we have sometimes written and spoken of them, yet we have never felt that we had much understanding of them, and have ever felt compelled to speak diffidently of them. Of late years we have felt to speak less confidently as to the meaning of some of them than we used to in former years. But still we trust that now and then we have been favored with some glimpses of their meaning; and in our conversation with brother Emory, referred to above, we felt as though we were enabled to gain some instruction concerning the subject named at the head of this editorial. We will briefly sketch the matter as it has appeared to us; and we would be more than glad if the minds of other brethren were stirred up to also write concerning it.

It has seemed to us that there is a connected chain in the narrative of Israel's journey from Egypt to Canaan which will compare link for link with every personal experience of the grace of God. Egypt, the Red Sea, Sinai, Jordan, Canaan, with Moses from Egypt to Jordan, and Joshua through Jordan into the possession of Canaan, all these are links in this chain, of which we wish to briefly write.

Egypt with its bondage and death stands at the head and opens the narrative. It is the home of the Egyptians, but the house of bondage to Israel; and it is of Israel in her relation to Egypt that the narrative speaks. Egypt sets forth this world, which is such a delight to those who belong to it, and who are of the world. Carnal men eat of its flesh-pots, of its leeks and onions and garlic, and are satisfied. If they want anything more it is a still greater abundance of what Egypt produces. But there are a people here who are not of Egypt. Moses was a representative of this people. All that Egypt could afford of its very highest and best was his. So far as we read, until faith came he was content, and felt no bondage. But faith separated him from Egypt, and from all that had been his delight; and while he might continue to abide for a time in Egypt, yet he could nevermore be of it in feeling or desire. So God has a chosen people in the world; yet they are not of the world, in the sense that they are the Lord's elect people. Yet, until faith comes, they are content to be called the children of the world, and to grow and thrive upon what the world has to give. They, as well as the non-elect, eat and drink of the world and its delights. They are by nature children of wrath, even as others.

But there came a time when Israel began to be in bondage, when Egypt was no longer home to them. Now began a new experience to them. They could no longer rest. Enmity sprang up against them in Egypt. Their tasks grew heavy, and their supplies less. It was the work of God; it could not be helped. Their nest must be stirred up. They must be driven out of Egypt; they must find another home. Egypt cannot help hating Israel. Cain hated Abel, and slew him. Thus the people of God must be separated. Thus they must come to realize their high and holy birthright. Thus they must learn that Canaan is their true home. In all this there is a setting forth of the beginnings of that experience which separates the people of God from the world, and brings them at last to inhabit the land of gospel rest.

Thus they begin their journey out of Egypt. The going out of Israel in outward life is but the result of a work in their hearts, completed before it is seen in action. Experience must precede conduct. Faith must precede works. They are made first to want to go out, and then comes the going; and then the Red Sea. God will first of all teach his people that "the way of man is not in himself; it is not in man that walketh to direct his steps." Israel must learn to know that it is the Lord who triumphs gloriously, who overthrows the horse and his rider in the sea. Israel is led by the guidance of God to the Red Sea. It is not by their will or choice that they come thither. The purpose of God brought them to the sea, and the purpose of God brought them through. The one was no more his purpose than the other. He brings them to the Red Sea, that he may show them his power, and that he may fulfill his purpose concerning Pharaoh. They do not know why he has brought them to this place until afterward. We never do know why the Lord works as he does until afterward. Moses could see only his back parts. Of one thing we may be sure: the Red Sea represents a difficulty, an obstacle that is insurmountable to Israel's puny efforts. The people of God in experience must learn the lesson of entire dependence upon God. Sooner or later as they come up out of Egypt they must learn their own entire insufficiency. They must learn that they must stand still and see the salvation which God bestows. We do not know how many such places the people of God may meet where they learn that the Lord brings his people out with a high hand and an outstretched arm; but there comes a time at last to all when the Egypt of this world presents itself to them no longer as a friend, but as a deadly foe, pursuing them to destroy them, and when they cannot fight against it nor flee from it, and there seems to be no escape. This is christian experience. This each child of God comes to feel for himself. The world never seemed so dreadful as now. All its vain delights are gone; all is forbidding and full of frowns. This is the final step in the separation from the world. Israel is driven out. She wants not the world, nor does the world want Israel. Now God delivers Israel. The Red Sea, which was their greatest difficulty, now becomes the destruction of their foes, and the everlasting barrier between them and Egypt. "The Egyptians that ye see this day ye shall see no more forever." The child of God can never live in the world again; he cannot go back. God has spoken, and the work is done. No matter how fleshly or worldly he may become, he can dwell in the Egypt of this world no more. He may lust after the leeks and onions and garlic, but God has called him to higher things. He can no longer live upon this bread. The heavenly manna is now his proper food.

Thus far they have seemed to know little about themselves, except that Egypt had become a place of bondage, and nothing at all about the law of God; but now Israel must be taught to know themselves. The Lord will prove them, to see whether they will keep his commandments or not. He does not need this proof, but Israel does. The Lord knew what was in their hearts, but they did not. He knew how stiff-necked and rebellious they were, but they were in ignorance of themselves; therefore God will search them and prove them, that he may humble them, and cause them to take their true place before him as sinners, and confess that he is holy in all his judgments. Therefore they must visit Sinai. Therefore they must hear his law; and amid thunders and lightnings and clouds of darkness the law was given by Moses. It was not given them to keep, but to prove them, to reveal them. By the law was the knowledge of sin. By it their rebellion of heart was disclosed.

We said that the law was not given them to keep or to fully obey. It was the perfect will of God revealed, which fallen man could not keep. The substance of it, repeated by Moses again and again, was, "Thou shalt love the Lord thy God with all thy powers, and thy neighbor as thyself." This law was holy and just and good; but they were carnal, sold under sin. Jehovah knew that they could not keep it, and he would have them know it also. They were vile, and God would make them to know that they were. He would teach them their rebellion, so that they might learn their need of his mercy. Paul has defined the use of the law when he declares that it could not give life, but that by it was the knowledge of sin.

As Israel then must meet the law, so must Israel now. It is a needful part of all christian experience. In most instances there begins to be a restlessness, an unhappiness, a cutting off from the world, so that the soul hardly knows what is the matter. The world loses its charms, and yet the soul feels to be a captive to the world. Then, as the time of separation comes, and the soul feels that it can never be of the world as it has once been, there begins this new experience of sin and guilt. The soul must hear the law of God; and the law reveals sin. The law also teaches the soul its weakness, that the commandment is so exceeding broad that its requirements can never be met by fallen man; and so the soul is brought to the further experience of becoming dead to the law. "For I," says Paul, "through the law am dead to the law." We must know the law, that we may become dead to the law. But the law is not evil; the law is not our enemy. Sin is the one evil thing; sin is our enemy. So Paul can testify that the law is good; that it is not made death to us, but that sin deceives and slays us. So David could say, "O how I love thy law." Yet we become dead to the law, and learn that we cannot be saved and justified by it, but by grace only. Therefore we have become dead to the law by the body of Christ, that we might live unto God. So we learn the lessons taught at Sinai; and having before been cut off from the world, we are now cut off from the law.

Israel had already begun their journey before the law was given, but henceforth it would abide with them through all the wilderness to the brink of Jordan. All this weary way God proved them again and

again, and always to the shame and reproach of his people. They were still under the law, and often its vengeance fell upon them. God cared for them; and while he chastised them, yet they could not perish. They were the Lord's own treasure. What a volume of experience the narrative of the forty years' journey sets forth! Some things are plain. Their folly and the forbearance of God toward them, their unbelief and God's faithfulness, their rebellion and God's love to them, are seen in every page of the narrative. This is all the work of the law. The law never could give them rest, because they could never fulfill it. There is coming a land of rest, but they have not found it yet. They cannot find and enter it while Moses lives. There is no entering into rest under the law; and so they toil on, and their carcasses fall in the wilderness, until the appointed day draws near. All are more or less familiar with this narrative of literal Israel in the wilderness. It seems to us to be a type of a time of wandering which each quickened soul experiences under the law, by which they learn to know the pride, worldliness and rebellion of their own hearts. Israel's wandering lasted forty years. Ours may be but a day in point of time, but yet it is long enough to prove us before God, and show us how rebellious we are, and prepare us for entering into rest when it shall be revealed. Thus far Moses has been our leader.

But now a change is at hand. Jordan lies just before them, and between them and the promised land. It will be seen that we are but giving a hasty sketch of such thoughts as we have concerning this matter, and so we will briefly suggest some things with reference to Jordan. It lay between Israel, in the wilderness of their wanderings under the law, and the promised land of their inheritance, the land of Canaan. Notwithstanding the sentiment of the hymn so familiar to all, "On Jordan's stormy banks I stand," &c., which makes Jordan an emblem of death, and Canaan a type of heaven, yet it is a fact that Jordan is not an emblem of death, nor Canaan a type of heaven. Jordan means not "river of death," but "river of judgment;" and Canaan could not be a type of heaven, because there will be in heaven no Canaanites to dispute its possession with the redeemed. Canaan is a type of that rest into which those who believe in Jesus enter by faith, in which nevertheless there is a life-long warfare to be waged against the lusts of the flesh, the world and Satan, the Canaanites which dwell in our land. Moses (the law) could not lead Israel into their rest. Joshua (the Hebrew name for Jesus) must bring Israel through this river of judgment. Joshua alone could stay its waters, so that Israel should not be overwhelmed with its flood. It was at its full flood when they arrived at its banks. The full volume of its waters was ready to destroy all who should come to cross. Israel unassisted could not cross over; but at the bidding of God, when the priests, bearing the ark of the covenant, stepped down to its brink, the waters were stayed. Under Joshua their leader Israel crossed over in safety; not one perished. Then the ark was borne on up out of Jordan, and the waters rolled on as before. No other people ever crossed it as Israel did; and Israel never crossed it in that way again. Canaan is entered, and Israel's rest there is begun.

Some things seem clear to us in this. We learn that the law cannot lead any man into rest. Jesus only can do this. Moses can be the leader of Israel no farther than to Jordan's bank. Israel cannot enter rest without meeting and crossing this river of judgment. The judgment of God shuts them out from rest, and overwhelms all who feel the power of its waves. But there is a covenant ordered in all things and sure, which has power to arrest this Jordan; and there is a leader who can bring us safely through. The waves of this Jordan of judgment can do Israel no harm now. The atonement, the finished work of redemption, the fulfilled covenant, stands secure. Not one of Jordan's waves shall roll over it; and while it stands no chosen vessel of mercy shall perish. When the soul in experience approaches the brink of this judgment, and beholds its swelling tide, it may well start back affrighted; but how is this alarm changed into joy and confidence and praise when by faith God is pleased to show to them this completed redemption, this fulfilled covenant, and that Jesus their leader is before them. Thus experimentally do they pass through this judgment and enter their home. As Israel never was called to thus cross over Jordan again, so the saints of God shall never be called to face the judgment of God again. As Israel could not pass over by any power of their own, so believers first cease from their own works, and then through Jesus they enter into rest; and as Israel after entering into this rest must all their life fight against the Canaanite, so must the child of God, like Paul, experience a warfare as long as he retains this house of flesh.

We have but sketched a few thoughts. They present but mere outlines of the subject. We trust that they are according to truth, and that they may prove of interest to brother Emory and others. The field is very broad, and we have but gleaned here and there a little from it. Few as are our gleanings, we trust they are gleanings of wheat, and not of tares.

C.

JOHN XII. 32.

"AND I, if I be lifted up from the earth, will draw all men unto me."

In the next succeeding verse we are told in a parenthesis that "This he said, signifying what death he should die." His being lifted up therefore must relate to his being crucified on the cross. The manner of crucifixion was to nail the hands and feet of the victim to the cross, and then raise up the cross to a perpendicular, and insert the foot of it into a hole made in the earth. It seems that his allusion to this mode of suffering was readily understood by the people to whom he had addressed the words of our text, for they answered him, "We have heard out of the law that Christ abideth forever; and how sayest thou that the Son of man must be lifted up?" This figure of speech also accords with his allusion to the lifting up of the serpent in the wilderness by Moses, as a type of himself.—See John iii. 14, 15.

As we apprehended no difficulty in understanding the illustration of the text thus far, we will pass to notice the certainty that he was to be thus lifted up. The "if" which occurs in the text, under other circumstances might imply a doubt whether he should certainly be so lifted up; but in this case it implies no such doubt. The connection shows that the people addressed understood him to signify that the Son of man *must* be lifted up; and these are his very words in John iii. 14, "Even so must the Son of man be lifted up." Nothing can be more clearly demonstrated by the Scriptures than the fixed certainty of his crucifixion and all the circumstances connected with its manner, &c. His murderers came together to do what God's hand and counsel had before determined should be done. And he was delivered up according to the determinate counsel and foreknowledge of God. His own exposition of the sum of all that was written in the law and the prophets and in the psalms showed that "Thus it behooved him to suffer, and to rise again on the third day," &c.

The next thing to be considered is the declaration, "I will draw all men unto me." In a literal point of light this was fulfilled when he was crucified, as we find established, Acts iv. 26–28. Both Herod and Pontius Pilate, with the Gentiles and the men of Israel, were gathered together on this occasion; and as the Jews and Gentiles represented all men, they were there all represented. But in our view of the subject there is a far more important sense in which these words hold good. It was provided in the divine arrangement that when he should be thus lifted up, when he should pour out his soul unto death, he should see his seed prolong his days, and the pleasure of the Lord should prosper in his hands. His seed should be known among the Gentiles as well as the Jews; and when he should see of the travail of his soul and be satisfied, all his seed from every tribe, kindred and tongue under heaven must be there assembled and represented in him. They were one with him in his death, and one with him in his resurrection. Nor came they to him by any other power; the centre of attraction was in him. "I will draw all men unto me." This language was applicable unto those who were personally present, and to their children, and unto all that were afar off, "even as many as the Lord our God shall call." In the 24th verse he said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." As the germ of vegetable life is in the corn of wheat, so all the spiritual life of his church was in him; so that when he died they were all dead; and for their redemption, deliverance and final manifestation as the sons of God it was as expedient for him to die, as in the figure employed, for a corn of wheat to fall into the earth and die.

But, in the third place, we understand the declaration, "I will draw all men unto me," to express a certain pledge that he would in an experimental sense draw the subjects of this redemption unto him. In regard to the limited sense in which the words "all men" are here used, the apostle has fully settled the matter, 1 Cor. i. 22–24, wherein he speaks of the preaching of the lifting up or crucifixion of Christ, and the effects of it on both Jews and Greeks, or Gentiles, that it is to the former a stumbling-block, and to the latter foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. When the Son of God calls and makes the dead hear his voice, he quickens them; and being thus made alive, they first discover the purity and spirituality of the law, and by it they are slain. They feel and acknowledge the justness of their condemnation by the law, and are cut off from all hope of being saved by works of righteousness which they can do; and they sink down in hopeless despair, until the Son of man, "lifted up," is presented; not as some have said, "on the pole of the gospel," for the gospel has no pole to it; but on the cross—Christ and his cross. Christ and him crucified is revealed to them as their Savior, and they are drawn to him by the attractive power which he possesses. They are drawn away from every legal system, from looking for salvation to their own wills, or works, or cries, or tears, or prayers; drawn to him as the only name given under heaven among men whereby they must be saved.

Once more, these words may also embrace the doctrine of the final resurrection of the last day. "All that the Father giveth me shall come to me." "No man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day."—John vi. 44.

Finally, we understand that the salvation of all the people of God, whether Jew or Gentile, of whatever tribe or tongue, depended on the lifting up of the Son of man, and that his lifting up has secured their redemption effectually and forever. His intercession for them is also founded on the offering that he has made for them in being thus lifted up from the earth. "I have finished the work which thou gavest me to do." "Glorify thou me with thine own self, with the glory which I had with thee before the world was." "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory." He shall be satisfied, and they shall be with him, and they shall see his glory and enjoy his presence for evermore.

MIDDLETOWN, N. Y., Feb. 15, 1850.

PRONOUNCING BIBLES.

IN addition to the list of Bibles published on last page we wish to call especial attention to the PRONOUNCING BIBLES, containing Old and New Testaments, King James Version, with marginal references. All the proper names of every person or place in these Bibles are divided into syllables, and accented as they should be pronounced, enabling the reader to readily pronounce correctly the most difficult names of persons and places.

These books are 11x13 inches, and range in price from $5.50 to $20.00, according to binding, the contents of all being the same. The books being too large and heavy to be sent by mail, we will express them at our expense at the following prices, viz.:

No. 51. Bound in American Morocco, Arabesque, gilt edges, $5.50.

No. 53. French Morocco, padded, round corners, gilt edges, $8.00.

No. 55. Extra Morocco, beveled, rolled edge, gilt edges, $12.00.

No. 59. Levant Morocco, padded sides, raised bands, silk sewed, round corners, red under gold edges, $20.00.

For pulpit use these Bibles are especially adapted, and our brethren in the ministry would find it a great convenience to have one on the desk.

CRUDEN'S CONCORDANCE.

TO MOST of our readers the above mentioned book is too well known to need any introduction or a description by us. While many of the Bibles have a Concordance appended, they are generally so condensed or abridged as to be of little or no use. Cruden's Complete Concordance, however, enables one to readily turn to any passage of Scripture of which they can call to mind two or three words, and in our opinion is the most complete and convenient as a reference book of any published. In addition, it contains many other aids in studying the Bible, as may be seen by reference to advertisement on last page. Remember, both the books there mentioned are CRUDEN'S COMPETE.

(Continued from page 339.)

to view the experience of God's children when they in their sorrow and grief called upon Jesus in the same words. How they remember the anguish of their souls when made to realize their blindness; and after all human skill had failed to give them sight, Jesus passed that way, touched their eyes, and immediately they received sight, and beheld his glory. None have ever beheld his glory but those who have received sight, as the blind cannot see; and none have ever received sight without his grace and mercy. Nicodemus said to Jesus, "No man can do these miracles that thou doest, except God be with him." How true are these words. We will see that the miracles Jesus wrought in healing the sick were beyond all human skill. All those incurable diseases are figurative of sin, of which Jesus is the only physician. The leper was never cleansed, nor the withered hand restored, nor the dead raised, nor did the blind receive sight, but by him; nor did ever the devils obey the command of any man except this "man Christ Jesus," to whom all glory, praise and honor is given by those whom he has healed. All power and honor is his, in heaven and in earth. When Jesus taught his disciples to pray to the Father, saying, "Thy will be done in earth as it is in heaven," I understand the earth spoken of here to have reference to his people, who are of the earth, and to the same they must return. "Thy will be done in earth," in me, O God, has never come from the heart of any but those whom Jesus has taught to pray. There is none who can pray except as taught of him. This truth is set forth in the "two men who went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possses. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me, a sinner." The publican recieved his sight, and his redemption was complete in the precious blood of Jesus. This prayer of the publican was characteristic of every child of God. The publican had been taught of God. How wonderful are the teachings of God, and how vain are the teachings of men, and how abominable their works in the sight of God, whose grace and mercy has forever redeemed the sinner, and not the works of men, lest they should boast. How different is the experience of those who boast in their own works, from that of the psalmist when he said, "In God we boast all the day long." In God we boast; not in the corrupt works of our sinful flesh.

Now one says, "If the blind men had not asked, they would never have received their sight." God gives the faith, teaches to pray, prepares the heart, and says, "Ask, and ye shall receive." And when we realize our blindness all the powers of earth and hell could not restrain that cry, "God, have mercy upon me."

"And the multitude rebuked them, because they should hold their peace; but they cried the more, saying, Have mercy on us, O Lord, thou son of David." So Jesus had compassion on them, and gave them sight. But one says, "We must work, because we are commanded, 'Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.'" This is true; but what are these works? They are in no wise a means of grace whereby sinners may be saved, but that we should glorify God; that our walk and conversation should characterize Jesus; that we should deal justly, love mercy, and walk humbly; that we should visit the widow and orphan in their time of affliction, and keep ourselves unspotted from the world. These should be the works of every child of God.

"And they followed him." These words bring to mind the travel of God's people after receiving their sight, how they follow Jesus. No longer did they enjoy the company and companionship of the earthly physicians, who had failed in every attempt to give them sight. Their only hope and confidence is in Jesus, and they desire to follow him. To follow Jesus is to go where he went. Then it is necessary that we should follow him into the watery grave and be buried with him in baptism. It is necessary that we should be led into the wilderness and tempted of the devil, to be without food, and to hunger; for if we never hungered we never could be thankful for food when it pleases God to supply our need. It is also necessary that we should be despised by the world, be persecuted, to have afflictions, sorrow and grief, as he was likewise partaker of the same. He says his people shall be willing in the day of his power, and he by his kindness, love and mercy makes us willing to follow him; and while we have him in our view our souls are filled with his love. But when he hides his face from us, O the anguish we feel! What doubts, fears and temptations we have, and how we are tossed to and fro with the winds and waves of sorrow; and when almost in despair Jesus appears, saying unto us, "Be of good cheer, it is I: be not afraid;" and immediately the storm is calmed, we are again made to realize his power, and behold his glory and his love; and "greater love hath no man than this, that a man lay down his life for his friends."—John xv. 13. Peace be with you all that are embraced in this love.

Your unworthy brother,

H. CLAUDE KER.

UPPER CLINCH, Tenn., July 24, 1895.

DEAR BRETHREN EDITORS OF THE SIGNS:—I will address a few scattering thoughts to you, and to the children of God scattered abroad, on the following words of Scripture, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."—1 Peter i. 3, 4.

It appears to my mind that the apostle Peter in this language gives God the Father all the praise and glory, as he had done all for the accomplishment of our salvation. Now, if God has done all for us to accomplish our salvation, what is left for us to do in this work? Paul says, "All things are of God, who hath reconciled us unto himself by Jesus Christ."—2 Cor. v. 18. If all things that pertain to our eternal salvation are of God, what is left that is of man, or of us? It is said in the Scriptures that in the begining was the Word, and the Word was with God, and the Word was God; that all things were made by him, and that without him was not anything made that was made.—John i. 1-3. Then we understand that God made a covenant of grace with Christ, his Son, before the foundation of the world, and the salvation of his covenant people, the church, the bride, the Lamb's wife, is the fulfillment of that covenant; and if that covenant should fail to be fulfilled it would prove to be faulty, and that God and the Son neither understood the nature of the covenant, nor had the power to carry it out. It would be just like the covenant of works which God made with Adam. Therefore Peter says, "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;" that is, a living hope in Christ, not in works. We see that God begat us to this lively hope by the resurrection of Jesus Christ from the dead. If this be true, we must have been dead with Christ. Paul says that if we be dead with Christ, we believe we shall also live with him.—Rom. vi. 8. Therefore, in order that we shall be dead with him, we must have had our existence in him before he died; for we could not be dead with him unless we had our existence with him or in him. We were first created in Adam, who represented us in sin and death. In like manner we were created in Christ, who represented us in righteousness and true holiness. Now, brethren, it is evident that we have two representatives—Adam and Christ. We were created in Adam, our first representative, who represented us in sin and death; for we could not have had our existence without that creation; and there could not have been a creation

without a creator, no more than there could be a law without a lawgiver, or a house without a builder. Now, God is the Creator and Builder of all things, both in heaven and earth. Hence we conclude that God created us in Adam, and also created us in Christ Jesus. We know that we were created and had our spiritual standing in Christ before the world began. Therefore the same Creator that created us in Adam also created us in Christ Jesus. Hence Paul says, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them;" that is, good works. To prove that we were created in Christ Jesus before the world began, 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."—Eph. i. 3, 4. And in another place Paul says, "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Now, if these two quotations from Paul be true, we were all saved in Christ Jesus before the world began, and as time rolls on God is carrying out that covenant made with his Son before time began; that is, he is revealing himself to each one of the heirs of promise at the appointed time. Paul says, "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." And James says, "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." Therefore being begotten with the word of truth, born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever, we are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Therefore, brethren, in hope of that final redemption we stand in this grace, and rejoice in the hope of our redemption, even the redemption of our bodies.

As ever, yours to serve in the gospel,

GEORGE EDENS.

DAYTON, Wash., Oct. 14, 1895.

ELDER F. A. CHICK—DEAR BROTHER AND EDITOR OF THE SIGNS OF THE TIMES:—As I have a remittance to make I will make use of the opportunity to write you a private letter. I wish to say to you, without flattery, that I am highly pleased with your editorial labors in the conduct of the SIGNS. I have been acquainted with you as a correspondent in that highly prized paper, I think, since about the year 1856; and I can say with heartfelt joy and emotions of love and fellowship for you that in all I have read in the SIGNS from the year 1856 down to the present time you, more than any other writer, have given the clearest expression of my understanding of the inspired word of God, so far at least as I have been given an understanding. It does seem to me that on every point of doctrine wherein brethren have seemed to differ in understanding, and you have written on the same, your views and mine, whenever I have had an opinion, were the same on the point in controversy. This fact, perhaps, more than any other, by the grace of our common Lord, has drawn me closer to you than to many of the contributors to the SIGNS. But I do hope and trust that I love all the brotherhood in the truth of the gospel. I will here only name our aged and, I believe, divinely enlightened brother Cox. What a scope of spiritual vision that venerable and precious brother has. It seems to me that vast fields of heavenly meditation are open before him, as if he stood on some eminent mountain, with a field-glass before his eyes; and as he sees the adjacent hills and valleys he records in the simplest forms of speech the scenes that lie before him. And now I am reminded of the words of the martyr Stephen, "I see the heavens opened, and the Son of man standing on the right hand of God." Brother Chick, have you not sometimes had a faith view of that world whereof we speak, and could see, in a measure, the depths, lengths, breadths and heights of that hidden wisdom which God ordained before the world unto our glory?

I. N. NEWKIRK.

[THE above letter was sent to us at Middletown N. Y., and has not been seen by brother Chick, and we publish it without consulting him.—B.]

PERSONAL.

ANY one knowing the present address of Elder Allen B. Turner, of Texas, will please send the same to L. E. Turner, Harper, St. Clair Co., Mo.

NOTICES.

WILL you notice in a few numbers of the SIGNS that "Reminiscences and Letters of Mary Parker" is now reduced to sixty cents, sent by mail post-paid? There are a few hundred copies left on my hands, and I wish to dispose of them, and so I give the friends an opportunity to get a most interesting book at half-price.

SILAS H. DURAND.

SOUTHAMPTON, Pa., July 27, 1895.

OBITUARY NOTICES.

DIED—At his home in Gause, Texas, on July 14th, 1895, little **Willie Thornton Kilpatrick,** infant son of G. W. and T. B. Kilpatrick, aged 19 months and 17 days.

The immediate cause of his death was congestion of the lungs. I could have died for my precious babe, but I desire to be reconciled to the will of God. Elder Hudson, of Maysfield, preached on the funeral occasion, Sept. 29th.

"Dear, dying Lamb, thy precious blood
Shall never lose its power
Till all the ransomed church of God
Be saved to sin no more."

T. B. KILPATRICK.

DIED—At his home in the village of Peaster, Texas, on July 25th, 1895, **Ray Sauls.**

Brother Sauls was born in Johnson Co., N. C., May 27th, 1821, and moved with his parents to Henry Co., Tenn., when fourteen years old. On Jan. 25th, 1849, he was married to Miss Quintina I. Bowden. To them were born nine children (eight girls and one boy), all living and having families but one daughter. He professed a good hope through grace in 1871, and joined the Primitive Baptist Church at Springville, Henry Co., Tenn., and was baptized, together with his wife, by Elder Robert Veary, and lived a christian life in all meekness. His home was always a resting place to the Baptists. He was a constant reader of the SIGNS OF THE TIMES, and loved to talk of God's goodness to poor sinners. He leaves, besides his aged companion and children, fifteen granddaughters, twenty-five grandsons and three great-grandchildren to mourn, but not without hope, knowing that it is far better for him to depart and be with Christ.

The unworthy writer of this notice, assisted by brother J. G. Ellis, tried to speak words of comfort to the relatives and a large concourse of friends, on July 26th, from Psalm cxvi. 15: "Precious in the sight of the Lord is the death of his saints;" after which his body was laid away to await the resurrection morn. May God give us all to say from the heart, "Not my will, but thine, be done."

J. A. RUTLEDGE.

PEASTER, Texas.

ORDINATIONS.

MINUTES of the council held with the Olive & Hurley Church, of the Lexington Association, to examine the gift of brother J. MATTHEWS.

The council organized by choosing Elder John Clark Moderator, and John A. Morse Clerk.

The churches were called on, and the following messengers were present:

Lexington—Elder R. W. Sanford, B. F. Bartlet, J. E. Moore, F. Mackey and C. E. Bellew.

Second Roxbury—Elder John Clark, J. S. Carroll, James Avery and W. W. Scudder.

Halcott—Elder James Miller.

Olive & Hurley—B. Secor, D. M. Secor, J. Bogart, I. Delemeter, Wm. Winn and J. Deboice.

Schoharie—Elder John Clark and G. W. Guernsey.

Jefferson—Elder James Miller.

Middletown—Elders J. Miller, R. W. Sanford, brethren R. W. Hull, J. Abner Morse and John A. Morse.

Gilboa—Elder John Clark and D. M. Leonard.

Middleburg—Elder J. Clark.

Andes—Elder R. W. Sanford and A. Jenkins.

Clovesville—Elder James Miller.

The church accepted the council and presented the candidate.

He related his experience, call to the ministry and doctrinal views.

The council retired to deliberate, and found that he was of good report without, and held in high esteem by the community, and decided to have him ordained.

The presbytery, composed of Elders James Miller, John Clark and R. W. Sanford, proceeded in the following order:

Laying on of hands.

Prayer by Elder Miller.

Charge by Elder Sanford.

Right hand of fellowship by Elder Clark.

JOHN CLARK, Mod.

JOHN A. MORSE, Clerk.

TWO DAYS MEETINGS.

THE Lord willing, the Burdett Church, Schuyler Co., N. Y., will hold a two days meeting, commencing at 10:30 a. m., Nov. 6th and 7th, 1895.

H. B. ELLIOTT, Clerk.

A TWO days meeting is appointed to be held with the Cammal Church, at Cammal, Lycoming Co., Pa., on Saturday and Sunday, November 9th and 10th, 1895.

The place of meeting is near the railway station at Cammal, on the Pine Creek R. R., where the brethren will meet those coming by rail. A cordial invitation is extended to all lovers of the truth.

D. M. VAIL.

A TWO days meeting is appointed to be held with the Abbington Church, at Justus, Lackawanna Co., Pa., on Wednesday and Thursday, November 13th and 14th, 1895.

We invite all who feel a desire to meet with us. Those coming by way of the D., L. & W. R. R. will be met at Glenburn on Tuesday. Those coming by way of the Delaware & Hudson R. R. will please write me at what time they expect to arrive at Olyphant, where we will meet them on Tuesday.

G. W. GOODRICH, Clerk.

ANY one desiring to attend the three above meetings can do so, as there is plenty of time to get from the one to the other. Burdett, Cammal and Abbington are not more than one hundred miles apart.

D. M. VAIL.

ASSOCIATIONAL.

THE Delaware Association is appointed to be held with the Cow Marsh Church, commencing on Wednesday, Oct. 30th, and continuing the two following days.

Those wishing to attend and coming by rail will take the train on the Delaware R. R. Tuesday afternoon, leaving Delmar at 2:26, and Wilmington at 2:50. From Delmar get tickets to Felton; from the north to Woodside. It is desired to have some eight or ten from the northward get tickets for Hartley and Henderson, on the Maryland Branch, changing cars at Clayton. I would suggest that whatever company starts from Philadelphia and from Wilmington take this route, but they will need to take the morning Mail train. I now expect to be able to furnish orders for excursion tickets. The trains above named will be met, and all visiting friends cared for.

E. RITTENHOUSE, Pastor.

YEARLY MEETINGS.

THE Old School Baptist Church of Schoharie, N. Y., has appointed her yearly meeting to be held in her meeting-house on the fourth Sunday and Saturday previous in October (26th and 27th), at 10 o'clock a. m. each day.

Brethren and friends of our faith and order, and all who love the truth, are cordially invited to meet with us. Those who come on the cars will be met at Howe's Cave on the day before the meeting (Friday) and cared for.

G. W. GUERNSEY, Clerk.

CRUDEN'S COMPLETE

(STUDENT'S EDITION)

CONCORDANCE

TO THE

OLD AND NEW TESTAMENTS,

OR A

DICTIONARY AND ALPHABETICAL

INDEX TO THE BIBLE,

With a Complete Table of Proper Names, with their Meanings in the Original Languages, a Concordance to the Proper Names of the Old and New Testaments, a Concordance to the Apocrypha, and a Compendium of the Holy Scriptures, &c.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, OCTOBER 30, 1895. NO. 44.

CORRESPONDENCE.

North Berwick, Maine.

My Dear Sister in the Precious Savior:—May the Holy Spirit still graciously bless you with the comforts of "the sure mercies of David." We need the mercies of our God, without which we know how vain, unsatisfying, are all things else. So needy are we kept that we are soon withered, droop, and are "ready to die," unless the doctrine of God our Savior drop upon us as the rain, and his speech (in the night seasons) distill as the dew upon our hearts. No one but our beloved Jesus can nourish and cherish us, and this shows how inseparable is the union between Christ and our souls. He is the Head of the body, the church, from whom all the members are nourished. He is the true Vine, and we are the branches.

"Quickened by thee, and kept alive,
I flourish and bear fruit;
My life I from thy sap derive,
My vigor from thy root.

I can do nothing without thee;
My strength is wholly thine;
Withered and barren should I be,
If severed from the Vine."

As then our spiritual health and prosperity is centered in and flows from the Son of God, the fountain-head of all our grace and blessedness, while he endures, while he lives, we shall live also, for our life is hid with Christ in God. He speaks for our consolation, saying, "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." The streams of earth may fail, and human friendship wither.

"Change and decay in all around I see;
O thou who changest not, abide with me."

The Lord is the Fountain of living waters."—Jer. ii. 13. None of the Israel of God will ever rise up and say the Lord hath been a wilderness and a land of darkness unto them.—Jer. ii. 31. But our poor hearts have been turned aside at times from our gracious Lord. The trifles of earth, its pleasures, its baits, its cares and vexations, with an evil heart of unbelief, have done us much damage. The vile insinuations of Satan against the Lord and his providences have brought us into doleful, dark places; fears and misgivings and painful unrest have been our sad heritage. But through all these vicissitudes of our souls the Lord our God is immutably the same. He is our gracious God, healing all our backslidings, and loving us freely. He turns us unto himself again and again to find that he, and he only is our blessedness. He has prepared of his goodness for the poor, whom he satisfies with good things; but the rich he sends empty away. You know, my dear sister, and I also, what poverty is; to feel we are destitute. We have, we feel, no possessions to parade before our fellow creatures, like the Pharisees. There are seasons when all our beautiful garments of praise to God, the robes of righteousness and salvation in the Lord, seem to be stripped off us, and then we feel we have no covering to beautify us in the eyes of the Lord. We are all forgetfulness of his past mercies, all unthankfulness. Hard-heartedness gets possession of us. The Bible becomes a hard book to read. I have found it sometimes a veritable task to read a chapter in the Holy Scriptures; and when I have done so, and have come to the end, my thoughts have been so fugitive that it has been impossible for me to be able to remember a word that I have just been reading. I have even read aloud the Scriptures, and so flooded has my mind been with vain, earthly thoughts that not a thought have I had upon what I was reading. This I know is an humbling thing for a child of God to experience. Some might think it was no use then to read the Scriptures while in such a state. Yes, it is of use, even if only our own spiritual helplessness, the worldliness of our mind, is thus discovered to us. It is our privilege and our duty to read the holy Scriptures, and our frames and feelings should not be suffered to step in and sway an authority over us to say when we should read the Bible, or attend to any of those things that become us as the children of God to do, and which are set forth by example and commandment in the gospel. It is one of the devices of Satan to cheat believers of their heritage, when he insinuates that we had better wait till we are more spiritual minded; that it would be no use; that we are not fit to engage in those things to be observed by the household of God. How often have I taken my Bible to read, in a very careless state of mind; perhaps I have read for some time unmoved, indifferent of what I was reading; then the Holy Spirit has sovereignly and graciously opened up some word, my heart has become interested, a little season, sweet and precious and reviving, has been given me while I have been indulged to muse upon the truth as it is in Jesus. But I have sometimes while in a comfortable state of mind began reading the Bible; and instead of becoming more spiritually minded, a cloud has come over me, the Bible is a sealed book, and my season of blessedness appears to have gone up from me, and I am dull and lifeless again. I am rehearsing these simple things in my life to you, dear sister, because I feel you will not despise them. My frames and feelings should not, and do not, regulate the times when I shall read the Scriptures. Neither have my frames and feelings the authority to say when I ought or ought not to preach. Can you believe it that I have before to-day gone into the pulpit in a devilish state of mind? And just before speaking thoughts like these have plagued my soul, "You know you are carnal and devilish, and in a bad spirit, and yet you will get up and talk so humbly, and talk about how precious Jesus is, and the children of God will think you are a saint meek and lowly; and thus you deceive God's people, and act the hypocrite." I do not think that there is any of the ministers of Christ so tossed about and so unfit to preach as I feel I am. But more humbling things still my poor soul has experienced, and it has been shown me that all my righteousness is as filthy rags. I have hated myself, and have branded myself as a wicked hypocrite. I confess that there have been times when engaged in prayer, in the midst of my family, and even when in public before a congregation, professedly in prayer to the everlasting God, so wandering has my mind been, far, far off from God, I have uttered words, without a thought of God. His name has been upon my tongue, the form of supplication and thanksgiving has been the language of my lips, but all the while not a thought of God, but vain, earthly, shall I say, sensual thoughts, have taken me captive, and have carried me away. I now remember a time when it was thus with me; and just before uttering a few closing words I came to myself, it dawned upon me how that I had not been thinking of the Lord at all, but pride, creatures, vain thoughts only, had occupied my mind. O how my heart appeared to sink within me! I felt I should sink down bodily to the floor where I stood. O what fearfulness and trembling and humiliation were mine. I sat down, feeling I was a mocker, a hypocrite. I felt, How can I, how dare I, now rise up to preach to the people the unsearchable riches of Christ, after such awful mockery as I have been guilty of? O the unuttered groanings and sighs, cries and lamentations that filled my poor heart! I have cried to my God to have mercy upon me, to show compassion to a poor, vile worm. I have learned in other ways also what a poor, destitute sinner I am. I have gone sometimes to some quiet spot with my Bible, to contemplate, if it should be granted me, the things of Christ. But spiritual meditations I could not bestow upon myself. I have endeavored to muse, but muse upon divine things I could not. I am so poor, my sister, that I cannot think a spiritual thought. I am so destitute, I am so helpless, I cannot bring forth of myself a note of thankfulness, nor produce a sigh even over my sinful, unspiritual wilderness condition. At times I feel to be bereft of all emotions, and I am powerless to create them. O! is there any one like me? "He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come; and the people which shall be created shall praise the Lord."—Psalm cii. 17–18. Surely this was written for one like me. I have proved it true that Jehovah hears the cries of the afflicted ones. The Holy Spirit in due season turns again my captivity, and sighs and cries issue forth from my tried and desolate soul. I have mourned unto my God (Jer. xii. 11) to revive me again and to bring me out of my distresses. My heart has craved, though it be but a crumb of his loving-kindness.

"A single smile from Jesus given,
Will lift a drooping soul to heaven."

Christ Jesus is our storehouse of all spiritual blessings. "Of his fullness have all we received, and grace for grace." It has pleased our heavenly Father that in Christ, the Head of the church, all fullness should dwell. He 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. It is our repeated experience to be made to feel our emptiness, and thus find how vain is all our life, except when the Holy Spirit takes of the things of Jesus and shows them unto us. Then are we rich in faith, and have foretastes of the blessedness and riches of the kingdom which God hath promised

to them that love him. The mere natural knowledge of points of doctrine, our natural remembrance of past experiences in divine things, does not suffice in our times of extremity to extricate our soul. It is the ministry, "the communion of the Holy Ghost" alone, that assuages our griefs and brings us up out of our straits, to find rest and comfort and plenty in our beloved and precious Savior Jesus Christ.

"Come, my transported soul,
With grateful wonder fall
Before the Lord, for now he shines,
Thy everlasting All."

We are nothing. I know I am nothing. It is now nearly twenty-five years since I first felt to hope in the mercy of God, and mercy still I need. I am still that needy one, needing the exceeding abundant grace of God, with faith and love that is in Christ Jesus. My conscious sinfulness and poverty forbid that I should boast in the flesh; yet amidst my destitution and cravings I feel within after righteousness and mercy and nearness and communion with the holy One of Israel. All this is mine when by faith my heart is trusting in the dear Lamb of God. O to be looking unto Jesus, the author and finisher of our faith!

Having penned you these lines, let me in return hear of your welfare. You know that your welfare is in my heart, and I believe that we both have a place in the heart of the Redeemer of sinners. I am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ,

FRED. W. KEENE.

GRAIN VALLEY, Mo., Aug. 20, 1895.

ELDER F. A. CHICK—DEAR BROTHER:—I have been a constant reader of the SIGNS OF THE TIMES for several years, and have been much edified in reading your views on various portions of the word of God. I feel that you are far my superior in every particular; that the Lord has committed to your trust much of his goods; and I sometimes hope he has given to me one talent. If so, it is as much a gift of God as if it were five talents, and it is as much my duty to prove the one talent as it is the duty of the one who has five. Believing you to be a man that will bear with the infirmities of the weak, and who will cast the mantle of charity over my imperfections, I feel to write you a few lines, and you may publish them if you please. I have read your editorial in the SIGNS of August 14th, 1895, on the "Parable of the wheat and the tares," found in Matthew xiii. I see that your views are that the heaven there spoken of by our Savior is the gospel heaven. That is, he is likening the gospel heaven to a man which sowed good seed in his field, &c. I have for years looked at it differently; but I agree with you in its not having any allusion to this world or the formation of Adam; but I am inclined, from other portions of Scripture, to believe he had under consideration the legal or Jewish heaven. We see in this thirteenth chapter of Matthew, beginning at the twenty-fourth verse, that our Savior has spoken six parables, and my understanding is that he spake interchangeably; that is, in the first of these six he had reference to the Jewish heaven, and in the second the gospel heaven. I believe he meant the Jewish heaven when he said, "The kingdom of heaven is likened unto a man which sowed good seed in his field," &c. The sowing of this good seed I understand to be the beginning or setting up of the Jewish heaven. When the Lord called Abram from his native country he let him know that his covenant was already established, fixed. Here is the kingdom of heaven, as it were, in embryo. The good seed is now sown. The blades began to spring up, which showed themselves in the persons of Isaac, Jacob and the patriarchs. And then began to appear the tares, which I understand were wicked men of Belial. These all lived or grew together with the wheat during the Jewish dispensation; and each legally belonged there, and in obedience all received the same blessings; no difference, so far as natural blessings are concerned. Now, I understand that some of the wheat was in the loins of these wicked men, and to destroy them would destroy or root up some of the wheat. And when asked by his servants (prophets) the privilege to take them out, he said, "Let them grow together until harvest."

Verse thirty-seven, "The kingdom of heaven is like unto leaven," &c., which denotes fullness. The forty-seventh verse explains the whole. "Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind," &c. This I believe to be in keeping with the twenty-fourth verse. I cannot see how the gospel heaven can have any resemblance to a thing that is full of both good and bad; but to my understanding it answers exactly to the Jewish heaven, for it was full of both good and bad, both wheat and tares. "The which, when it was full, they drew to shore." "The end of the world," in which our Savior appeared to put away sin. Now, at the preaching of John, a separation began, which certainly was the beginning of harvest; that is, the fields were white to harvest.—John iv. 35. When John saw many of the Pharisees and Sadducees (tares) come to his baptism, he called them a generation of vipers; showing conclusively that they had no right in the kingdom of heaven then at hand; for said John, "There cometh one after me," &c., "whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Here is the destroying or rooting up of the tares, without injuring the wheat; for the time for that purpose had come. I also understand our Savior to be setting forth the same in the beginning of the twenty-fifth chapter of Matthew, only using different language to convey the same idea. Surely the ten virgins here is the legal or Jewish kingdom of heaven. They all went forth to meet the bridegroom, the foolish with the wise. There is a very prominent feature to be noted here; that is, the difference between the virgins; but the difference is no greater than between wheat and tares. Five were wise, and five were foolish. The wise had oil in their vessels with their lamps. Oil in their vessels; vessels of mercy which God had afore prepared unto glory, for that purpose. The foolish were vessels of wrath fitted to destruction.—Rom. ix. 22, 23. They had no oil, but lamps. Lamps are only a profession. At the very time light was needed, their lamps were gone out. It was at midnight. Midnight is between two days; hence between the legal and gospel day. When the cry was made they were all asleep, the wise with the foolish. "And at midnight there was a cry made," &c. John came preaching (crying) in the wilderness. All ten of these virgins came to John's baptism; but John baptized only such as had oil in their vessels; hence the discrimination. The wise confessed that they were sinners. The foolish claimed baptism, or admittance into the church, upon the ground that they were Abraham's seed. While they were the children of Abraham, they were only such by nature, hence were tares. The cry was made, "Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose and trimmed their lamps." While the lamps of the wise were shining, and they prepared, ready, waiting for the bridegroom, the foolish said, "Give us of your oil, for our lamps are gone out." But the wise had none to spare. While the foolish were gone to buy oil (they have always thought to buy their way to heaven), the bridegroom came, and the wise, being ready, entered in with the bridegroom, and the door was shut. Thus the gospel heaven was organized out of material chosen and prepared by the great Architect, and made ready by the harbinger. I have heard brethren take the position that all those virgins were true, elect vessels of mercy; that they all were born again; that the wise were obedient children, while the foolish were disobedient children. This I object to from two reasons. First, all ten were asleep, which does not look much like any of them were obeying the precepts of the gospel. The admonition of the gospel is, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Second, it was at midnight, and could not refer to the church at this time, for we are living in the gospel day, and are children of the day, and not of the night. And farther, I am inclined to my position from the fact that this was all to take place at harvest. Surely harvest began when Jesus began to gather his wheat into the garner. For proof see Matt. ix. 37, 38: "Then saith he unto his disciples, 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."

This all proves to my understanding that harvest began with the setting up of the gospel church; and there is no doubt in my mind that the Pharisees and Sadducees answered to and were the tares; and those laborers were the angels, which were the apostles, and also all those placed on the walls of Zion as watchmen.

See one more parable, Luke xiv. 15–24. In this parable Jesus is spoken of as a servant, being sent at supper time, the end of the Jewish heaven. He was sent to say to those that were bidden, Come, for all things are now ready. My fatlings are killed, the net is full. Come to the marriage supper of the Lamb. But they began to make their excuses. He returned and told his Lord these things. "Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city [legal dispensation or city. Here is a fulfillment of Matt. xxii. 14, "Many are called, but few are chosen."] and bring in hither the poor, and the maimed, and the halt, and the blind." These are the chosen, the vessels of mercy, those who had their lamps trimmed, and were made ready, by having on the wedding garment. They entered into the house, purged of the old leaven. The tares were rejected, which were the many called. They made excuses. Jesus says, "None of those which were bidden shall taste of my supper." The door was shut against them. "And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." These in the highways and hedges are his "other sheep, which are not of this [Jewish] fold," which are among the Gentiles. "They shall hear his voice; and there shall be one fold and one Shepherd." "That my house may be filled." Not one stalk or grain of wheat, not one little lamb of the fold of Christ, shall ever fail to be brought in. His people are "builded together for a habitation of God through the Spirit."

Brother Chick, in a very disconnected manner I have tried to give you some of my views on the parable in Matt. xiii. 24–30, in connection with other parables. I hope you will pardon me for the liberty I have

taken, and believe me a sinner saved by grace, if saved at all,

H. W. NEWTON.

REMARKS.—While we do not wish to make any reply in the way of entering upon a further discussion of the parable treated upon by brother Newton in response to our editorial of August 14th, current volume, yet we think it right to say a few words in connection with his article.

We gladly publish it, and commend its kind christian tone as being worthy of our earnest emulation. It seems to us that because brethren differ concerning any matter, is no just ground for falling out or disputing. A conferring together and a presenting of our various views is not disputation. We are none of us perfect in knowledge. In writing editorially we cannot claim any infallibility. We can present only that portion of truth which the Holy Spirit may be pleased to open to our understanding. In any difference which may arise between ourself and any brother, we hope to keep what we shall say free from every hasty or unkind word, even when we strive to write frankly what we think is true. We have ever felt in any difference that our brethren desired to be right, and were as likely to be right as we. Therefore in any difference of view which may arise we wish to speak humbly and in a brotherly manner. We desire also to keep the columns of the SIGNS free from all personalities of an unkind or wounding nature.

We are glad that our brother agrees with us that the parable of the wheat and the tares does not relate to the creation or the beginning of time. We could have no patience with the idea that by nature there is a difference in the children of Adam in the face of the declaration of the apostles that by nature the children of God were children of wrath "even as others."

And in reply to brother Newton's view that the "kingdom of heaven" in the parable and elsewhere means the old legal covenant, we would say that since receiving his communication we have looked at all the places in the New Testament where the expression occurs, and we have not found one instance in which the kingdom of heaven is spoken of as something that had existed in the past, but where the time of its coming is at all alluded to it is always something yet to come. "It is at hand," or, "then shall such and such things be." And besides, we would call attention to the fact that the prophets never spoke of this kingdom except as something in the future which God had promised and which they were expecting.

How then can we say that it referred to the old covenant when the prophets spoke of it as being yet future, when John the Baptist spoke of it as future, when Jesus spoke of it as future or present, never past, and when the apostles whom he sent into all the cities whither he himself would also come, were bidden to say, "The kingdom of heaven is at hand," that is, a little in the future?

C.

DECATUR, Texas, Feb. 3, 1895.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—I have been impressed to write to you for some time, but have been putting it off because I felt too unworthy; and now while I write I tremble, for fear I am not what I profess to be, and have done a great wrong to the saints of God in asking a home with them. If I am one of the redeemed of the Lord, I feel that I am the greatest mystery of all. If it is the Lord's will I will try to tell you some of my travels through this world of sin and sorrow. I will commence with the fifteenth year of my age, when I first saw myself such a sinner in the sight of God. I then lived in Perry County, Illinois, where I was born and lived until I was thirty-five years old. On Saturday night, March 17, 1860, I was at an Old Baptist meeting where my mother had her membership. I never have forgotten that fearful night. While they were singing, I and one of my neighbors commenced mocking them, when something seemed to say to me, You vile wretch of Satan. It seemed that all eyes were turned on me. About that time the preacher arose. O how I wanted to get out of the house, for it seemed to me I was worse than the brute creation. I was afraid to raise my head, for it seemed to me that I was not fit to look on God's creation. I tried to pray to the great God of heaven to drive this fearful vision away, and to have mercy on me, for I thought I was going to die. But I could not pray, and it seemed that my breath would leave my body. I went on in this condition most of the time until about the 20th of June following, as near as I can remember. I was plowing corn, when all at once it seemed that darkness had closed in all around me, and that the end of my time had come. I was hemmed in, as it were, with walls of sin and darkness, and sinking down into the bottomless pit of woe and misery. I tried to pray to the great God of heaven to have mercy on me, a sinner. It seemed to me that he would be just in sending me down to torment, for I felt to be such a hell-deserving sinner. Still my cry was for mercy, sweet mercy. When all hope of deliverance was gone, and I was sinking down forever, as I thought, all at once it seemed to me that I was raised up, and that fear was banished from me, and a voice said, "Thy sins are forgiven thee." As I arose my face was toward the north, and the whole heavens seemed as a flame of light. It semed to me that all creation was praising the Lord of glory. O what a time of rejoicing those few minutes were to me! My burden of sin had left me, and O how I wished for wings to soar away to my blessed Savior. I wanted to tell to everybody what my Savior had done for me. But before I saw anybody to tell it to something seemed to say to me, "Don't tell it, or you will be made fun of; for what you thought you saw is all an imagination of your own." Here is where my troubles set in; for the pleasures of the world were killed to me, and I was not fit to ask a home among the Old Baptists, and they were the people I loved so well. When I looked on them it seemed their countenances were beaming with the love of God. O how I wished I were one of them, that I might tell them of that glorious vision that had appeared to me, and talk to them about my blessed Redeemer. Then these thoughts would come to me, that I was not fit to live with or ask a home with them. When I was with my associates of pleasure I would try to take a part with them in the pleasures of the world, to keep them from knowing anything about my condition. But there was no pleasure for me in the sports of the world. I was made to cry out, "Lord, show me the way." Gloom and darkness would hover over me, and I would turn to the Scriptures to see if there was a remedy for my case; but there seemed to be no comfort for me, for mine was a peculiar case; there was none like me. My thoughts were, Why am I made to weep and mourn on account of sin, if the Lord has set me free from sin? For I had thought the christian's hope was sure and steadfast, as strong at one time as at another, always lit up with a brilliant light, to direct the weary pilgrim on his way. But O! my brethren, if that is the kind of hope a christian has, then I have none; for when I am cast down in gloom and darkness, that little hope or light that I claim for a hope begins to flicker and becomes so dim that I tremble with fear lest it will leave me, and my very breathing is, Lord, do not deprive me of that little hope. Sometimes it will spring up with a brilliant light, and then it seems as if all creation were shouting praises to the Lord of hosts.

Sometimes when I went to the Old Baptist meeting I thought I would tell them of my troubles; but when they would give an invitation for the reception of members I would feel so unworthy that I would put it off. So I went on in this condition for about eighteen years, waiting for a better or a brighter hope; but doubts and fears began to encompass me more and more, and it seemed to me like I was going to die. I was at the meeting-house one day, and brother Potter, of Indiana, was preaching. It seemed to me that I had never before heard such preaching. It seemed to me that his face was lit up with the Holy Ghost. After the preaching they gave an invitation for the reception of members, and the first I knew I was trying to tell them of the Lord's dealings with me. To my surprise they received me for membership in the church. I was made to rejoice while mingling in the voice of praise with them. I felt a great burden taken from me. That evening we repaired to the water for baptism, and when we had assembled at the water's edge I never before had such solemn thoughts as came to me there. I tried to pray the Lord to let me know if I was fit to follow him into the liquid grave. It caused my whole being to shake with fear and trembling; but when I came up out of the water it seemed like everything was lovely. Another great burden had been taken away, and I felt calm and resigned and reconciled. It seemed like a great weight had been lifted from my poor burdened soul. This was, I think, in November, 1878. I had a short season of rest for some days after I was baptized. One day I was gathering corn. I have forgotten the date, but I never have forgotten the place. I had been meditating on the goodness and power of God, and had nearly finished my load of corn, and was about to go to the house, when all at once it seemed to me as though the heavens were a flaming light. The team had stopped, and I was on my knees behind the wagon. I was afraid to rise. O! the beauty of that light, and the mingling of the voices of praise to the Lord of hosts. A mighty voice said to me, "Arise, and go and proclaim to the world the mighty power of God, and his dealings with the children of men." It appeared to me that I was on holy ground, and in the presence of Almighty God. I was made to cry out, "Lord, what wilt thou have me to do?" Then it seemed to me that light, truth and power of the Lord of hosts lay as an open book before me, and I went to the house rejoicing with great joy, and with tears streaming from my eyes. My wife asked me what the matter was, but I told her nothing. I sat down to dinner, but I could not eat. My wife again asked me what the matter was, and I told her I was made to rejoice; but I did not tell her what I had seen. When I would try to talk to the brethren and sisters about the goodness of God, the Scriptures would seem to be darkened to my mind, and I could not memorize a verse. All the satisfaction I could have was in listening to the brethren and sisters telling about the goodness of God, or in hearing some of the soldiers of the cross proclaiming God's power. I went on in this way for about two years, and it seemed to me I was not fit for the company of the saints. In the fall of 1880 I moved to Wise County, Texas, where I have lived ever since. On March 28th, 1885, my dear companion was taken from me, leaving me with four children, one a little girl six months old. My wife had been a great comfort to me when I was in trouble. My thought was, Why was such a poor, miserable wretch as I allowed to live, and such a good mother

(*Continued on page 350.*)

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 30, 1895.

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BRIEF NOTES.

ELDER W. J. May some months ago requested the views of either ourself or brother Jenkins or brother Durand upon the words in Lamentations iii. 33, which reads as follows: "For he doth not afflict willingly, nor grieve the children of men." We have requested the other brethren to respond, but they have not done so; therefore we feel like penning down a few brief comments upon the words suggested.

It seems to us that the connecting verses, both before and after, really furnish all the explanation needful. We will quote, beginning at the thirty-first verse: "For the Lord will not cast off forever: but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, 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. 31–36.

The prophet is lamenting the miseries that have befallen Israel. These woes had come upon them not by chance, but by the appointment of God. Their God had visited them with these calamities because of their transgressions; but the Lord, although he would visit them with the rod of chastisement, would not cast them off forever.—Verse 31. Though by reason of his rod upon them he would cause them grief, yet he would not forget to have compassion upon them.—Verse 32. He would not suffer them to be crushed as prisoners under the feet of their enemies, neither should their rights be turned aside, nor should their cause be subverted.—Verses 34, 35. The meaning, it seems to us, is that their enemies which should oppress them were the rod in his hand to correct them. Their foes would gladly consume them, but after all they should be able to go no farther than the God of Israel had appointed for them. This is the substance of the connection.

Now, in the text the Lord tells them that these afflictions are from his hand. The Lord does not afflict willingly. But these afflictions are no proof that the Lord does not still love them; rather they are the proof that he does love them. He has not afflicted nor grieved them wantonly nor willingly. He does not cause them to suffer because he loves suffering in his creatures, or in the people of his choice. If they are afflicted and grieved, they may be sure that there is a "needs be" for it; it is for their good. He loves not suffering for its own sake, but for the good which is to result he inflicts it. It seems to us that the word "willingly" in the text has the force of wantonly or willfully. Israel had sinned; therefore his rod was laid upon them. He chastised them, as a father would his children, for their good.

What a comfort is all this to us in our affliction! God is not unmindful of us in our suffering. Every sorrow that we feel is for a purpose, and is working out good for us. Let us never forget that it is the Lord who afflicts. Such things do not come by chance. Such trials are not evidences of the Lord's anger, but of his love.

ONE "who loves the truth" some time since asked us to write upon the text, Hebrews xiii. 14, saying that a Second Adventist had preached from it. It reads as follows: "For here have we no continuing city, but we seek one to come." We do not know what the "Second Advent" preacher referred to by the writer of the request had to say about this text, and so cannot tell what is especially desired from us; but we will frankly say that until the request came to us we had never given this Scripture any particular thought, but had acquiesced in the application which we have often heard made of it, to the hope of heaven which is set before the believer when he shall be called to leave this world. It is no doubt true that this present world is evanescent, and this present life fleeting, and that that world is abiding, and its life eternal; but, as we have turned to the text and carefully read its connection, we have been driven to the conclusion that the apostle referred to something more than the future world of glory, of which that world may be regarded as the consummation.

We think if our readers will turn to the text and carefully read the connection they will be convinced of this, as we have been. Before, however, considering the text more at length, lest we should be misunderstood, we desire to say that it has long been our belief that the difference between the christian inheritance here and that beyond the grave is not so very great. We have long thought that the city of God on earth did not differ so very much from the city of God in heaven; in fact, John testified that he saw this heavenly Jerusalem "coming down from God out of heaven. It is then the heavenly city itself manifested on earth.

In the connection believers are bidden to go unto Jesus without the camp, because he was crucified without the city, as were the typical beasts slain in sacrifice for sin under the old covenant. Believers are also bidden to offer the sacrifice of praise continually, which is the fruit of the lips. The substance of the connection is that they are to follow Jesus. As he was separated from all things earthly when he was crucified, having been led without the city, so believers are to remember that they have here no continuing city, and that as believers, and as his disciples, they are separated from all things else; and the reason urged is that we have here no continuing city, but are as pilgrims and strangers seeking one to come. So in the eleventh chapter the apostle declares that when Abraham by faith went out from his own country and dwelt in a strange land, it was because he looked for a city which had foundations, whose builder and maker is God. That is, Abraham looked beyond his earthly heritage, realizing that here was no permanent rest, unto the spiritual kingdom of God. Thus believers in every age have been compelled to look away from the present things and the temporal things to the eternal things. In these earthly things there is no abiding rest; but they that have believed in Jesus do enter into rest. Here and now they enter into rest. They find the city which hath foundations, whose builder and maker is God. They are come to Mount Zion, and to the city of the living God, and to the new Jerusalem. In their experience they are prepared for this abode, and are brought to look for it and to seek it.

Still farther, as believers and followers of the Lamb they realize that the present state of things cannot last with them. Present experiences, present trials or joys, all, all that goes to make up this present life, must pass away. In every sense of the word, here we have no continuing city. In the mount of transfiguration Peter said, "It is good for us to be here: and let us make three tabernacles," &c. But nevertheless none of them could ever abide in these tabernacles, even had they been made. As the believer comes to realize in experience that nothing continues here, he is put upon looking for and seeking an abiding place to come. By faith we are called out from the present things, as was Abraham out of his own country. By the same faith we seek for the new and better country. Abraham found the city that hath foundations, for which he looked. God had established it, and had established him. Believers now find just such a city; and they confess that it is the building of God. Now, while all this is true, yet they look also beyond the present life to the full fruition, when they shall see as they are seen, and be like Jesus; for they shall see him as he is. So that it seems to us that all the experience of believers here is in a sense an experience of looking and seeking.

We do not see here any proof of the theory that some day in the future God will establish a city here on earth, at Jerusalem or elsewhere, where his people shall be gathered and dwell forever. The language is figurative; and the meaning is, as we believe, that the people of God can have here nothing that endures. This world is not their home. They seek a heavenly home, which is here unseen, and which is eternal.

"THINK not that I am come to send peace on earth: I came not to send peace, but a sword."—Matt. x 34.

Sister Hattie A. Winfield, of Port Jervis, N. Y., has requested our views of the above Scripture, and in a brief manner we desire to speak of it.

There is no contradiction here to what the Scriptures testify elsewhere concerning the peaceable nature of the kingdom of Christ. The song of the angels upon the plains of Bethlehem still remains true, "Peace on earth, and good will to men." The work of the Redeemer on earth was first to make peace and to give peace to his people. By faith in the blood of Christ they have peace with God first of all; and having peace with God, they have fellowship with all who love God; and besides, they live striving for the things that make for peace among themselves. All this is true, and does not in any sense differ from or contradict the words to which our attention has been called.

Jesus in the words of the text states the irreconcilable difference that there is between his kingdom and this present evil world. They are not alike, and they are bound to strive against each other. But it must be remembered that in his kingdom there are no carnal passions, such as rage, revenge, hatred, malice, envy, and the like; nor are there any carnal weapons to be used against the bodies of men. The weapons of our warfare, says the apostle, are not carnal, but mighty through God to the pulling down of strongholds. But the passions and weapons of the world, which are turned against believers, are all carnal, because there are none but carnal passions and weapons in the world. The world always was since the fall at enmity with God, and with all the revelations of himself which God has ever made. If at any time this enmity has not been apparent, it has been because the circumstances have not been such as to call it forth. It has not been dead; it has only slumbered.

This enmity against God appeared when Cain slew his brother Abel because his own works were evil and his brother's righteous. It appeared between Ishmael and Isaac. It was manifest in every rebellion of Israel; and it especially was made prominent when Saul hated and strove to destroy David. But the most striking manifestation of this enmity of the world against God was reserved

to be revealed when Jesus, our incarnate God, appeared in the flesh. From Herod to Pilate the strife of the world against Jesus and his kingdom went on. The civil rulers and the religious rulers alike conspired against the Lord and against his Christ. All this we need but call attention to. It all is a commentary upon the text. This same enmity has been manifest in every age of the gospel dispensation in the shape of all manner of persecution. By sword and fire has the world again and again testified its opposition to Jesus and his kingdom.

Abel did not hate and persecute Cain, but Cain hated and persecuted Abel. Isaac was not an enemy to Ishmael, but Ishmael mocked Isaac. David strove not to injure Saul, but Saul was mad against David. The meek and lowly Savior said no harmful word and did no harmful act against any man, but without a cause they hated him; and while they were crucifying him he called upon God to forgive them. The saints of God have never been the enemies of any man. Paul said, "As much as lieth in you, live peaceably with all men." That is, if there be strife, let it not be your fault.

Yet Jesus came not to send peace, but a sword. It could not be otherwise. Men do not love the light; and Jesus is the light. Men do not love the truth; and Jesus is the truth. When those who were possessed of devils came into Jesus' presence the devils began to rage. When Jesus preached the gospel of peace among men they rejected it. They chose Barabbas to Christ. They preferred robbery and murder to the humbling doctrine of the cross. Sin was not so hateful to them as grace. They preferred the man who would rob and murder them to the man who assailed their self-righteousness. This must be so. The kingdom of heaven could not be set up without it. Jesus knew this, and therefore he said these words.

Jesus also here gave warning to his disciples that they should always find this true. The man who has the truth, and bears faithful testimony to it, will meet the hatred of the world; yea, he says, "A man's foes shall be they of his own household." If Jesus dwell in a man, even his father and mother will be at variance with him. Here is the true irreconcilable conflict. Herod and Pilate may become friends, but Christ and the world never.

We have but glanced at the theme, and would be glad indeed if some brother would take up the theme and carry it on still farther. We trust some brother who feels this conflict sorely may be comforted in the truth which we have briefly tried to present.

C.

GOD MUST GIVE THE INCREASE.

"WHAT is the loftiest intellect, what the greatest literary attainment, in comparison with the agency of the Holy Spirit, in efforts for the conversion of sinners to God? What can be accomplished by the most ardent zeal and the most indefatigable diligence, without the co-operation of Jehovah Jesus? Absolutely nothing. A Paul may plant, and an Apollos may water, but God only can give the increase. Except the Lord build the city, they labor in vain that build it. How important, then, that ministers of the gospel, and all believers, should besiege the throne of grace with earnest and persevering supplications for the divine blessings on the labors of those whose office it is to call sinners to repentance."

We clip the above from an article which the *Religious Herald* copied from the *Christian Intelligencer*, for the purpose of showing something of the tact of modern Arminians in perverting the truth of divine revelation.

The writer of this paragraph assumes to be an advocate of the Bible doctrine of human imbecility in regard to the performance of spiritual things. "God must give the increase." This he admits, because an inspired apostle has declared it, and it would be worse than vain to deny it. Hence with an air of affected modesty he attempts to contrast the mightiest works of men, in attempting the accomplishment of spiritual things, with what God can do, and seems to admit that in such a work man comparatively can do nothing. If sinners are to be saved from wrath and prepared for immortal glory, the work must be wholly of God; man can do nothing towards it. But is this the doctrine which the writer wishes to inculcate? By no means; if it were, neither the *Christian Intelligencer* nor the *Religious Herald* would have given the article a place in their columns.

The deception and hypocrisy of this feigned humility is made glaringly apparent by the daring arrogance in which he urges what he calls the importance of men's beseiging the throne of grace; as though men had the same power to operate on God, that God has to operate on sinners. We cannot be the immediate agents in the conversion and regeneration of sinners, but, as though he had said, we can effect it indirectly. We have power to besiege the place of divine power, even the eternal throne, and we can cause him that sitteth upon the throne to do as we direct, and the consequence will be that at our instance sinners will be converted. It is about equivalent to the confession of the mechanic who acknowledges that without the screw or lever he cannot raise a building, or the engineer who acknowledges that without the power of steam he cannot propel his boat, while they claim a full power over these agencies. The writer evidently has no higher conception of God's power in saving sinners than the engineer has of the power of steam by which he can drive his machinery and accomplish his designs. Indeed it has become common for Arminians to represent prayer as a sort of lever by which men may besiege the throne of God and move him to lay aside his own purposes and adopt theirs, and thus make him to subserve their determinations.

If, without Christ, even his disciples can do nothing, and if when the inspired Paul has planted, and the eloquent Apollos, who was mighty in the Scriptures, has watered, God alone could give the increase, where is the power by which men are to assault the throne of Omnipotence? If men have not the power to save sinners directly, whence have they power to save them indirectly, or to move God by violence, assault, or by any other power, to do it for them? How preposterous! How blasphemous thus to talk of besieging the throne of God!

MIDDLETOWN, N. Y., Feb. 15, 1850.

PRAYER.

WHAT is it? Does it consist in drawing near to the Lord, while our hearts are far off from him? Is it a formal ceremony by which we are at stated times to fall down on our knees, or stand like the ancient Pharisees, and occupy a given number of minutes in asking God to do something for us? Many important questions press themselves on our mind when we contemplate this important subject. We regard prayer as a spiritual exercise of a spiritual mind, drawn out in holy communion with God, by virtue of grace and of supplication, which God pours out upon his children as a special and indispensable qualification for worship. It does not consist in empty forms or ostentatious show. It requires us, not to go to Jerusalem, nor to the mountain of Samaria, but to worship God, who is a Spirit, in spirit and in truth. That Spirit by which the saints approach the mercy seat of God, searcheth all things, knows what is the mind of God, and directs the supplication according to the mind of God, and leads the suppliant to ask only for such things as God designs to bestow. That spirit of prayer poured forth on them raises up their affections from things of earth, and sets them on heavenly things; governs and controls their desires, that they may be in harmony with the righteous mind of God. It leads them, not to assault or besiege the throne, not to insult, blaspheme, nor take in vain the name of him who occupies the throne of grace, but with humble submission to say, "Thy will be done in earth, as it is in heaven."

It is the peculiar privilege of the children of God to pray; for them God has consecrated a way of access through the vail, even the flesh of our Lord Jesus Christ. No man can come unto God but by him; and as none can come unto God only by this new and living way, and none are found in that but those who are in Christ Jesus (and if any man be in Christ Jesus, he is a new creature, &c.,) therefore we hold that this is the exclusive privilege of the children of God.

It is also the duty of the saints to pray; because they are thus commanded, and because in their prayers they acknowledge God, confess their dependence on him, and breathe forth the desires which he by his Spirit indites within them.

But we can hardly conceive of anything more abominable than for men to attempt to persuade God to change his purpose, alter his decree, or lay aside his sovereignty, and accomodate himself and his government to the dictation of men.

MIDDLETOWN, N. Y., Feb. 15, 1850.

PRONOUNCING BIBLES.

IN addition to the list of Bibles published on last page we wish to call especial attention to the PRONOUNCING BIBLES, containing Old and New Testaments, King James Version, with marginal references. All the proper names of every person or place in these Bibles are divided into syllables, and accented as they should be pronounced, enabling the reader to readily pronounce correctly the most difficult names of persons and places.

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(*Continued from page 347.*)
taken from her children? My little girl lay like unto death for six months. This was one of the darkest periods of my life. I was made to cry out, "My God, my God, why hast thou deserted me?" My Beloved had hidden himself, and I hunted for him in the darkness of the night. It seemed to me that if he did not come to my relief very soon my little light would go out, for it was getting farther and farther away, and growing dimmer and dimmer. But when hope is about gone, I hear him saying, "Fear not, trembling child." "Lo, I am with you alway, even unto the end of the world." O what joy springs up within me when my Beloved returns! O what a rebellious wretch I am! When he is near me, and begins to direct me in the discharge of my duty, I try to make excuses; and when he is far off, I promise him if he will come to my relief I will be obedient.

The summer after my wife died I sent to Illinois for a letter from the church, and they granted me it. Last summer I put my letter in with a church that ascribes all power to the great God of heaven. Why I am spared I know not. If I live until the fifteenth of this month I will be fifty years old. When I look back over my life I see my many imperfections and short comings. But, dear brethren, sinful and wretched a life as I have lived, and miserable as I feel over it, and of all the afflictions, trials and troubles, gloom and darkness that I have passed through, I am constrained to believe that they were appointed and embraced in the foreknowledge of God. Jesus made a full and complete atonement for all the heirs of promise when he hung suspended between the heavens and the earth, and cried with a loud voice, "It is finished," and gave up the ghost. If I am embraced in that glorious redemption, then my desires will be fulfilled when the bands are burst asunder and my spirit is set free. Then will I soar to that mansion of rest and join the heavenly band in praise and adoration to the blessed Redeemer forever. There parting will be no more, and troubles, sorrows and afflictions will never come.

Dear brethren, I thought when I commenced I would tell you in a few words of what I was claiming as a hope; but it seems to me if I had ten thousand years to tell it in I could not tell the half of what I want to tell. For fear this scribble will weary you I will try to quit, asking you, and all the dear household of God who may see this poor letter, to pray for poor me; for if I am one of the redeemed of the Lord I feel that I need the prayers of God's people, that I may be directed in my duty toward the blessed Redeemer. May the good Lord choose our many changes for us, and reconcile us to his providential dealings with us while traveling through this unfriendly world of gloom and darkness, and enable us to ascribe all power to his holy name, is the prayer of this poor, wandering pilgrim.

M. B. F. JONES.

PATTONSVILLE, Va., Jan. 10, 1895.

DEAR BROTHER IN CHRIST:—My school is out, and I thought I would spend a few moments in writing. I wrote you some time since in reply to a part of Elder Walker's Circular Letter, and stated that I would write a few lines on what he said about foreknowledge. Please notice what he says just before he gets to his arguments on foreknowledge. He says, "Condemnation comes on account of disobeying the gospel." Paul says, "By one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned." If Paul was correct, the human race was already condemned before they ever heard the gospel preached. All mankind are in a state of condemnation before they are regenerated or born again. But according to Elder Walker's statement a man is not condemned until after he hears the gospel and has an opportunity to either obey or disobey it; and if he obeys it he is not condemned; but if he disobeys it he is condemned for disobeying it. If this theory be true, a very small portion of the race is condemned, because not one-fourth of the human race ever heard the gospel preached. His idea is that the gospel quickens dead sinners; but Paul teaches that Christ quickens dead sinners. Jesus said, "As the Father raiseth up the dead and quickeneth them, even so [that is, in the same way] the Son quickeneth whom he will."—John v. 21. Paul says, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Again, "You hath he quickened, who were dead in trespasses and sins." "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." "And you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him;" that is, with Christ. These passages plainly prove that the quickening power must come through Christ. Now I will quote a few passages to show that the gospel is not preached to the dead sinner, but to the quickened sinner. Paul says the gospel is the power of God unto salvation to every one that believeth; not to the unbeliever, but to the believer. "If our gospel be hid, it is hid to them that are lost;" that is, to the unbelievers. Again, Paul says, "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." Now, Paul says in the above quotation that the preaching of the cross, or the gospel, was foolishness to the Greeks as a people, but that it was the power of God to all that were called. So, according to Paul's view of the matter, a man has to be called of God and quickened by his grace before he can hear the gospel, and then it is the power of God unto salvation to that individual. That is, the gospel is food and drink to the quickened man. It is what supports and sustains him and builds him up in Christ. You will notice that all the instruction or advice given by Christ or his apostles to the ministers of the gospel was to feed the lambs and sheep, and not to preach the gospel to dead sinners. Paul says to the Elders, "Take heed 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." The command to the apostles was, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." But no one can believe the gospel until he is quickened and made alive.

Now I will leave this part of my subject and advance a few thoughts on the subject of foreknowledge Elder Walker says, "God's foreknowledge has no more effect upon the will of his creatures than if he had not known who would obey him." He certainly does not understand language when he reads it, or else he tries to twist the Scriptures to suit his own theory. Foreknowledge, election and predestination are all three linked together. One does not exist without the others. I will first refer to the first chapter of Ephesians, where 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 [what for?] that we should be holy and without blame before him in love." How was the blessing pronounced? According to the choice. When did he make the choice? Before the foundation of the world. Then, if the whole thing was completed before the foundation of the world we certainly had no voice in the matter; because the apostle says we were "predestinated according to the purpose of him who worketh all things after the counsel of his own will." He says, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Now, this is the doctrine that Paul preached to the Ephesians. Let us see what he preaches to the Romans. "We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Now read carefully the above quotation, and we find that God foreknew all his people, and predestinated them, and called them, and justified and glorified them. But who were his people? Those who are the called according to his purpose; that is, God's purpose, and not man's. What was the nature of that foreknowledge and predestination? He first foreknew them, and then predestinated them to be conformed or fashioned to the image of his Son. Now, if he has predestinated a man to be conformed to the image of his Son, is there anything that can prevent his carrying out his purpose? If nothing can prevent his purpose being carried out in one case, nothing can prevent its being carried out in every case. But Elder Walker says that God does not interfere with the wills of men. I wish to say to him that unless God takes out of man his stony heart, and gives him a heart of flesh, he never will have a will to do right. But it may be said that God foreknew all things, and elected some men to eternal life on account of some foreseen righteousness or goodness in man; or, in other words, that God foresaw who would obey the gospel, and who would not. But if we will read carefully we will find that the Scriptures do not teach any such absurd doctrine. So far as the will of the natural man is concerned it is averse to God; that is, all natural men hate God; and one man is just as good as another, for there is none good, no, not one. 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." Now, how can a man in this natural state yield to the teaching of the Spirit, when it is foolishness unto him, and he naturally hates it? God evidently elected his people without foreseeing in them any good, or he elected all mankind, and they all will be saved; because every one whom he foreknew he predestinated, called, justified and glorified. What does Peter say on this subject? He says, writing to his brethren in Pontus, Galatia, Cappadocia, Asia and Bithynia, that they were elect according to the foreknowlege of God the Father, through sanctification of the Spirit, unto obedience. Did God's will have anything to do in bringing about this obedience? Peter evidently believed it did, because he says it was according to God's foreknowledge. God did not choose them because he foresaw they would be obedient, but he elected them unto obedience. Read Romans ix., especially verses 22, 23, which read as follows, "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 grace on the vessels of mercy, which he had afore prepared unto glory?" Who were these vessels of mercy which God had afore prepared unto glory? They were the same characters that Paul says were chosen in Christ before the foundation of the world. They are the same characters that Peter says were elect unto obedience. Then, if God had prepared them unto glory, did they have anything to do in this preparation? If they did, they could not be called vessels of mercy. They are the same characters that Isaiah spoke of when he said, "The redeemed of the Lord shall walk there." Here Isaiah speaks of a class of characters that were redeemed of the Lord hundreds of years before the Redeemer came into the world. They are the same vessels of mercy which were given to the Son in the eternal covenant as his bride.

I could keep on writing on this subject, but for fear I weary your patience I will close. The reason I write is because I have no one to talk to on the grand and glorious subject.

ROTEN HURST.

CIRCULAR LETTERS.

The Juniata Primitive or Old School Baptist Association, in session with the Springfield Church, Huntingdon Co., Pa., Wednesday, Thursday and Friday, October 9th, 10th and 11th, 1895, to the churches of which she is composed, sends greeting in the Lord.

BELOVED BRETHREN:—As it has been our custom to address you with a Circular Letter, for a subject we will call your attention to some doctrinal points. As the Baptists have become so divided up, we deem it prudent to let our doctrine be known and tested among Primitive Baptists. We believe the whole of Adam's race are dead in sin, and totally depraved since the transgression of Adam; so much so that they have no knowledge of God in the plan of salvation. We believe that God in his wisdom chose a portion of Adam's race in Christ before the foundation of the world, that they should be holy and without blame before him in love; but becoming involved in the transgression, and because of the vital or life unity that existed between Christ and his people, it was necessary that Christ as their Life should be clothed in a body of flesh like unto his people, and in that body fulfill all that the law claimed at the hands of his people. Christ being the head, and the church the body, and as the head would be dead without the body, so the body would be dead without the head. It seems to us to deny the vital unity in a life sense between Christ and his people, and would throw us into conditionalism at once. We also believe in God's appointed time he calls his people by his grace, and makes known unto them his holy will; or, in other words, as he told Nicodemus, born into his visible kingdom. We do not understand by the birth of the Spirit that there is any part of the natural or Adam man made spiritual, for we still find all the Adam elements dwelling in us; yet there is a great change or revolution wrought in the whole actions of the sinner. We will take Paul for a pattern, as he was on his way to Damascus to bind and imprison the saints with all the enmity in his heart that could be there; but when he was brought to know his true condition, by being delivered from the power of darkness and translated into the kingdom of Christ, his whole course of life was turned about; and instead of a boasting Pharisee he is now bemoaning himself because of his sins. In short it makes a man hate the sins that he once loved, and makes him love that which he once hated. We cannot confine the new birth to the soul, for it was the whole of Nicodemus the Savior was talking to when he spoke those words, "Except a man be born again, he cannot see the kingdom of God." So it is the whole man, it was the whole sinner, Christ came to redeem. The apostle Peter says, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by traditions from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God."—1 Peter i. 18–21. We also believe in the absolute sovereignty of God over all the works of his hands, both animate and inanimate; and he overrules the actions of all his creatures, both good and bad, without offering violence to the will of the creature, so as to accomplish his eternal purposes, so as to bring justice upon the head of the wicked, and the deliverance of his people out of all their troubles, and save them with an everlasting salvation. We also believe in believers' baptism alone, and that by immersion, and that performed by a legal administrator of our own faith and order. We also believe in the resurrection of the body, both of the righteous and wicked; the righteous to eternal life, and the wicked to eternal punishment.

Dearly beloved, having received a hope through the mercy of God, let us lay aside every weight, and the sin that doth so easily beset us, and run with patience the race set before us, looking alone to Jesus, who is the author and finisher of our faith, and not be found contending about words to no profit, whereof cometh strife and contention; but let us follow after the things that make for peace, whereby we may edify one another. May the Lord guide and direct us in all things.

Our Association was a very pleasant one. The preaching was with power, and in demonstration of the Spirit, and love and harmony prevailed

E. V. WHITE, Mod.

AHIMAAZ MELLOTT, Clerk.

CORRESPONDING LETTERS.

The Juniata Old School Baptist Association, in session with the Springfield Church, Huntingdon Co., Pa., October 9th, 10th and 11th, 1895, to the associations and churches with whom we correspond, sends greeting.

DEARLY BELOVED IN THE LORD:—We feel to thank the almighty Giver of every good and perfect gift that we have been permitted to meet together in love and fellowship, and to receive your messengers and ministers who, we believe, have preached the doctrine of the apostles and prophets, Jesus Christ himself being the chief corner-stone; looking unto Jesus, who is the author and finisher of our faith, trusting in the Lord alone for salvation; for if we are ever saved at all, it will not be through any good works which we have done, but in and through the mercies of a covenant-keeping God, who has all power over heaven and in earth. It is only for God to speak, and his work is done. His wonderful love toward us demands our love to him in return. We still hope your messengers will continue their correspondence of love and fellowship in the gospel. Our next association will be held with the Fairview Church, at Needmore, commencing on Wednesday after the first Sunday in October, 1896, if the Lord will.

Farewell.

E. V. WHITE, Mod.

AHIMAAZ MELLOTT, Clerk.

EDITORIAL NOTICES.

POSTAL MONEY ORDERS.

BY a recent arrangement of the post-office department nearly every post-office in the United States is now a money order office for at least five dollars; and as it costs but three cents additional to obtain an order of not more than two dollars and fifty cents, or five cents for one not more than five dollars, or eight cents for one not more than ten dollars, and so on in proportion to amount of order, we request that all remittances be sent us by post-office money-order. You simply give the money you wish to send to your postmaster, and he will give you a money-order for that amount. You will inclose the order which he gives you in your letter to us; and if it should be lost in the mail you can get another one from your postmaster without additional charge. Please be sure to have the order made payable at Middletown, N. Y., and never at New York City, as that place is nearly a hundred miles from our place, and it puts us to considerable extra trouble and expense to get them cashed at the New York City office.

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NOTICES.

WILL you notice in a few numbers of the SIGNS that "Reminiscences and Letters of Mary Parker" is now reduced to sixty cents, sent by mail post-paid? There are a few hundred copies left on my hands, and I wish to dispose of them, and so I give the friends an opportunity to get a most interesting book at half price.

SILAS H. DURAND.

SOUTHAMPTON, Pa.. July 27, 1895.

TWO DAYS MEETINGS.

THE Lord willing, the Burdett Church, Schuyler Co., N. Y., will hold a two days meeting, commencing at 10:30 a. m., Nov. 6th and 7th, 1895.

H. B. ELLIOTT, Clerk.

A TWO days meeting is appointed to be held with the Cammal Church, at Cammal, Lycoming Co., Pa., on Saturday and Sunday, November 9th and 10th, 1895.

The place of meeting is near the railway station at Cammal, on the Pine Creek R. R., where the brethren will meet those coming by rail. A cordial invitation is extended to all lovers of the truth.

D. M. YAIL.

A TWO days meeting is appointed to be held with the Abbington Church, at Justus, Lackawanna Co., Pa., on Wednesday and Thursday, November 13th and 14th, 1895.

We invite all who feel a desire to meet with us. Those coming by way of the D., L. & W. R. R. will be met at Glenburn on Tuesday. Those coming by way of the Delaware & Hudson R. R. will please write me at what time they expect to arrive at Olyphant, where we will meet them on Tuesday.

G. W. GOODRICH, Clerk.

ANY one desiring to attend the three above meetings can do so, as there is plenty of time to get from the one to the other. Burdett, Cammal and Abbington are not more than one hundred miles apart.

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"THE SWORD OF THE LORD AND OF GIDEON."

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D L Blackwell 1June95

CORRESPONDENCE.

MARY.

As the force and beauty of each character (as recorded in the Bible) is revealed to the understanding of the believer, he will undoubtedly see in it the delineation of one or more of the sacred truths of the Scriptures. The life, the environments, and the character of each one of the patriarchs, the prophets and the Lord's deciples, are living realities, presenting in type the actual experience (or spiritual exercises) of every one of the Lord's people. How often do we commune in the Spirit with David, and draw from his experience the honey and sweetness of a like precious faith. Again, we stand with Stephen, and are stoned to death by our relentless foes. And how often, by reason of being heady and high-minded, we follow in the footsteps of Jonah, and ere long we find ourselves in the belly of hell, crying unto the Lord, and declaring, "I will pay that that I have vowed." According as each one has received of the measure of the gift of Christ to walk therein, so are they tried and refined and purified, by which each character is given strength of grace according to his day. And it is given him to present in type certain phases of the christian experience, which when all are taken together present the fullness and completeness of every vicissitude and besetment in the christian pilgrimage, by which now in the same pathway (having them brought to our remembrance) we become witnesses to their living faith, and so walk thereby in the comforts and consolations of the gospel. The character that I would portray in this short article is one upon which we have all looked with tenderness and love: Mary, the sister of Lazarus and Martha. We look upon this sweet character with a feeling of tenderness and love, because our mind's eye places her very near to Jesus. When the angel of the Lord appeared unto Moses in the burning bush, and Moses was about to draw near to see so great a sight, the Lord said to him, "Draw not nigh hither; put off thy shoes from off thy feet; for the place whereon thou standest is holy ground." When we, in the exercise of faith, see the angel of the Lord working the manifest work of grace in the trees (or bushes) of his right hand planting (his people), we, like Moses, are ready to remove and cast away our shoes of self-righteousness, to stand barefoot on holy ground. When in our experience we are privileged to enter into sweet fellowship with Mary as she washes the dear Master's feet, and wipes them with her hair, then do we stand upon holy ground. We walk softly, for with holy reverence we realize that we are in his dear presence, and that he is the "fairest among ten thousand, and the one altogether lovely." In searching for the antitype, we are apt to look for some particular individual among the Lord's people, who in a daily walk and godly conversation would fitly represent the lovely character of Mary; and with the natural mind we search only among those of her own sex. Indeed we do find one here and one there who call her to our remembrance. But I feel sure that the purport of the Scriptures in setting forth its various characters is not to point out individuals, but to set forth certain truths of the gospel of Christ which we daily learn out of a varied experience. The portrayal of each character is brought out simply through a fellowship or similarity of experience in each one of the Lord's people. What I mean is this, that a brother or a sister may to-day portray out of his own heart's experience the characteristics of a Peter, and to-morrow of Mary, and so on through the whole catalogue. He who is traveling through the wilderness, under the leadership of Moses, walks only with those who are in the wilderness, and does not at that time behold the spiritual Joshua leading the hosts of the children of Israel into the land of plenty. If to-day we are in the valley of Baca, or of Achor, we cannot rejoice with those who have been lifted to the summit of the holy hill of Zion. Wrapped up in the grace of God is to be found every blessed truth of the gospel; and whoso is born of the Spirit (therefore possessing God's grace), does it not follow that every principle of truth is in every exercised heart? And will not every attribute of our covenant-keeping God be manifest in time in each and every one, and so each character portrayed as it pleaseth the Lord? The first sunbeam emanating from the grace of God, as bestowed upon his people, is the love of God shed abroad in their hearts. This is the first thought as we are privileged to witness the relationship of Mary to her Master. We observe that love to Jesus has taken complete possession of her soul, rising above every other thought or desire of her heart. What will true love not do in the way of elevating and exalting its object? When Jesus is the object, he is indeed the "Rose of Sharon and Lily of the Valley." She will manifest her love at the expense of every earthly thing she possesses. Her apathy will be turned to zeal, her pride to humility, and her calmness of demeanor to the most intense anxiety. The market value of the precious ointment was as nothing compared with the honor she would bestow upon her gracious Redeemer. With unspeakable joy could she throw aside her natural pride, and with humble gratitude embrace the precious privilege of wiping the feet of her heavenly Lover with her hair. That which we call natural love cannot be compared to the love of God; it can only be contrasted. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget; yet will I not forget thee." God's love is perfect, and therefore everlasting. The same love wherewith he hath loved his children, he hath also vouchsafed the same unto them. Therefore the love of Mary for her gracious Redeemer was a divine and everlasting love. So also is the love of God in every heaven-born soul. In the human passion called love, self is the controlling principle. While in the exercise of the perfect love of our Lord, self is entirely lost sight of. In all that we read as recorded of Mary, we find no evidence that she had one thought save for Jesus. The beautiful figure presented in this woman wiping her Master's feet with her hair, is a subject worthy the pen of a ready writer to unfold its beauties. Whoso should enter this field by divine revelation, the wondrous beauty and solemnity of the subject would broaden and deepen until it would lead him through every avenue of the grace and mercy of God, out into the boundless ocean of God's love, with the glory of God as its firmament. The apostle says, "But if a woman have long hair, it is a glory to her; for her hair is given her for a covering." "Love," clothed in the habiliments of praise, bedewed with heavenly blessings, anoints the Redeemer of Israel with the precious ointment, ordaining him as the High Priest of our profession, setting him apart, as in the world, redeeming the world, yet not of it, but a Priest forever after the order of Melchisedec. "Love," clothed with the garment of humility, on bended knees, prostrate in the dust, wipes the precious feet with the glory of the woman. Every attribute of her being is enlisted in love's service to give glory to her gracious Lord. The psalmist David was a veritable Mary, when his ecstatic soul breathed these words, "Bless the Lord, O my soul; and all that is within me, bless his holy name." Can we not see in the woman clothed with the covering which is a glory to her, the body (the church) with Christ its head, as a bride adorned for her husband, in all her virgin beauty, sheltered under the right hand of the power of her Lord? The angel of the Lord at a certain time said to another Mary, "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." The woman of the posterity of the first Adam, of the earth, earthy, overshadowed and covered with the glory and the "power of the highest," out of which marvelous events cometh forth out of the bowels of the creature of earth, a son. "And shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and 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." "God was manifest in the flesh," to redeem his chosen, and bring them out of darkness into his marvelous light.

In this act of love and humility, Mary in anointing this same Jesus, and wiping his feet with her hair, typifies the vital unity of Christ and his church, with the church serving its divine Master under the law of his kingdom, which is love. This literal circumstance, then, sets forth a great spiritual truth, the principles of which are, first, Christ (the head); the woman (the church); she having "chosen that good part, which shall not be taken from her." Second, the anointing; the blessing of the church being bestowed upon that which is in the world, yet not of it; therefore herself also being separated from the world. Third, love's act of humility, wherein the bride (her whole being bathed in love) serves her royal Husband, submitting in all things to his sovereign will. In every organized branch of the church of Christ there is witnessed the principle of the doctrine of Christ, which Mary (the sister of Martha and Lazarus) manifested to the Savior of

sinners; and we see the fruit of it hanging upon its various branches in profusion, when the church is walking in gospel order, and harmony and sweet fellowship prevail. When each esteems other better than himself, and an atmosphere of God's love pervades its solemn assemblies, indicating that Christ is in the midst, humility has taken the place where pride and vain glory did sit enthroned, the fire that was pent up in the bones has burst its flame, and now the erstwhile chilled body becomes warm, love flows from heart to heart, confusion, backbitings and bitter differences become a thing of the past. We thank God and take courage, well pleased under the genial banner of him of whom the Father said, "This is my beloved Son, in whom I am well pleased." The same spiritual truth is brought into manifestation in each individual member of the church of Christ, when they walk after the Spirit, and not after the flesh. The world looks upon the Lord's people as a do-nothing set, hiding behind the doctrine of a finished salvation as an excuse for their dilatoriness. But they whose head the candle of the Lord shines round about do clearly see that their brethren (although they do not see themselves so) are anything but an inactive people. On the contrary, they are continually active. They do not sit down and wait for the Spirit, but they "walk after the Spirit," and both day and night they "press toward the mark for the prize of the high calling of God in Christ Jesus." If perchance they in utter weariness and despair give up the chase, and conclude (with Peter) to go a fishing, they also go in that direction with headlong speed, walking (or rather running) after the flesh, until in the Lord's own appointed time he causes them to halt, when they hear a voice behind them, saying, "This is the way, walk ye in it;" and having turned their eyes which had been withholden, again see Jesus as the Builder of their most holy faith. Could we see the literal Mary in her practical every day home life, with her brother and sister toiling for the necessary food and raiment, we would not expect to find her listless and inactive or careless, with her hands folded in her lap, while her sister is bustling, active and full of animation; but we certainly would expect to find her zealous and active, taking equal interest with the others in all the household affairs. But how different when Jesus comes. Then (and we rejoice with her) her eyes, her ears, her heart (indeed her whole being), are absorbed in Jesus. Is this not the very condition our heart longs for, and for which we groan all the long, cold, starless night, that we might be swallowed up in Jesus? O! so much do we long that we might sit at his feet and learn of him, "Forgetting those things which are behind, and reaching forth unto those things which are before." We want to be rid of those things of the world which have cumbered our minds and hearts, and which (as the thorns) have choked out the good seed that was sown in our heart. If in our communion seasons (when we come together to symbolize the communion of the body and the blood of Christ) we are "cumbered about much serving," and many other things, do we not merely partake of the shell, and entirely lose sight of the kernel? If we go into our closet to pray, do we not, as we shut the door, desire to shut out all the sordid things of earth, and alone commune with the Father, who heareth in secret and rewardeth openly? When we contemplate the character of Mary, from that which is recorded of her, let us never lose sight of the important fact that Jesus was with her, and that there were other times in her life when he was not present. The principle of truth to be set forth in the figure is not in her life character, but her demeanor in the presence of her Lord. Let us think then of Mary as an emblem of faith, sitting enthoned on a monument of love, her whole being absorbed in devotion to the King of saints.

B. F. COULTER.

PHILADELPHIA, Pa., Oct. 12, 1895.

SANDUSKY, Ala., Sept. 25, 1895.

DEAR BRETHREN EDITORS:—Over two years ago, at our association, an aged brother asked me what was meant by the two sticks gathered by the widow of Sarepta to prepare her last morsel of bread to eat, and, as she thought, then to die. At that time I could only say, "I do not know;" and I cannot say that I yet know; but at one of my appointments, not long since, this widow and her surroundings were given me for a subject of discourse, and by request I pencil a few thoughts that I recall, for the consideration of this aged brother, and for any others who may feel interested, knowing that no Scripture is of any private interpretation, and all that we can know of a truth in these things is just what is revealed to us.

It seems to me that the state of this widow, the coming of Elijah, the increase of their little store of food, the death of her son, and his restoration to life and to her, all compare favorably with the state of the church at the coming of Christ, the increase in her spiritual supplies, the death of Christ, and his restoration to life. The church is often spoken of in the Scriptures as a woman. She is the bride, the Lamb's wife, and he has left her in this world as a lily among thorns, and as a speckled bird, with all other birds against her; and she often feels lonely, like a widow, and often feels short in spiritual supplies. It is written of her, "For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth when thou was refused, saith thy God."—Isa. liv. 6. This whole chapter is profitable in this subject, but it would be too tedious to quote it all. How desolate and forsaken the church felt at the time of the coming of Christ. Israel had been a long time without a prophet of the Lord, and almost the whole nation had departed from the commandments of God, and were teaching for doctrine the commandments of men. Only a few, like Zacharias, Simeon and Anna, were waiting for the consolation of Israel, and trying to keep house for God. There was a spiritual famine in the land. The supply of gospel food had run down very low. But the Lord made bare his holy arm in the eyes of all the nations. John the Baptist and Christ are sent into the world at this critical hour, and they are embraced in the arms of the church, like the two sticks by the widow. Fire was communicated to the two sticks, and soon bread was prepared. Elijah eats, and the widow and her son are fed, and the supply was sufficient for the time of the famine. John and the Savior were both full of the fire of the holy Ghost when they were born into the world; and the fears of these old people (the church) were stayed, their hopes were revived, and there was a sufficient supply of spiritual bread for them till the long famine should come to an end. Thirty years must suffice for these men to arrive at the years of maturity, then the word of the Lord must be fulfilled, "My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as showers upon the grass."

The Gentiles, too, had been a long time forsaken; but this church was in embryo, in God's wisdom. Solomon was inspired to inquire about it, and says, "We have a little sister, and she hath no breasts. What shall we do for our sister in the day when she shall be spoken for?" The disciples were sent forth two and two in Israel. They were not to enter into any of the cities of Samaria, nor to go among the Gentiles. The famine must continue three years yet upon them. But the time rolls up and the day comes that the little sister must be spoken for. The disciples are baptized with the fire of the Holy Ghost, and sent into all world to preach the gospel; and every where they went and preached, they were embraced by the church (those that were born of God); and to this day this gospel oil and meal has not diminished for the Gentiles. The worldly mind decides that because the disciples were sent into all the world to preach the gospel, that the Lord wanted all the world in the church; but this is a mistake. The Savior refutes such an idea. He says, "I am not sent, but to the lost sheep of the house of Israel." And in the synagogue he told the people that there were many widows in Israel in the days of Elias, but unto none was he sent, but to this widow of Sarepta, and there were many religious orders in the days of the Son of man upon the earth, but unto none was he sent but to his own poor and desolate bride.

The disciples were sent into all the world to speak for none but this little sister. In the days of Solomon she was without organization, and had no breasts; but now she is a wall, and is built upon; "a palace of silver." The ministers of God are still speaking for this little sister. She is the only one that has an experience to compare with this widow of Sarepta, who is going to eat her last morsel, and die; but Elijah appears in time. Thousands that compose this little sister have gone out to offer their last prayer, "This is all I have left of all my earthly supply; then I must die, and leave the world, and be banished from the presence of God." Such are the sick that need a physician, and our spiritual Elijah comes on time and proclaims liberty to such captives, the opening of the prison to them that are bound, comforts all that mourn in this way, and causes them to rejoice in hope of the glory of God. And although they may go into far off lands, away from church privileges, and where there is a gospel famine, this same little hope, like the oil in the cruse, and the handful of meal in the barrel, will hold out until the famine is over with them.

The widow's son died while Elijah was with her; and she no doubt was sorrowful, and mourned for him, as separated from her for time who was her only companion in time of earthly needs. But in due time he is restored to her alive, and she is made to rejoice, and to know more of the great power of God, and to realize that his mercy is towards her in all her afflictions. The Son of God also died, and was buried out of sight of the church, and they were sorrowful, and mourned him as lost to them. He was their only hope of support. One of them said, "But we trusted that it had been he which should have redeemed Israel." But he was restored alive to them again. He said, "I am he that was dead, but am alive for evermore, and have the keys of hell and death." They could but feel rejoiced, for one of them said, a long time after his resurrection, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead." In his death and resurrection he broke down the wall of partition between the Jew and Gentile, and reconciled both unto God in one body; so there is no more two houses of Israel, or two sticks, one for Judah and one for Joseph, but one house or one stick.—See Ezek. xxxvii. 16, 17. "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

The foregoing is submitted as the

best I can do at present, knowing that salvation is all of the Lord, by grace. Upon this theme we need not differ. But in this imperfect state here we are liable to make misapplication of symbols and parables in the Old and New Testament Scriptures; and I may have done so in this whole subject. But if there is in this no word of comfort or instruction for any of the little ones, I hope there is nothing that will make them cry out, as some of old did who tasted the wild gourds in the pottage.

The SIGNS sets forth wholesome and nutricious food for the children, and I should regret to spoil one mess with my awkward gatherings. Now, this will consume more space than I am worthy to occupy, but please allow me to report again that our church meetings, union meetings, and our associations, are all harmonious here. We are not troubled with any of the vexed questions I see advertised in some papers. I heard of an Elder that reported to an association south of us that there was an element of two-seed among us. May the Lord have mercy on the reporters. Yours in hope,

P. J. POWELL.

NOTICE TO BRETHREN.

As there is a great Exposition going on in Atlanta, Ga., and all railroads have reduced their fare, the Primitive Baptists in Atlanta have an idea that many of their brethren will visit Atlanta at some time during the three months that the Exposition holds; and after having some correspondence with the brethren there, I am authorized by the brethren in Atlanta, Ga., to appoint a week in which all Primitive Baptists can meet there, and while attending the Exposition also have a general union meeting for one week, at which we will have preaching, praying and singing, and form the acquaintance of each other.

The meeting is not to be a Congress, or in any way connected with the Exposition, but just simply an Old Baptist union meeting. I have thought that the earlier part of December would be a good time for all. I have set Thursday, December 5th, as opening day for our week's meeting.

First, services will be held at half past seven o'clock Thursday evening, December 5th. Let all the brethren be in Atlanta for the opening services. The Baptists in Atlanta would be glad to meet many strange brethren there. Let all go that can. I wish also to say that as most all of the brethren in Atlanta are poor in this world's goods, that they are not able to care for the visiting brethren, and none regret this more than they do. Then it must be understood that all attending the meeting must go fully prepared to care for themselves, as the brethren there will not be expected to care for them. It is necessary for all to understand this beforehand. Board and lodging can be obtained at reasonable rates.

Now, let all our brethren that expect to visit the great Exposition arrange to go during the weeek of the Baptist meeting. All that desire to go are cordially invited. Any one desiring further information can write to Green & Mathews, 37 N. Broad St., or H. H. Green & Sons, 804 Equitable Building, or Elder S. H. Whatley, 19 Humphrey St., or D. H. Pitts, 73 Fairlie St., or J. F. Daniels, 21 1-2 E. Alabama St., Atlanta, Ga. These brethren will furnish any information desired.

May the Lord be with us and direct us, and may our meeting be one long to be remembered, and unto his name be all the praise.

Yours in hope,

JOHN DOWNEY.

CORRESPONDING LETTERS.

The Salisbury Old School Baptist Association, in session with the Little Creek Church, Sussex Co., Del., Oct. 23d, 24th and 25th, 1895, to the several associations and meetings with which she corresponds, sendeth love in the Lord.

DEARLY BELOVED IN CHRIST JESUS:—We hope we feel thankful to our God for his kind providence over us, and in sparing our unprofitable lives another year, and in permitting us to come together in his most holy name in associate capacity. We have been greatly favored of God in sending us so many of his called and qualified ministers of the truth as it is in Jesus, who have come richly laden with glad tidings of great joy; and, we hope, by the power and goodness of God we have had an ear to hear and a heart to understand this glorious gospel of salvation by grace. We feel greatly edified and strengthened in our faith and hope in Jesus our Redeemer. The report from the churches is that they are in peace, and that they stand steadfastly in the faith of the gospel of our Lord and Savior Jesus Christ. To all such we feel that sweet fellowship which none but the children of God can feel or know. We desire a continuance of your correspondence, as we feel comforted and strengthened thereby.

Our next session is appointed to be held with the church at Snow Hill, Worcester Co., Md., on Wednesday, Thursday and Friday before the fourth Sunday in October, 1896, when we hope again to have the privilege of meeting together in love and fellowship. Brethren, pray for us that our faith fail not, and that when it pleases our God in his all-wise providence that our earthly pilgrimage shall be ended, we by faith in him may say, in the language of Paul, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

A. B. FRANCIS, Mod.
J. H. TRUITT, Clerk.

CIRCULAR LETTERS.

The Virginia Corresponding Meeting of Primitive Baptists, in session with the New Valley Church, Loudoun Co., Va., October 16th, 17th and 18th, 1895, to the churches, associations and meetings with which we correspond, sendeth greetings.

OUR desire in writing you this letter is not to open controversy upon principles of doctrine which have been fully discussed among us for years, but to state briefly and concisely as our abilities will admit what is surely believed and held as truth among the churches of the Corresponding Meeting of Virginia, at least, and, we believe, by nearly if not quite all the Old School Baptist churches in the east. Why we seek to do this at this time is that for some reason and in certain quarters the idea seems to be entertained that we have abandoned, or are ready to abandon, cardinal principles of doctrine which have separated us hitherto from what is popularly termed the "Clark Baptists." Elder Sylvester Hassell, of North Carolina, has published an account of a tour among the "Clark" churches in Maryland and Virginia, in which he mentions certain principles of doctrine which he calls "heresies," which we have long held as vital principles of truth, which were preached, and defended in the SIGNS OF THE TIMES, in years past, by Elders Beebe, Trott, Leachman, Farrington, and others, and are surely believed here in Virginia now. Why Elder Hassell, or any one else, should think we had in any manner abandoned those principles we are at a loss to understand, unless he has given heed to those disaffected brethren who have recently left us, in their utterly groundless charges that we have departed from our former faith and are leaning toward the principles advocated by Elder John Clark and his followers. Surely any one taking pains to inform themselves and find out where we stand and what we believe could not fall into that mistake. If Elder Clark and those of his following ever had occasion to denounce as heresies any principle of doctrine we ever held, the same occasion exists now. In mentioning some of the "heresies" held by our people, Elder Hassell alludes to what he terms "Vital Unionism" and "no change in the soul in regeneration." Were we to abandon the first of these, we would surrender what we believe the very foundation of the gospel of God's grace. Should we yield the latter, we would deny both the Scriptures, as we understand them, and the teachings of our own experience. The unlimited sovereignty of God is another principle separating us, if we understand them. We hold as most precious and of the greatest importance the glorious truth that God is the dwelling-place of his saints in all generations, before the foundations of the earth were laid, "from everlasting to everlasting thou (art) God."—Psa. xc. 1, 2. That in his book all his members were written, "which in continuance were fashioned, when as yet there was none of them."—Psa. cxxxix. 16. We believe that the first Adam "is the figure of him that was to come;" that as Adam embodied his wife and all his posterity, so Christ embodies his entire church; he was her life from eternity. As a deep sleep fell upon Adam, and from his side a bone was taken, of which the woman was formed, so the deep sleep of death must fall upon the second Adam before his bride, his church, could be manifested. *Manifested*, we say; not created. As Adam could say to our mother Eve, "This is now bone of my bones, and flesh of my flesh," so Christ can say by his inspired apostle to the church, "We are members of his body, of his flesh, and of his bones." Bone of his bones, and flesh of his flesh; not some other flesh made his, but "his flesh." We see this wonderful truth illustrated and set forth in the Psalms especially, as well as through all the Scriptures. In the transgression Eve came under the curse of the law; so did the members of the body of Christ in their earthly standing in Adam. Still the transgression of the woman could not destroy the relationship between her and her husband or head, so that she could be other than his flesh and bones. The tie still obtains; it cannot be broken. So sin or transgression could not destroy that eternal bond of union between Christ and his bride, the church. As Adam must come under the law for the sake of Eve, to be with her, so Christ must come under the law for his people. "Ought not Christ to have suffered these things, and to enter into his glory?" Why ought he to have suffered? Did not divine justice require that he should suffer, because he was responsible for his people? How could the law lay hold upon him in any other way, considered as the head of his body, the church? The eternal life of the church, her everlasting inheritance, promised before the world began, never was in danger, never came under the law, and was not demanded by the law; for that life is, and always was, "hid with Christ in God." "When Christ, who is our life, shall appear, then shall we also appear with him in glory." Christ must suffer "in the flesh," and "bear the sins of many," and "condemn sin in the flesh." We attempt only to give a mere outline of our faith in this important matter. God forbid that we should undertake to explain that great mystery of godliness. We can only hope to point out that mystery as we view it. Christ is from everlasting, "head over all things to the church;" and that church is "his body, the fullness of him that filleth all in all." He was found in fashion as a man, as the head of his

(*Continued on page* 358)

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 6, 1895.

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

EDITORS:

BENTON JENKINS, MIDDLETOWN, N. Y.
F. A. CHICK, REISTERSTOWN, MD.
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All letters for this paper should be addressed, and money orders made payable as formerly, to

GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

REFLECTIONS.

SINCE we have been trying to fill the position of one of the editors of the SIGNS our mind has often traveled back to the former years, and we have been tracing up our early reflections concerning the doctrine of God our Savior in connection with our own experience, and also with our early reading of the SIGNS. Perhaps it may be as profitable as anything we could at this time write to recall and pen down some of those reflections as an editorial.

We recall our early faith, and compare it with that which is dear to us now, and we can say that we are not aware that we to-day disbelieve any of the doctrine that then seemed to us scriptural and true. We trust that it has been given us to see many things in a clearer light and with more fullness of meaning than was then the case; but still we see and love the same things that we believed then. There is this difference between our earliest thoughts about the truth compared with the present. We believed these things then, but we did not love them, and we saw no spiritual power in them; now we trust that we both believe and love them.

As far back as we can remember we believed the doctrine of the eternity and self-existence of Jehovah. We believed fully in his omnipotence, omnipresence and omniscience, in his unchangeability, foreknowledge and predestination, in his holiness, justice and truth, and that he was good and merciful and loving. We believed in the efficacy of the blood of Christ to wash away forever all the sins of all his chosen people; and we believed that he had a chosen people, chosen before the world began, and that Jesus died for these, and that these, and these only, should be saved everlastingly. We recall that we also believed that all whom God should call by his grace should come to him, and that no one else could come. We believed in the necessity of the new birth, and that this must be of God, and not in any sense by the will of man. We do not mean that we understood or fully comprehended all these things. Though years have passed away, we do not yet comprehend more than a small part of the mystery of redemption; but in a certain way we believed these things then, and we believe them yet.

But there is a difference. Perhaps we can tell what we mean by speaking of the doctrine of predestination especially. From our first thoughts about Jehovah we thought that he could not be limited, that he must be boundless in knowledge and unchangeable in purpose. We believed that he never began to be, while all things besides had a beginning. He was the only Creator; all else were creatures which he had made. It seemed to us that this God must have made all things, and that therefore he must have control over all things, and that all things must do his will. It seemed to us that he must have known the end from the beginning, and that therefore all things were fixed, and could not deviate from their prescribed and settled orbit. It seemed to us that to deny this would be to deny the very existence of the Godhead. All this seemed to us true. It was a solid rock, which must stand. But we did not then love this doctrine. It seemed to us a rock of truth, but it was a hard and flinty rock. We recall contending for it many times in our youth as being a Bible doctrine, but still we could not see any consolation in it. This was in our earlier years; and even after we had obtained a hope in Christ we failed to see for a time how essential to a good hope in Christ was the doctrine of predestination and the complete sovereignty of God.

Our first comfort in this doctrine came to us in the time of affliction. We cannot take space nor time to tell of the special seasons or the special circumstances in which this doctrine was made meat and drink to us; but under an hour of sore anxiety and distress the words, "The Lord reigneth," were applied to us with special power, and out of this hard and flinty rock of God's unlimited predestination and sovereignty we were enabled to suck honey and to eat. The rock was no longer hard and flinty. Our head rested upon it, and it seemed soft and restful as downy pillows; and we desire to say that ever since then we have found our joy in these things to abound just when the hour of trial lay heavy upon us. We have found it sweeter than honey and the honeycomb at such times to believe that nothing occurs by chance, but that all has fallen out according to the eternal appointment of God; and we believe it true that these strong foundations become precious to the soul only when under the stress of trial the soul is driven back to them, as to the only solid things. There have been at least two instances within our own knowledge where dear children of God doubted and questioned the truth and scripturalness of these principles of doctrine, and continued to doubt until severe affliction had been laid upon them; and through affliction they were brought to declare a clear testimony to their faith and comfort in this same doctrine.

As the years have gone on we have, we trust, been led to see the perfect harmony of these principles of truth with all else that God has been pleased to reveal of himself more and more, but the clearness of the truth itself has been no brighter than when we first came to love it. As we have come to love it and rejoice in it more and more, there has sprung up in our heart a still stronger sense of our dependence upon God, and a more abiding spirit of prayer to the Giver of all good. It has been said that a belief in predestination will destroy all prayer with reference to the thing predestinated; but this has not been our experience. As the power and sweetness of this doctrine has at times been borne in upon our heart, we have felt a deeper sense of humble reliance upon God, and a more earnest calling upon him for all needed blessings. So it has been said that to believe the predestination of anything whatever destroys all room for exhortation or admonition with reference to that thing; but this has not been our experience. On the contrary, the more we have loved this doctrine, the more we also have loved the word of admonition, and the more we have felt our need of conformity to God's will. We may not be able to show to others how this can be, but so it is; and we are persuaded that thousands can testify to the same.

In our mind, along with the predestination of God has stood the doctrine of election, so that as we believed the one, we were compelled to also believe the other. It certainly needs no argument to prove that if the doctrine of predestination be true, the doctrine of election must be true also. Election is but the predestination of some men to life and salvation. Election is only one part of predestination. This seemed plain to us at an early age. We believed it as a doctrine which it seemed to us was reasonable to believe. But it was not until we began to feel the guilt and curse of sin, and the just condemnation of the law of God, that we began to realize the necessity of election if we were ever to have a hope of salvation; and when the time came that, as we hope, it pleased God to bless us with a good hope through grace, we rejoiced that it was according as he had chosen us in Christ before the world began. Then, as now, it seemed good to us that election was true. In it was our assurance of salvation; and when the question arose, Why should we be thus chosen and blessed? we could only answer that it must be just because God freely willed it. "Even so, Father, for so it seemed good in thy sight," was all the reason that we could see.

"What was there in us that could merit esteem,
Or give the Creator delight?
'Twas even so, Father, we ever must say,
Because it seemed good in thy sight."

We can give no other reason to-day why one should be chosen and another left than just the free, sovereign choice of the holy and ever-blessed God. We have never had any use for any doctrine of election that would make man's goodness or works, foreseen or otherwise, the basis of it. We have had no use for any doctrine of election that did not embrace sinners of Adam's fallen race. Any other sort of election than this would be of no use to us. There can be no election without rejection. It would be an absurdity of language to say that all were elected. Whoever, then, were elected, others were not elected; and the elect obtain the blessing. This has been our hope for many years. These were our early thoughts. They seemed to us true as a theory in our youth; afterward they became to us sweeter than any words can tell. We love this truth yet. It is hated by self-righteous religionists; but every broken-hearted sinner must love it whenever it is revealed to him, because in it is his salvation.

In perfect harmony with all this came up the doctrine of the atonement. The atonement of our Lord Jesus Christ seemed to us the very key-stone in the arch of salvation. A man may be very much clouded in his mind concerning every other principle of truth; but concerning this he must see clearly, if he is to enjoy a sure and abiding hope. The predestinated and elect people of God are justified by the atonement in his sight. In no other way can they be justified. "Justified freely by his grace through the redemption that is in Christ Jesus." It seemed to us clearly taught in the Scriptures that by this finished work of Christ, and nothing else, could we be saved. This we believed as a theory; but this theory became to us a real and blessed truth after awhile. We cannot of course here speak of all the way in which this blessed truth was opened up to our mind. It seemed to us, as it still does, that Christ and him crucified was set forth in every page of holy writ. The types under the law, the psalms and the prophets, and the plain declarations in the gospels and the epistles, together with the Savior's own words upon the cross, "It is finished," all seemed to us to declare the same truth, that sinners are saved through the death and resurrection of the blessed Son of God. From this we have not been suffered to waver; but, on the other hand, we have felt the importance of this truth more and more as the years have passed by since then. We held this truth as a theory from our youth; but the time came when we could, as we trust, realize its preciousness to a poor, guilty, condemned sinner, such as we felt to be. A finished atonement is what we need; and Jesus so finished the work that nothing either great or small remains for us to do.

Along with these truths of predestination, election and a finished atonement, there also stood forth as we read the Scriptures the necessity of

the new birth. We recall that in those early years the only question that disturbed us much as we read about the new birth was this, How may I know if I am born again? In those years of our early experience the question of what the new birth might be, of what it was that must be born again, of what part of the man was born again, or whether it was the man at all, or something besides man, who partook of this birth, did not interest us; in fact, questions like these never occurred to us. The one absorbing question was, Am I born of God or not? We recall how earnestly we searched for the evidences of the new birth in the Scriptures, and how earnestly we listened when ministers described the evidences. It was said, "Ye must be born again" to see or enter the kingdom of heaven; and we desired to enter that kingdom. In connection with this doctrine one thing seemed clear to our mind, viz., that man himself could have nothing to do with bringing about this work within himself. When the Savior used the term "birth," in describing this work, he must have meant that there was an analogy between our first birth, which was natural, and the second, or spiritual birth. It seemed clear to our mind then, as it does now, that we are passive in the spiritual birth, even as we are in the natural birth. We heard it preached in this way, and it seemed to us good and true. The first gospel sermon that we ever heard, of which we have any clear recollection, was by the late Elder Wm. Quint, of Maine, at the association at Whitefield, Maine, thirty-three years ago. His theme was the new birth. We recall that he presented two chief things, viz., that it was by the will and power of God solely, and not of the will or power of man at all; and then the evidences by which we might know that we were the subjects of this birth. We recall how we hung upon his words, and how they were blessed to our comfort and joy. The chief question in our mind ever since has been just this, whether we know anything about this birth experimentally. We have never felt any great desire to philosophize or speculate concerning this or any other scriptural subject, but we have desired to know and to accept the testimony of the Scriptures concerning it; and it has seemed to us that they declare that it is of God, that it is by the word of God, that it is of the Spirit of God, that it is from above, that it is the man, not something else, or a part of the man, but the man, and that without it no man can see the kingdom of God. These things have seemed clear to our mind all along. Many things we have not understood, and many things we do not yet understand; but all this has seemed clear. We do not recall anywhere that it is said in the Scriptures that the soul must be born again, or the body must be born again, or the spirit must be born again, but we do recall where it is said "a man" must be born again; and we notice that Jesus did not say the old man nor the new man, but "a man." We hope to always feel satisfied to say this, and nothing more, unless it be pointed out to us where the Scriptures say more than this. No dispute can arise out of saying this. If we should say more than this some brother might dispute it; and, what is more, he might be right in so doing. We recall to mind that once, perhaps twenty-five years ago, at the Baltimore Association, held at Black Rock, the late Elder Joseph L. Purington in the course of a sermon said, "Some ask what part of the man is born again. I answer, No part of the man, but the whole man, is born again—soul, body and spirit, if you will." We have always remembered his exact words, because they made a deep impression upon us, owing to circumstances then existing. We could express our faith no better were we to write pages. It has also seemed to us that the new birth has not changed the old nature in the substance of it, but has given to us a new spirit, or life, or nature, which controls and guides and rules in us, bringing every thought into captivity to Christ; for we daily realize only too well that there is a constant conflict in our mind, one desire drawing us after God, and the other desire drawing us after the things of the flesh. Our whole experience has been summed up in the testimony of a little girl who, as we were told, once came before a church in Virginia, fifty or more years ago. She was asked if she saw any difference between herself then and now; to which she replied that she saw a great difference. "Well," said one, "tell us, my child, if you can, what is the difference." "Why," said she, "then I was a sinner running after sin with all my might; now I am a sinner running away from sin as hard as I can." What more could be said in a sermon of an hour! Still a sinner, but what a difference! It seems to us that the conflict is not between the body and the mind, but that it is a conflict in the mind between two opposing principles. Still a sinner, but now abhorring sin, and striving against it, and looking and longing for deliverance. We hope that this is our real experience, that we do really abhor sin and ourselves as sinners, and strive to flee from it.

In connection with the new birth our mind was led to dwell upon the vital oneness of Christ and his people. Little by little we were led to dwell upon this with delight. How sweet and consoling were the words, "I give unto them eternal life, and they shall never perish;" and the Scripture, "Because I live, ye shall live also." It dawned upon us as a glorious doctrine that Christ was and is the life of his people. Jesus was that corn of wheat which unless it fall into the ground and die must abide alone. As the corn of wheat falling into the ground and dying gathers to itself dead earthy matter, and puts its life into this dead matter, and builds up the living plant beautiful and glorious to behold, so Jesus by the power of his own life gathers to himself and builds up his church; and as this work goes on it is true of each one, as the apostle testifies, "And you hath he quickened, who were dead in trespasses and sins." Jesus is the life of his people. Jesus is eternal, and therefore in him they have eternal life. It is one life. It is not separated, nor can it be. Jesus said, "I am the way, the truth, and the life." The people of God, as his people, can have no other life. They can come to God by no other way. They who some time were far off are brought nigh by the blood of Christ, and live in Jesus. There is a unity or oneness in the life of Jesus. Of this unity the people of God partake. We have for many years objected to the phrase "eternal vital union," and have believed that the word "unity" was far preferable. It is eternal life of which we speak, and in this life this unity consists. This does not by any means deny or contradict the Scriptures, which testify that sinners are by nature far off from God, and alienated in their minds by wicked works, and dead to God, but are now redeemed unto God, and brought nigh and saved. This is all a matter of experience, as well as of Bible testimony; but it is by the indwelling of this one divine, eternal life that they are brought nigh, and come to live and grow up into Christ.

"Hail, glorious union, firm and strong!
How great the grace! how sweet the song!
That worms of earth should ever be
One with incarnate Deity."

We leave these thoughts for the present. If our mind should be led still farther into the subject we hope ere long to write still farther upon these glorious themes. Should we do so, we hope to write according to the testimony of the word. We have now written in brief as these things have seemed to us from the first of our experience. A theory may be false, but experience is real.

C.

CRUDEN'S CONCORDANCE.

TO MOST of our readers the above mentioned book is too well known to need any introduction or a description by us. While many of the Bibles have a Concordance appended, they are generally so condensed or abridged as to be of little or no use. Cruden's Complete Concordance, however, enables one to readily turn to any passage of Scripture of which they can call to mind two or three words, and in our opinion is the most complete and convenient as a reference book of any published. In addition, it contains many other aids in studying the Bible, as may be seen by reference to advertisement on last page. Remember, both the books there mentioned are CRUDEN'S COMPETE.

HUMILITY.

IT matters little whether a child of God be accounted great and honorable in this world, or whether he be looked upon by his brethren as being highly favored of the Lord, his soul knows its own bitterness and feels its own need of the supporting presence of God, as much amid the loftiest honors and praises of the world as when he is overwhelmed among the afflictions and trials which are common to the Lord's people in this wilderness. Not, indeed, but that the elect children of God are sometimes left to the workings of their old, corrupt propensities, to glory in the vanities of time and temporal things, bnt they find in the end that there is more comfort and spiritual enjoyment in suffering the reproaches of Christ and being resigned in all humility to be considered the least among the inhabitants of Zion, than in all the praises of the world.

The old man or carnal nature of the saints being contrary to the spirit of life in Christ Jesus, which is implanted in the heart of every disciple of the Lamb, the desires, enjoyments and pleasures of the one are contrary to the other, so that the fleshly propensities of the child of God are continually rising to entangle his feet and involve him in difficulties to impede his progress in the race which he is called to run. Among the most powerful of these impediments is the thirst for the esteem and honor of our fellow men. How often is the trembling saint frightened from bearing his testimony to the truth, and from giving to the brethren a statement of his trials and refreshing seasons, by the whisper in his own mind telling him he may expose himself to ridicule and hatred. The deceitful warning has its effect, not only on the mind of the weakling who being as yet young in experience is fearful of every thought and deed lest he stray from the footsteps of the flock, but it also falls with a fearful weight on the heart of the old soldier of the cross, who has often offered himself as being ready to follow the Lord to the prison or to death; and strange as it may appear, when the trial comes in this form his courage fails him, and he finds all his strength is weakness, and all his boldness is gone. Here it is shown him that his only refuge is in God, and that instead of his abiding in his own strength, if the sustaining power of God's grace be withdrawn he is ready to deny his knowledge of the Lord. This gives him such a view of himself as leads him to feel his own unworthiness, and to esteem others better than himself.

In the heart of him who has long justly been admired by his brethren, whether on account of his mental endowments or his exemplary virtue, it is natural that there should be more sensitiveness to reproach than if he had never known that he was regarded as particularly favored in any respect. Though this should

not be so with those who have passed from death to life, yet so strong is the influence of the body of this death over their conduct that there are few if any of all God's children who are entirely free from this kind of natural pride. Every traveler in the strait and narrow way is well convinced before he has been long on his pilgrimage, that it is better for him to be regarded and to regard himself as less than the least of all saints, than to be elevated in his ideas of himself by the praises of men; yet notwithstanding all his efforts to the contrary he is frequently carried away by this spirit of vain glory. How important, then, that we give due attention to the admonition of the apostle James, iv. 10, "Humble yourselves in the sight of the Lord, and he shall lift you up." And also 1 Peter v. 5, 6, "All of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

MIDDLETOWN, N. Y., Feb. 15, 1850.

INFIDELITY.

THE following is said to be an extract from a sermon preached by Dr. Patten, a Presbyterian clergyman of the city of New York:

"The present crisis is one of intense interest to the followers of Christ. A new race of Infidels has arisen; not profane, unchaste, immoral and unprincipled men, but evincing a regard for God, for truth, for humanity, for morals, and whose complaint is that the churches are arrayed against God, against humanity, and against sound morals. It is an evil hour when Infidelity can marshal its forces, with humanity for its watchword, and with the conscience of the world on its side; while Christianity in the hands of those who betray it, leads its hosts to battle for oppression. In such a conflict, Infidelity must triumph."

The above extract we find in an exchange paper, credited to the *New Jersey Freeman*, which, we presume, is reliable authority.

Words like these come with an ill grace from the mouth of a Presbyterian Rabbi, while it is but a few years since one of their number, who stood high amongst them, proposed that this sect should organize itself into a "Christian Party in Politics." The honest mind is naturally led to inquire, Why does this pious Doctor remain among the very sect who are foremost in rendering Christianity obnoxious by palming off another gospel, which is not another, but a perversion of the gospel of Christ? It is a sure evidence that any doctrine is false when infidelity to that doctrine has truth, humanity and morality on its side; and such a religion as takes ground in opposition to these, is indeed arrayed against God, against humanity, and against sound morals. "In such a conflict," the Doctor says, "Infidelity must triumph." Yes, because that infidelity to the commandments of men is obedience to and faith in the word of God. It should be particularly noticed that the infidelity complained of by the Doctor is not infidelity against God and truth, but that infidelity which acknowledges God, loves truth and justice, and is only infidel to the forms and ceremonies of a corrupt and hypocritical priesthood, whose religious principles are the same as those of the ancient Pharisees, and who would have all men compelled to unite with them in blaspheming the God of heaven. The "Reverend Doctor" Patten may rest assured that his hosts will never be able to prevail against this sect, which he is pleased to denominate a new race of Infidels, but which is in reality none other than the church of the living God, which in the apostles's day was known as the sect which was everywhere spoken against; and the word of the eternal God, who cannot lie, is pledged against him and for the support of this people. They are the church of Christ, who has said, "Upon this Rock I will build my church, and the gates of hell shall not prevail against it." So, Doctor, you will perceive it is of no avail for you, and all the powers your prince can rally, to seek the destruction of this race. Their life is hid with Christ in God; and when he who is their life shall appear, they shall appear with him in glory, the venom, extraordinary rage, and union of efforts of men and devils to the contrary notwithstanding.

In regard to the novelty of this race the Doctor is entirely mistaken, just as his pious predecessors were who persecuted zealously the apostles and primitive disciples, verily thinking that in so doing they did God service; for they supposed, as does the Doctor, that this race never existed until they heard of them, not knowing that this people has been on the earth and preserved of God from the malice of men and devils ever since the days of Abel.

Against infidelity to the principles of Christianity the pious Doctor has nothing to say; but all the natural enmity of his heart against God is stirred up when he sees this people, who are like the disciples of primitive times, that he can find no fault in them whereof to accuse them before the civil powers of the earth. If infidelity against God and truth were such a terrible thing in his sight, he would not be found in the ranks of those who being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. But we know of no people other than the Old School Baptists who answer the description which Dr. Patten has given of this new race of Infidels. Note well the description of them, and see if they do not answer to its very letter; and see, further, whether any other people can possibly be meant. He says of them that they are "not profane, unchaste, immoral, or unprincipled men, but evincing a regard for God, for truth," &c. Of whom, now, could he have been speaking when he used this language? Certainly not of those who deny that there is truth in divine revelation, who are in the common acceptation of the word "Infidels;" for these evince no regard for God. Neither can he refer to any of the other sects of the Arminian world, for they are all acknowledged by the Doctor and his sect in the "Truly Evangelical Alliance." The charge which he says they bring against the popular religionists of the day is also just what all Old School Baptists have ever urged against the popularly cherished religions of the world, viz., "that the churches [known as claiming to be such by the world] are arrayed against God, against humanity, and against sound morals." Now, let any one whose eyes are not blinded decide. Does this description fit any other people but the poor, despised church of Christ, now known by the world as Old School Baptists?

What he says about Christianity in the hands of those who betray it, needs no particular comment further than the simple statement that Christianity (that is, the gospel of Christ) is not, never was, and never will be, in the hands of those who betray it. Its divine Author has never suffered it to go out of his hands; and therefore those children of men who profess to have Christianity or divinity to peddle, are base impostors, whose object is, not the glory of God, but the service of their father the devil, and the annoyance of God's children here on earth.

May our God in his infinite mercy defeat the wily designs of Satan against his Zion, and preserve her from all evil.

MIDDLETOWN, N. Y., Feb. 15, 1850.

PRONOUNCING BIBLES.

IN addition to the list of Bibles published on last page we wish to call especial attention to the PRONOUNCING BIBLES, containing Old and New Testaments, King James Version, with marginal references. All the proper names of every person or place in these Bibles are divided into syllables, and accented as they should be pronounced, enabling the reader to readily pronounce correctly the most difficult names of persons and places.

These books are 11x13 inches, and range in price from $5.50 to $20.00, according to binding, the contents of all being the same. The books being too large and heavy to be sent by mail, we will express them at our expense at the following prices, viz.:

No. 51. Bound in American Morocco, Arabesque, gilt edges, $5.50.

No. 53. French Morocco, padded, round corners, gilt edges, $8.00.

No. 55. Extra Morocco, beveled, rolled edge, gilt edges, $12.00.

No. 59. Levant Morocco, padded sides, raised bands, silk sewed, round corners, red under gold edges, $20.00.

For pulpit use these Bibles are especially adapted, and our brethren in the ministry would find it a great convenience to have one on the desk.

(Continued from page 355.)

body. He lived, suffered and died as the head of his body. He arose again, and ever liveth as head of his body.

Now, briefly, regarding the manifestation of Christ in his people, in their experience of this great salvation. Again we must go back to the first man; and it is very important to remember always that he is "the figure," the representation, "the image," "of him that was to come;" not the substance. To our mind it is necessary to have a clear understanding of the first man, of the nature of man, and all that constitutes him man. The man, this Adam man, we believe is the subject of salvation, and for his sake is revealed the great purpose of salvation, and the wonderful works of God in that salvation. We read that he was made (of) the dust of the ground; that God breathed into his nostrils the breath of life, and he became a living soul. Paul says concerning him, "The first man is of the earth, earthy." We understand him to mean that the whole man, all that constitutes him man, body, soul and spirit, was and is earthy. The "breath of life" was not a heavenly or divine element given him by his Maker, but he was altogether "earthy." It seems to us this was abundantly shown in the garden of Eden. There was "the tree of life." But did he desire or eat of its fruit? His flesh in the person of Eve did lust for that which God had forbidden. She showed her unbelief in God by believing the tempter. She lusted after the forbidden fruit. The fear of God was not in her heart; for what he had prohibited was "pleasant to her eyes," "good for food," and "desirable to make one wise." We cannot believe her nature was changed by her transgression, but rather it was revealed. There is no sign or token in her of the divine nature, of which the saints of God are partakers. The honor, the love, the fear of God, is not displayed here, but rather the manifestation and gratification of the lusts of the flesh instead. Lust conceived, and sin was brought forth. Man's entire nature is earthy. This is the condition of the flesh, and all that is born of the flesh. The legal dispensation proves this most conclusively; but we cannot go into that now. In the new birth we do not believe that some part of the man is born over, be it his soul, mind or spirit. The Savior does not say so. All remains flesh. But we do believe that instead of making a child of God out of the "soul" of man, Christ is revealed in him. Indeed the doctrine we believe is Christ, and nothing but Christ. He is the "stronger" that comes to the house or palace of the "strong man," binds him, takes away his armor, and spoils his goods. He does not cast out the strong man, nor does he "change his soul," but he does put

him under bonds. He, our precious Savior, has almighty power over this strong man. He works in his people both to will and to do of his own good pleasure. Though they beseech the Lord, with the apostle Paul, that this "thorn in the flesh," this "messenger of Satan," may be removed from them, and that they may experience that change they so much desire, his reply is, "My grace is sufficient for thee." If Christ be in his people they have the mind, the Spirit, of Christ; and it is with the mind they serve the law of God, but with the flesh the law of sin. The apostle expresses our faith when he writes, "He that hath the Son, hath life; and he that hath not the Son of God, hath not life." It is the Son, Christ, all the time, and nothing but the Son, till "the redemption of our body." The seal of the Spirit is the earnest of that glorious consummation, when the "change" shall come, when this corruptible shall put on incorruption, and mortality shall be swallowed up of life. It is only by faith the saints can now say they are the sons of God. It seems to us the mistake of those who oppose this matter is in taking the earnest for the consummation—the earnest of the change we so much desire. The man is surely the "earthen vessel" in which "we have this treasure." The having this treasure in earthen vessels is the earnest, the assurance to us that we shall be conformed to the image of God's dear Son, when we shall realize the fruition of our hope in awaking in his likeness. The vessel is now earthen; no part of it is heavenly." "I am carnal, sold under sin." We do not believe Christ dwells in his people as something inert, having no effect upon the sinner. We believe he walks in them and reigns in them, Lord of lords and King of kings; that he has almighty power over them and in them, subduing their passions, controlling their mind, heart and spirit. The "elder" is the servant of the "younger." Peter illustrates this. What earthly passions he displays—love of self, cowardice and falsehood. Still Christ had been revealed to him as the Son of God. But there stood Peter, the man plainly manifesting his sinful nature. The sifting of Satan certainly did separate the precious from the vile. Christ was there, dwelling in him by his Spirit. One look from the Master, and we see a heart-broken sinner. That is the change, a wonderful change, in the condition, not yet in the nature; a sinner yet, "earthly, sensual and devilish," but sealed by the Holy Spirit of promise unto the day of redemption, when these vile bodies shall be fashioned like unto Christ's glorious body.

We hope these fragmentary remarks will give the reader a truthful idea of our faith upon the effects of the new birth, as it is termed. It is hardly necessary for us to say much upon the subject of predestination. We hold, as we always have, to what is termed the unlimited predestination of God in all things; nor can we see how any one can deny it who believes in the absolute sovereignty of God. Our God is in heaven. He doeth whatsoever he pleaseth. As manifested in Jesus Christ, our Mediator, he has all power in heaven and in earth. All things were created by him and for him, thrones, dominions, principalities and powers, things visible and invisible, and all things consist by him. Upon this emphatic testimony we rest. If this is "heresy," we are content to be called "heretics." At any rate this is the doctrine we love, and which we have no mind to abandon, though we were called heretics by all the world. As we said at the commencement, we have no purpose to raise a controversy in writing as we have, but rather to assure all our brethren, especially those who through misrepresentations made concerning us have been led to believe we have departed from the faith of Old School Baptists in the east or north, or anywhere else where the pure word of God is held sacred, in preference to the traditions of men. When we are shown we are in error in any point of doctrine, we will be ready to be taught a more excellent way. We do not profess infallibility. We know we need instruction. But we insist that our teachers show us the word of God, not the traditions of men. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Our meeting has been one of complete harmony in sentiment and feeling, the preaching in perfect accord, Christ and him crucified the theme. The coming of your messengers has cheered our hearts, assuring us we are of that one body whose head is Christ Jesus our Lord.

Our next meeting will be held, by divine permission, with our sister of Frying Pan, Fairfax Co., Va., commencing on Wednesday before the third Sunday in October, 1896, when we hope to again meet your messengers and receive your messages of love and fellowship.

E. V. WHITE, Mod.

G. G. GALLEHER, Clerk.

The Salisbury Old School Baptist Association, in session with the Little Creek Church, in Sussex Co., Delaware, October 23d, 24th and 25th, 1895, to the several churches of which she is composed, sendeth greeting.

DEARLY BELOVED IN THE LORD:—We will take occasion, in this our annual Circular, to address a few thoughts to you on the subject of "Charity," as presented by an inspired apostle of Jesus Christ. As a text we will quote 1 Cor. xiii. 13. "And now abideth faith, hope, charity, these three; but the greatest of these is charity." In the preceding chapter the apostle writes concerning spiritual gifts, the first of which is the gift of the Spirit of God, which dwells in the saints, by which one can and does say that Jesus is the Lord; for "no man can say that Jesus is the Lord, but by the Holy Ghost." From this proceeds all other gifts. Though there be a diversity of gifts, yet are they all by the same Spirit. In these we have embraced all the gifts that are to be found in the body, the church, for its profit: the word of wisdom and of knowledge, faith, healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues, the interpretation of tongues. The body is one, and hath many members; and each member has its appropriate gift, and all for the use and profit of the whole body; and it is the same God that worketh all in all. The members of the body are so harmoniously joined and bound together that their suffering or rejoicing must be together, and all are profited together. If one has the gift of an apostle, or prophet, or teacher, or the working of miracles, or healing, or help, or government, or speaking with tongues, it is not for his benefit alone who has the gift, but it is for the benefit of the whole; and all work, and their effects blend together, for mutual comfort and edification of the whole body. It is lawful that we covet earnestly the best gifts; those gifts that will prove to the best interest of the body. But there is yet a more excellent way. If charity (the love of God) be not the moving principle, the very best gifts in the church are vain and unprofitable from a spiritual standpoint. Charity is the love of God, and is but another word for love, and flows directly from God, and is shed abroad in the heart by the Holy Ghost, which is given unto the saints. And if this be absent, all our outward show is unprofitable and vain, though we speak with the tongues of men and of angels, have the gift of prophecy, and understand all mysteries, and all knowledge, and have all faith, and could remove mountains, and bestow all our goods to feed the poor, and give our bodies to be burned, &c. Charity is manifested by these things, but does not consist of them. The loveliness of charity is in its humility, self-denial, endurance of afflictions, patience in tribulation; it suffers long and is kind, envieth not, vaunteth not itself, is not puffed up. Charity never faileth. All gifts shall fail, when the great purpose of God shall have been fulfilled in them. They all have their place in the present time. They are "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ;" and when that shall have been accomplished they shall cease; for they belong to the imperfect state of the saints, to the conditions where only part is seen and known. "But when that which is perfect is come, then that which is in part shall be done away." "For now we see through a glass darkly [dimly, as through a darkened glass], but then face to face; now we know in part, but then shall we know even as we are known." But the love of God will still abound, and will be the cause of exultation, the song of all the blood-washed throng, begun here below, and carried on in heaven. Their song is now, and shall forever be, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy glory, for thy mercy, and for thy truth's sake."

We will close with a reminder to the brethren, that charity be in exercise among you. "And above all these things, put on charity, which is the bond of perfectness; and let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

A. B. FRANCIS, Mod.

J. H. TRUITT, Clerk.

MARRIAGES.

SEPTEMBER 4th, 1895, by Elder D. M. Vail, Mr. Isaac Phillips, of Justus, Pa., and Miss Jennett Jones, of same place.

OCTOBER 23d, 1895, by the same, Mr. George Markey, of Elmira, N. Y., to Miss Cora Corby, of Waverly, N. Y.

TWO DAYS MEETINGS.

A TWO days meeting is appointed to be held with the Cammal Church, at Cammal, Lycoming Co., Pa., on Saturday and Sunday, November 9th and 10th, 1895.

The place of meeting is near the railway station at Cammal, on the Pine Creek R. R., where the brethren will meet those coming by rail. A cordial invitation is extended to all lovers of the truth.

D. M. VAIL.

A TWO days meeting is appointed to be held with the Abbington Church, at Justus, Lackawanna Co., Pa., on Wednesday and Thursday, November 13th and 14th, 1895.

We invite all who feel a desire to meet with us. Those coming by way of the D., L. & W. R. R. will be met at Glenburn on Tuesday. Those coming by way of the Delaware & Hudson R. R. will please write me at what time they expect to arrive at Olyphant, where we will meet them on Tuesday.

G. W. GOODRICH, Clerk.

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VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, NOVEMBER 13, 1895. NO. 46.

CORRESPONDENCE.

MACOMB, Ill., Oct., 1895.

DEAR BRETHREN AND SISTERS IN CHRIST:—Again I am seated for the purpose of penning a few thoughts for your perusal. I have in my mind each dear one that has asked me to write again for our dear family paper, and I feel I should like to comply with their requests could I write anything to comfort or encourage the very least one of the flock. But I realize so sensibly my inability as a writer, and am such an ignorant creature, spiritually, especially, that I feel I should not attempt to write anything for my brethren and sisters to read privately, much less for publication. I feel too unworthy to speak or write anything pertaining to the kingdom of Christ, yet many times I have a strong desire to do so, in my imperfect and stumbling manner. Whether the desire is of the right spirit, or merely of the flesh, I am made many times to question and doubt.

Now, dear friends, who have asked me to write something for your comfort, I fear I will fail; for I must write of the things I have seen and felt and experienced along the pilgrimage road; and when I write of myself it will be poor comfort indeed; for

"When I turn my eyes within,
All is vain, and dark, and wild."

Yes, I feel to be one of the "hindmost ones" along this pilgrimage road, and my only hope is in the amazing grace and mercy of God. Eleven years ago, when I was given strength to come out of the world, take upon me the cross, and follow my Savior down into the watery grave, and arise to walk in newness of life, I firmly believed all my troubles were over. I felt such a sweet peace, that peace which the world cannot give nor take away. I felt that

"I should be carried to the skies
On flowery beds of ease."

But alas! I knew not then of the warfare. I was soon led down into the "Valley of humiliation," when the tempter assailed me with all his fiery darts. I was tempted to throw away my little hope, feeling I was deceived, and had deceived my dear brethren and sisters, who had so kindly welcomed me among them. When I looked into my heart I found sin still dwelt there, so that I could not do the things I would, but was doing that I should not. Thus began the warfare between the flesh and spirit; and to this day the conflict is still raging, and I know if left to myself I should fall by the way. I am many times cast down in spirit, mourning over a hard and deceitful heart, grieving over my short-comings, realizing to my sorrow that I cannot live as I should; and instead of growing in grace, I feel to be going backward, and of no use to the church, but a hindrance to my brethren and sisters. Do you ever feel in this way, dear friends? If not, then you have no fellowship for me. But when we by faith are enabled to view Christ as our righteousness, how the scene is changed! The darkness flees away, we take our harps down from the willows, and are enabled to sing the Lord's song.

"Amazing grace! how sweet the sound!
That saved a wretch like me."

I often think of Moses and the burning bush. He was amazed, and wondered why it was not consumed. So the church of Christ stands today, and is not consumed by its adversaries, though surrounded by flames of persecution which seem to overthrow it. Yet he who never slumbers nor sleeps, and in whose hand is all power both in heaven and earth, hath declared, "Upon this rock [Christ] I will build my church, and the gates of hell shall not prevail against it." So with you, poor, tried one; though the flames of persecution, afflictions, temptations, trials, doubts and fears, and the sins of your own heart, may rage fiercely round about you, threatening every moment to consume you, yet cannot. We sometimes hear a voice saying,

"The flame shall not hurt thee, I only design
Thy dross to consume, and thy gold to refine."

We know that gold, to be purified, must pass through fire to rid it of the dross; so it is with you, dear, tried one, you must pass through the fire; and though the furnace must needs be heated seven times hotter than its usual wont, yet you must walk up and down in this furnace, in this wilderness world, till all the dross is consumed, and that will not be till you shall have done with your pilgrimage here below. May we, by faith, be enabled to behold "One like unto the Son of God" walking with us in this fiery furnace; for he shall bring forth his saints purified by fire, without even the smell of fire upon them. When we are called to pass through deep waters of affliction and trouble, we feel that surely we must be overwhelmed; and we cry out, "Lord, save, or I perish." "All thy waves go over me." We feel ourselves sinking deeper, when we see Jesus coming to us, walking on the waters; yes, he puts them under his feet. He lifts us up, like he did Peter, and says,

"When through the deep waters I call thee to go,
The rivers of woe shall not thee overflow."

When we are called upon to part with our dear ones, and put them forever out of our sight, no more to see their loved forms, nor hear their loved voices, nor see their sweet smiles, and are bereft forever of their dear companionship, O! then we feel our trials are greater than we can bear; and, dear friends, we could not bear these things were it not for that grace which enables the child of God to endure all things. Jesus was a man of sorrows and acquainted with grief. He wept over the disobedience and desolation of Jerusalem, and also at the grave of Lazarus, mingling his tears with those weeping for the loved one gone. He remembers the sorrows of his children, sees all their tears, and in his own good time will wipe them all away.

"He wept, that we might weep;
Each sin demands a tear;
In heaven alone no sin is found,
And there's no weeping there."

Shortly after my father's death, the church where his membership (and that of our mother and four children) was made choice of a pastor, in the person of that faithful old soldier of the cross, Elder S. L. Dark, whose membership for the last few years has been with this church. He is in his eighty-eighth year. His hair is white with the snows of age, and he has been almost entirely blind for eight years; yet his mind is strong, and he still boldly contends for the faith which he has proclaimed for over sixty years. But in consideration of his advanced age and infirmities, and at his request, the church deemed it proper that he have an assistant. The church unanimously made choice of our highly esteemed and much beloved brother, Elder S. Ketchum. These brethren are highly regarded for the truth's sake, and we feel the church will prosper under the care of two such faithful under-shepherds. Four have been added by experience and baptism, and several by letter, this season. This church has been made glad during this summer by the coming of Elder R. M. Simmons, of Missouri, and Elder Humphrey, who preached much to the comfort of the saints. Our annual Association was held with this church this fall. There were twelve ministers present, besides many dear brethren and sisters from a distance. We heard much good preaching, and the gospel, man's total depravity, and God's ability to save to the uttermost, without the help of puny man, election, predestination and the resurrection, was boldly and unflinchingly proclaimed by such able men as Elders Dobbs, Spiers, Purris, Dyer, and others. How thankful should we (the Old School Baptists) be for a sound and able ministry, that is not afraid to proclaim that salvation is of the Lord, and not of man. Everything at this meeting passed off in peace and harmony, and the saints were made to rejoice, and were built up in the most holy faith. I firmly believe the ministers of our faith and order preach the same doctrine and contend for the same faith that Christ and the apostles proclaimed, and it is food to the hungry soul. We met many dear friends at this meeting, and felt it was good to be there. I believe no people enjoy themselves together as the Old Baptists do. There is no discord, no strife, but each seems to prefer others to themselves, and their chief joy seems to be to sing, talk and preach of the glories of the kingdom of Christ. O how sweet it is for brethren to dwell together in unity! We were constrained to say, "A day in thy courts is better than a thousand," and we chose rather to suffer affliction with the children of God, than be called the son and daughter of a king. We could with the poet sing,

"I love thy kingdom, Lord,
The house of thine abode;
The church the blest Redeemer saved
With his own precious blood.

Beyond my highest joy
I prize her heavenly ways;
Her sweet communion, solemn vows,
Her hymns of love and praise.

For her my tears shall fall,
For her my prayers ascend,
For her my toils and cares be given,
Till toils and cares shall end."

O! may we ever love these glorious truths, which seem so plain that "a wayfaring man, though a fool, may not err therein," and that "those that run may read." "This is the way, walk ye in it." O! may we never be led out of the way by deceivers, who go about teaching false doctrine, and would deceive the very

elect were it possible; but this is impossible, for it is written, "No man is able to pluck them out of my Father's hand." I believe with the late Elder G. Beebe, "That the most ignorant child of God can confound the most learned theological student in the doctrine of the Bible or christian experience;" for "God hath chosen the base things of this world to confound the mighty." The religion of the present day is a man-made religion; their learning is only of man, and therefore those that preach it must fall into the ditch. Paul says, Gal. i. 11, 12, "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." This text alone is enough to prove the fallacy of their course; yet they go on, their chief incentive being money, high sounding titles, and large numbers, forgetting that it is written, "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people." "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Dear brethren and sisters, let us fear not what the world may say of us, but rather rejoice that we know the joyful sound; and may we be kept separate from them, and be not entangled with their false doctrines. O! may we be given an understanding heart, so that we may discern between truth and error. May we love to read the Scriptures, and love to meditate on the holy law of the Lord. May we love his statutes, his cause, his kingdom, and walk worthy of the vocation wherewith we are called. The church of God is the light of the world; let us manifest that light by a godly walk and conversation, and not be led away by the vanities and pleasures of the world. Let us meet together as often as we can, and thus help each other, and not forget our dear pastors and their families. May we be given grace to go on our way, though many trials, difficulties and troubles await us.

"'Tis grace hath brought us safe thus far,
And grace will lead us home."

"Ever hail! blessed temple, abode of my Lord;
I will turn to thee often, to hear from his word;
I will walk to the altar with those that I love,
And delight in the prospects revealed from above."

Now, dear friends, I have written too much again; yet I know not where to stop. This seems so poor and scattering that I cannot see where you can glean a crumb; but I hope you will look over all imperfections. I remember each one in love, and I hope you will think of me when at the throne of grace.

Dear editors, please pardon me for taking up so much space in our dear paper; but if you cast this poor scribble aside, all will be well. I fear I write too much and too often, and this troubles me very much. Dear Elder Chick, your editorials are comforting and precious to me. May God be with you and yours, to bless and keep you, is my sincere prayer.

Your most unworthy sister,
SARAH E. RUNKLE.

RIVER VIEW, Ala., Sept. 17, 1895.

DEAR BROTHER BEEBE:—I inclose you letters from sister Nannie Edwards, of Owensbyville, Ga., which I wish you to publish in the SIGNS. I have known this dear sister for two or three years, and have had the privilege to visit her a few times. I have always felt it a great blessing to be permitted to see her, and to hear her talk of the goodness and mercy of God, and her confiding trust in him, and to behold her holy submission to God in the midst of her afflictions and sufferings. One only has to visit her and hear her talk to love her with a "pure heart fervently." Confined to her bed for seven long years (though comparatively young in years), her case is a striking example of the omnipotent grace of God; and the power of that grace is manifestly presented in her quiet submission to the will of God in her afflictions and confinement. One who visits her will never tire of her holy conversation. I am anxious that the readers of the SIGNS should become acquainted with her, and of her afflictions and surroundings, and have the benefit of her thoughts and experience through the SIGNS. The papers she speaks of having been sent her by me were copies of the SIGNS. "Vera," mentioned in her letter, is a sweet little girl, her only child, about ten or eleven years of age, I think. She is truly a remarkable child, a delicate looking little girl. Though tender in years, she already manifests an interest in the servants of God and his word that is seldom found in those of her age. In this same house is a poor child of affliction, a lady forty years of age, that has never walked a step in her life. She also has a hope in Christ, and manifests a deep interest in spiritual things. I could say more of this poor and afflicted family, but will forbear for the present; but I always feel when I go there that I have been to the house of God; that is, the "house of God and the gate of heaven." I hope I shall see these letters in the SIGNS, and that we shall often hear from this dear sister through the same medium. Sister Edwards' membership, and also that of her husband, is with County Line Church, Heard Co., Ga., twelve miles north of Lagrange. Her post-office is Owensbyville, Heard Co., Ga. Please publish my letter also in connection with those of sister Edwards.

Yours in trials and afflictions, with (I trust) an abiding faith in Christ Jesus my Lord,

H. J. REDD.

OWENSBYVILLE, Ga., Sept. 5, 1895.

ELDER H. J. REDD—VERY PRECIOUS BROTHER IN THE LORD:—The papers were received, and I now tender my thanks to you for remembering me so kindly. I cannot express the comfort they have afforded me. Each letter they contained was like a rare and beautiful flower, emitting such delightful fragrance till my soul seemed to be bathed in their richest perfume. The evening I received them, before my husband came from the office, I began to soliloquize thus: "I wish I could get a letter from some good brother or sister this evening;" and you can imagine my joy when he handed me those papers. How I do delight in such company no mortal tongue can tell.

Brother Redd, this has been a week of much suffering and gloom to me, and to-day is one of special gloom, because this day instant for the last two years has marked some striking events in my life. Just two years ago to-day my husband brought me from my dear father's, where I had been on a month's visit; and although I underwent extreme physical suffering while there, I must say that visit was one of the happiest episodes in my life. When I came from there my dear father and mother accompanied me home. Even now, when I think of it,

"A soft and gentle sweetness
Steals o'er my weary, aching brain;
And wrapt in revery deep, profound,
My heart is freed from pain."

But alas! how transient are these feelings; for while meditating on these things, thoughts of a sadder nature crowd thick and fast upon me, bringing with them the gloomiest picture of my life; for just one year ago to-day I was brought from my father's where I had been carried, to look upon the face of my dying mother. O! the anguish of heart I have passed through since then, none but our heavenly Father knows. I wish I could express to you the thoughts of my inmost soul; but I am powerless to do so; for my deepest thoughts are the ones unspoken, which only the God of love and mercy can hear; and while I feel an intense gloom in thinking on these things, I know it is the way that the blessed Lord has seen best to lead me; and although the way at times appears so dark that I can hardly find an outlet to my greatest trials, yet I cannot murmur, because I know he doeth all things well. Many, many times when I seem to be shut in spiritually, as well as physically, I find myself exclaiming in the language of the poet,

"O God, forgive all sinful murmurs;
Let thy wonderous mercy fall
Like dew upon our stricken hearts,
As on thy name we call."

And I do feel, dear brother, that it has been through his tender mercy that he has given me grace, which has brought me hitherto. It will soon be seven years that I have been prostrated on the bed of affliction; and what is embraced in those seven years? Suffering, endurance and waiting. Now, we are taught in God's precious word that "If we suffer, we shall also reign with him." "He that shall endure unto the end, shall be saved." "They that wait upon the Lord shall renew their strength," &c. Now, do you think, dear brother, that these Scriptures are applicable to me? I fear sometimes that I am claiming promises that do not belong to me. I feel too unworthy to accept them as mine; for every day I see more of my imperfections; but while I see so much impurity in myself, I see more perfection and beauty in my blessed Savior. How many times am I made to cry out, "O! Jesus, am I thine?" What an intense longing to know that I am his! There are times when I feel a sweet peace of mind, born of reconciliation to his will, so that I can almost say, I know thou art mine. But these seasons last but a short while, and I am left in doubt again. But I feel, dear brother, that it will not be a great while before I shall realize what awaits me in the future. For the last twelve months my mind has been almost wholly absorbed in thoughts of death and the resurrection. Paul says, in speaking of the resurrection, "Behold, I shew you a mystery." Yes, it is indeed a glorious mystery; so glorious that when we think of it, the vail which now hides it from our sight becomes so thin at times that our soul is lost in wonder and admiration, to think that this vile and sinful body shall ever be clothed with immortality. Is it not enough, brother Redd, to make us bow in humble submission to his divine will? Most assuredly it is.

"Then, O my soul, despond no more;
The storm of life will soon be o'er,
And I shall find the peaceful shore
Of everlasting rest."

Well, dear brother, when I commenced this letter I thought I would write you a note of thanks, and now look how I have digressed. Will you please excuse this imperfect and very inelegant letter?

Before I close, I wish to say that sister Brooks, of Hogansville, and our beloved pastor, staid with us last Saturday night. We also had a short but pleasant visit from brother Carter and brother Brittain, of Franklin. My father, brother and sister have all been to see me of late. Vera is on a visit to her grandfather this week. I miss her so much. Everything seems to have been transformed into solitude since she left. I often wonder why it is that a child of her age should manifest so much love for the people of God. Surely it must be the workings of the Holy Spirit.

Brother Redd, when do you think you will visit us again? I have always considered your visits to me a blessing from the Lord. Give my love to your dear wife and children. Again I make a request of you, remember me and my precious little family in your prayers.

In much weakness,
NANNIE EDWARDS.

SEPTEMBER 6, 1895.

THIS morning while lying on my bed of affliction, looking out of my window, gazing upon the scenes of nature, my thoughts ran thus: What a change my mind has undergone since one year ago. How different the scenes appeared to me then and now. How often had I longed to be up and mingle with the busy throng of the world, and engage in the pursuits of life; to walk out and roam amid the trees and flowers, and commune with the beautiful works of nature. Many, many tears had I shed in being deprived of all the out-door scenes which others could enjoy. How often had I begged my blessed Lord to raise me from this bed of suffering, and permit me just once to go to the house of worship. O how bright I had once beheld life, and now what a change! As I gazed on all that met my eyes, I saw nothing but gloom. How very insignificant everything appeared. I saw no beauty in anything pertaining to this life. I felt like I was only looking upon scenes which had no meaning in them; that this world was only a barren waste, only a dark and gloomy valley through which poor pilgrims had to pass before they reached the haven of rest. I thought how bright and glorious is that home above to which I am hastening. Everything is transient here, while above is a never-ending eternity.

"Ye fleeting charms of earth, farewell!
Your springs of joy are dry;
My soul now seeks another home,
A brighter world on high."

I saw no life in the verdant grove, no beauty in the flowers that bloomed, no sweetness in the birds that sang. My heart and desires were above, where all is joy, peace and happiness, where there is no sorrow, sin or suffering. While I looked first on one thing, and then another, meditating on all these things, a feeling of humble gratitute filled my soul, and I saw depicted on everything submission and praise. What order and grandeur I beheld in all the handiwork of God! I saw the hand of Omnipresence in everything. The trees had put on an appearance of submission and praise to the God of gods; the flowers seem to be blooming in honor to the King of kings. At once mine ear caught the carol of the little birds, and they seemed to be praising the Prince of Peace. As I listened to their little anthems, my heart responded, yes, praise be to his holy name! I felt that there was a meaning in everything. What a mighty hand had made all these things! what a guiding hand ruled their destiny! I felt like I wanted no better company than those things which had no sin in them. I thought, How much better are all these things than man in his depraved condition. These were in humble submission to the will of the Creator, while man often tried to thwart his purposes. It seemed to me that I could see stamped on everything, "Jehovah is his name." A gentle breeze fanned my aching brow, and I thought, What a blessing is air. I heard a peal of thunder in the distance, and thought, Who can stay his hand? It seemed to me that I could see the immutability of God's laws more vivid than ever before. Everything was just as good as it was when it was first made, except poor, fallen man; just as good as it was when the Creator made it all, and saw that it was good; just as unchangeable as it was when "he spoke, and it was done; he commanded, and it stood fast;" just as beautiful as it was "when the morning stars sang together, and all the sons of God shouted for joy." I thought, What a sublime study is this grand creation! What a lesson in all we see! I felt a sweet solace in this, that not a sparrow falls to the ground without him; nay, not a leaf. Then of how much more value are we than many sparrows?

I have written these things just as I realized them. I gave no outward expression to my feelings, only through a flood of tears. I think all this was to show me God's power; that he had a great design in everything, and everything was to fulfill his designs; that he had given me a life of suffering, and in it was some deep design, known only to himself.

NANNIE EDWARDS.

GHENT, Ky., Sept., 1895.

TO THE LICKING ASSOCIATION—DEAR BRETHREN AND SISTERS:—I was once asked, "What is heaven, and where is heaven?" To those who are born of the Spirit these questions are not hard of solution. In their experience they by faith, like Isaiah, see the King, the Lord of hosts. They behold in him that which is infinitely holy and perfect. Thus beholding him they rejoice, knowing that the God in whom they trust, and upon whom all their hopes rest for a complete delivery from all the cares, sorrows and afflictions of earth, has all power and is full of love and mercy. Next hope causes them to say, "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." The house of the Lord is the heavenly home of the saints, which our God established in the top of the mountains, and exalted above the hills. It is that heavenly home into which all the dear children of God are led by the Spirit when they are born again, born of that incorruptible seed, which liveth and abideth forever. There their best friends, their kindred, dwell in the unity of the Spirit and in the bond of peace. There they sweetly sing,

"Blest be the tie that binds
Our hearts in christian love;
The fellowship of kindred minds
Is like to that above."

It is then, though clad in mortality, they are in the gospel heaven, although they are often made to mourn on account of sin; but all their sorrows on account of sin are blessings in disguise. All the blessed inhabitants of that gospel heaven are poor in spirit. Their glorious Redeemer hath said to them, "To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word." They all being taught of the Lord have the same experience, and enjoy the sweet unity of the Spirit, and dwell together in the bond of peace; that peace which passeth knowledge. This is the gospel heaven. And when the dear saints meet in union and harmony at Bethel Church, in September, 1895, they will be brought into the sweet enjoyment and have a foretaste of the joys of their eternal home in the third heaven. In that blessed convocation of saints at Bethel they will by faith gaze upon the glories that shine forth in the character of their glorious Lord. Then they will be brought into his presence, where there are joys for evermore; and that is heaven below. Where their glorious Redeemer is, is heaven, and he is omnipresent, or everywhere. But the dear saints as they journey toward their eternal home are often in gloom and darkness, and mourn because they do not realize the presence of their gracious Lord. Then they cry out, in the language of the bride in the Canticles, "By night on my bed I sought him whom my soul loveth; I sought him, but I found him not." But they greatly rejoice when the darkness of that night is dispelled, and they cry out, "I found him whom my soul loveth. I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me." That house, that chamber, is the true church, the gospel heaven, into which all the redeemed and regenerated sons and daughters of the Lord most high are brought by the power of the Spirit, and in it they rejoice in Christ Jesus, and salute one another with a holy kiss. Then to them it is a heaven below their Redeemer to know, and they most sweetly sing,

"O thou in whose presence my soul takes delight,
On whom in affliction I call;
My comfort by day and my song in the night,
My hope, my salvation, my all."

But the dear saints while here below only see through a glass darkly; but what they thus see gives them heavenly delight, and they in joy say to each other, "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." We shall see him in his radiant glory, alive for evermore. This strong assurance, when it finds a lodgment in the hearts of the saints, is a foretaste of the glories beyond the skies that await all the redeemed when disrobed of mortality. The tongues or pens of mortals are too feeble to describe the future and eternal heavenly home of the saints; but they know that to be like their dear Redeemer will be heaven; for in his presence is fullness of joy; at his right hand there are pleasures for evermore.

May you, dear brethren and sisters, when convened in the Licking Association on the 13th day of September, 1895, with the dear brethren and sisters of Bethel Church, be enabled like Jacob of old to say, "This is none other but the house of God, and this is the gate of heaven." Then you will be blessed with the sweet enjoyment of the gospel heaven, and over you will be unfurled the banner of love, on which is inscribed in letters of living light, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." Then you will sweetly remember that you have been drawn together in that precious convocation of saints by the loving-kindness of your glorious Lord and King, to whose great and wonderous name it will be your chief delight to give all the glory.

The absence of this feeble one need not mar your pleasures or lessen your joys. He fondly hopes that though he may be absent in body he will be with you in spirit. Farewell.

H. COX.

COLUMBUS, Ohio, Sept. 19, 1895.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—I herewith send you a letter writen by sister Ella Nimon, which I believe would be very encouraging to some of the Lord's tried and afflicted poor. If you think proper give it a place in our excellent family paper.

G. N. TUSING.

ORLAND, Ohio, Sept. 13, 1895.

DEAR FATHER:—I have thought of writing you my experience, which I hope has been the Lord's work in my poor soul. I was born in April, 1859, and, like the rest of Adam's posterity, was born in sin and brought forth in iniquity. In February, 1873, a dark and gloomy feeling came over me, unlike anything I had ever experienced. I was shown for the first time my lost and ruined condition, without hope and without God in the world. It seemed to me that I was the worst wretch that ever lived. My sins rose up like mountains before me, and I was made to cry, "God, be merciful to me, a sinner." I tried to pray, but it seemed like my poor, feeble prayers did not go higher than my head, but fell to the ground unheard and uncared for. I tried to read the blessed Bible, but it seemed to me a sealed book. I could not understand it. I tried to sing, but alas! I found no comfort in that. Many a time have I left my father's house to seek

(*Continued on page* 366)

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 13, 1895.

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

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All letters for this paper should be addressed, and money orders made payable as formerly, to

GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

THE DIVINE SOVEREIGNTY.

SOMETIMES it has seemed to us difficult to write or speak concerning a scriptural subject, from the very fact that it seems so plain, and so much is said about it in the word of God, that we are at a loss where to begin or where to close, or what Scriptures shall be quoted. The subject named at the head of this article is one of this kind. To refer to all the Scriptures which directly or indirectly treat upon the sovereignty of God would be to transcribe nearly the whole Bible. This we cannot of course undertake to do; nor in the limits of an editorial can we treat upon all that is connected with this theme. The truth that "the Lord reigneth," as expressed in the beginning of the ninety-seventh Psalm, is one that has been made precious to ourself, as well as to many of the people of God, as we doubt not. It is of this theme, as it has seemed precious to our own self, that we desire to write at this time; but how halting and stammering must all words seem when we endeavor to speak of such a theme, save the words of the Scriptures themselves. We feel like saying, "Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?"

Connected with the theme of the divine sovereignty, and as the first step leading up to it, is the truth of the eternity of Jehovah. It is the express declaration of the prophet that the high and lofty One, whose name is holy, inhabits eternity. The word "eternal," or "eternity," is directly ascribed to God some eight or nine times in the Bible; while several times the life which Jesus is, and which he gives to his people, is called eternal. But surely we need not multiply quotations from the Scriptures to prove this; nor need we argue to prove what we are persuaded no child of God will deny, that eternity is an attribute of the God whom we worship as our God and Savior. We refer to it, because it seems very manifest that this truth must be inseparably linked with the unlimited sovereignty of God.

Now, if eternity be an attribute of Deity, it cannot be an attribute of any other being. God alone is eternal. All other beings began to be. God alone is the Creator; all other beings are creatures. That which is created must have a beginning. The Creator of all must be before all. To say that a creature is as old as his creator is to give utterance to an absurdity. If eternity can be predicated truthfully of any other being than Jehovah, then that being is not a creature of God, and is not dependent upon God for existence or for support. There would be, if this be true, another god, a rival of the only living and true God. Hence the Scriptures declare that there is but one God, and he alone is eternal.

It is also manifest that if any being can be said to be eternal in its nature, then that being must be also self-existent. This would appear from a moment's consideration of what is implied by eternal existence. It is an existence before which there could be no other existence. That of which we can say something was before it is not eternal. As there can be no existence before the eternal existence, therefore that which is eternal could not be created. It must exist in and of itself; and this is to be self-existent. If eternity can be predicated of any other being than Jehovah, then that being also is self-existent. God is not its author or creator. That which God has created can be neither eternal nor self-existent. It is blasphemy against God to ascribe eternity to any other being. It is saying that there are some things which he did not create; that he has rivals and equals in the universe. If we say that any man or angel, or any spirit, good or bad, had an eternal existence, we are also saying that such man, angel or spirit is self-existent, and therefore the equal of Jehovah; but as the Bible ascribes eternity to Jehovah, and to him alone, so self-existence can belong to him only.

In full harmony with this truth, the Scriptures again and again declare him to be the Creator. Nearly fifty times is God declared to be the Creator in the Bible; and in no instance is the work of creation ascribed to man, or any other being save Jehovah. But if the Scriptures did not fully and clearly testify that God alone is the Creator of all, we should be compelled to so conclude from the fact of his eternity and self-existence; and that God is the Creator of all is in full harmony with his unlimited sovereignty, for surely he must exercise unlimited sway over what he himself has brought into existence.

Still farther, the Scriptures again and again declare our God to be omnipotent, omniscient, omnipresent, unchangeable, and absolute in knowledge and wisdom. We cannot here transcribe or even refer to those portions of the word which again and again declare these things. We doubt not that all our readers believe and love these things. We refer to them here only to point out their divine harmony with the doctrine of the eternity and self-existence of him who created all things by the word of his power. If plain scriptural testimony did not declare these things to be true of God, we should be compelled to believe them from the eternity and self-existence which the Scriptures do ascribe to him. He who inhabits eternity must be of necessity also infinite in power, knowledge and extent of being; and as these things follow from a belief in the eternity and self-existence of God, so they are essential to his unlimited sovereignty. He cannot be unlimited in sovereignty unless he is also unlimited in wisdom, power and knowledge, and is also everywhere, and always equally present. All the attributes of Jehovah are harmonious with each other, and we cannot ascribe to him any one of them without involving all; and we cannot limit him in any one of them without also limiting him in all. Let us beware how we limit God. It was one of the sins charged by the psalmist upon ancient Israel that they limited God.

In full harmony with all that has been here written, and with the doctrine of the divine sovereignty, is what the Scriptures declare concerning his providence. The word "providence" signifies forethought, to provide beforehand. We would hardly know where to begin or end in referring to the Scriptures which speak of and magnify his providence among men. All that can by any possibility be supposed to be for the welfare of men is ascribed to the provision of God. "Thou openest thine hand, and satisfiest the desire of every living thing." His providence is declared in the word to extend to all men, the evil as well as the good, and to birds, beasts and fish, and even to worms and insects; it meets and satisfies the desire of "every living thing." Moreover, his providence is declared to extend to the very smallest events in human life. From the setting up and casting down of a king or a nation, to the least service of the most insignificant servant in that nation, all is included in the providence that overrules and directs all events. How slow we are to remember that our God does not judge things by men's standards! We call men and things and events great, which in his sight are despised; while things and men that we pass by unnoticed work out the vast designs of God. What a view of the directing providence of God is seen in the words of the Savior to his disciples, "Not one of them [sparrows] can fall to the ground without your Father." We have heard this quoted, "Without the notice of your Father;" but what Jesus said is better than this. It is without him. He said, "The very hairs of your head are all numbered." How wonderful is that providence which is so minute that not a hair of the head escapes its care! Now, what the Scriptures declare concerning the divine providence is inseparably linked with the divine sovereignty. There could be no divine providence without the divine sovereignty. The one must be coextensive with the other.

What do we mean by the unlimited sovereignty of God? While it is not a Bible expression, yet it expresses a Bible truth. It means that God reigns everywhere, in all the universe, and that he always has and always will so reign. Is there any place in the universe where God does not reign? Then we shall have found a space where he is not, and which he did not create. The unlimited sovereignty of God means that nothing escapes his supreme control. What is implied if this is not in the words of the apostle, "All things work together for good to them that love God, to them who are the called according to his purpose?" Again, how could the apostle say of tribulation, life, death, things present and things to come, that they should not separate us from the love of God, and that in all these things we are more than conquerors, unless he fully recognized the fact that all these things were swayed by the will of God, and were made to accomplish his purpose? How could the inspired psalmist say, "The wrath of man shall praise thee: the remainder of wrath shalt thou restrain," except in full view of this great truth that God reigns everywhere and always? We can ascribe no bounds to the divine sovereignty without also being guilty of the sin of limiting Jehovah himself. Let the enemies of God find any event in the history of the world which was not embraced in the supreme control of Jehovah, and which did not work together with all things besides for the accomplishment of his own ends, and they will have pointed out a place and time where God was not, and will have denied his omniscience and omnipresence. How full and clear the testimony of the psalmist, "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places."—Psalm cxxxv. 6. We would be glad to transcribe the whole Psalm did our limits permit. The Scriptures of the Old Testament ascribe all events in life to God. They recognize his decree in all things. In them all things bow to the dread supremacy of Jehovah. They know nothing of modern ideas of human free-will and independence, except to condemn them.

We wish to lift up our voice in solemn warning against any Old School Baptist being entangled by this modern god of "free-will." It is the root of all Arminianism; and just so far as we give place to free-will we limit the sovereignty of God. There is no room for triumphant grace and man's free-will to stand upon the same ground. If man's will is free, then farewell to salvation by grace. Grace must kill free-will, or else free-will will kill grace; and so where the divine sovereignty appears free-will is excluded. If free-will should exist anywhere in the

universe, there Jehovah does not exercise unlimited sovereignty. Ever since we have believed in a Creator who brought all things into existence, and holds them in being by the word of his power, it has been clear in our mind that the will of God alone is or can be free.

We must conclude, then, that the sovereignty of God is unlimited from a consideration of his eternity, self-existence, wisdom, omnipotence, omnipresence and omniscience, from the fact that he is the Creator of all things, from the universality of his providence, and from the multiplied testimony of the holy Scriptures which directly declare this truth.

This truth is good and wholesome for us to receive and believe; and this is true for many reasons. First, it is evident that we cannot worship God aright unless we know him aright. To worship God is simply to ascribe to him that which is true of him, and to adore him and praise him for what he is and for what he does. If our God be possessed of unlimited sway in all the universe, we suitably worship him when we ascribe this attribute to him. If we do not ascribe unlimited sovereignty to him when it is his, we are not worshiping him in a suitable or becoming manner, and our worship cannot be acceptable to him.

Second. If unlimited sovereignty be true of him, and we are found confessing it with adoring wonder, we are in this worship one with all the angelic hosts, with all the glorified saints, with all the spirits of just men made perfect in past ages, and with the people of God now in every land on earth. Surely it is good to be in harmony with all the multiplied hosts who love and adore and praise God, ascribing to him blessing and honor and power and glory and might and dominion, world without end.

Third. To believe in and confess his unlimited sovereignty is fitted to give strength to the weak, confidence to the doubting, courage to the fearful-hearted, and victory to the tempted. If we believe in the unlimited sovereignty of God, it will help us to be calm and confident under trials, and to go on our way fearing not what men may do unto us. Because God reigns, we can believe and rest in the testimony of such Scriptures as these, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

Fourth. Believing in the absolute and unlimited sovereignty of God, the child of God can be sure that every prophetic utterance of the word of God shall be fulfilled, that every promise given to those who believe in Christ is secure, and that in nothing shall the word of God fail. If, on the other hand, we in our thoughts limit the divine sovereignty, either in point of space, time or degree, we can feel sure of nothing. Just that place or time where his sovereignty is not absolute, may be the place we are in; and then we have no safety, but stand exposed to every assault of the enemy, without a shelter or defense.

Fifth. If Jehovah be unlimited in his sovereignty, then it is sure that not one event of our lives is the product of chance. From the cradle to the grave, in every step of our lives, God's ruling hand is seen. Our sorrows are measured out to us, as well as our joys. Both alike come and go at his command. There is not a child of God, who has been baptized with the baptism of suffering, who does not rejoice to believe that in it all God has reigned supreme. We have known of some children of God who in the years of their prosperity did not feel prepared to acknowledge the full measure of the sovereignty of God; but we have never yet known one who has followed the Savior in his sufferings very far who did not believe, and rejoice to believe, that God had reigned and his will had been done in it all. What does the experience of submission, of reconciliation, of resignation to the will of God in the hour of sorrow and suffering mean, if the will of God has not reigned in the sorrow or suffering? It is wholly inconsistent to say, "I am reconciled, or I desire to be reconciled to the will of God in my affliction," if at the same time that one does not believe and acknowledge the sovereign appointmen of God in his affliction.

Sixth. If such be the happy results of a firm belief in this glorious truth, how can the servants of God forbear to proclaim it? If our hearts are full of it we must speak of it; and as we publish the name of the Lord, and ascribe greatness to him, to many poor and needy souls it shall be as the dropping of the rain and the distilling of the dew upon the new-mown grass, and many will be constrained to adopt the language of the prophet Isaiah, and say, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

C.

CRUDEN'S CONCORDANCE.

To MOST of our readers the above mentioned book is too well known to need any introduction or a description by us. While many of the Bibles have a Concordance appended, they are generally so condensed or abridged as to be of little or no use. Cruden's Complete Concordance, however, enables one to readily turn to any passage of Scripture of which they can call to mind two or three words, and in our opinion is the most complete and convenient as a reference book of any published. In addition, it contains many other aids in studying the Bible, as may be seen by reference to advertisement on last page. Remember, both the books there mentioned are CRUDEN'S COMPETE.

ROMANS VI. 17, 18.

"BUT God be thanked that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."

The two particular points embraced in this text on which a brother desires to be enlightened are, first, the form of doctrine delivered to the saints; and, second, the time and manner of being made free from sin.

The form of doctrine which had been delivered to the saints at Rome, and to all the disciples of Christ, is unquestionably embraced in that gospel of which Paul declared that he was not ashamed, which includes all the instructions given to the saints by the great Head of the church, through the apostles. The word "doctrine" signifies teaching, or instruction given. The instructions given to the saints in the gospel, are called a form; because they constitute a perfect and complete system, from which nothing is to be taken, nor anything added, as this cannot be done in any degree without deforming it. This form embraces the grand fundamental principles on which salvation is based, together with all the precepts of Christ enjoined on his disciples, and consequently all that belongs to the christian's faith and practice is fully embraced. It was a matter of gratitude to God that these early christians had obeyed the doctrine in the very form in which it had been delivered; they had not simply obeyed what they could understand or accommodate to their feelings or circumstances, or the version given by learned critics; nor had they tried experiments to see what part of the divine instruction was most profitable, which portions were essential, and which were non essential; but the beauties of their obedience were that they had obeyed the doctrine in its primitive form, and that their obedience was not a cold, formal, heartless obedience, but was deep rooted in their hearts.

As to their emancipation from sin, the apostle illustrates by baptism. That christian ordinance, in the form delivered to the saints, not only preached Christ crucified and risen from the dead, but it also shows that by that ordinance heaven-born souls are finally immersed into the mystical body of Christ; and their baptism implies that they are dead to sin, being baptized into his death. If we understand the apostle's application of this figure to Christ's dying unto sin once, &c., he represents that Christ was made sin for us, and bore our sins in his own body on the cross; but by this *one* offering he has forever put away sin; and though under the law he suffered and died, he was quickened and raised up by the Spirit, by a special birth, being begotten from the dead, and revealed as the Son of God with power, and is freed from sin; neither sin, nor death which is the consequence of sin, hath any more dominion over him. Now, the application of the doctrine is, as the saints are buried with Christ by baptism into death, therefore they should walk in newness of life. In a body made of a woman, made under the law, Christ was made sin for us, and under the dominion of that sin which was laid on him he died. We also by our corrupt and depraved natures were the servants of sin. Sin was our tyrant master, and reigned over us; but being baptized into Christ, or, in other words, "dead to the law [which is the strength of sin] by the body of Christ," we are set free from its dominion, and brought under law to him who was raised up from the dead. So that as Christ was raised up from the dead to a newness of life, that is, a life no longer under the dominion of sin, and no more to be known after the flesh, we also are raised to a newness of life, and we are exhorted to "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof; neither yield your members as instruments of unrighteousness into sin." Being emancipated from the reigning power and dominion of sin, and brought under the reign of grace, we are to yield ourselves unto God, as those that are alive from the dead, and our members as instruments of righteousness unto God. This is urged by the apostle on the ground that "Sin shall not have dominion over you; for ye are not under the law, but under grace." Then, anticipating the cavils of legal workmongers, the apostle says, "What then? shall we sin, because we are not under the law?" Those who have no higher conception of the way of life than to suppose that the thunders of old Sinai are required to drive the church into a holy course, may and often do argue that if the church of God is not under the law as a rule of life, there is nothing to prevent them from running into sin; but those who have learned to understand by happy experience the reigning power of grace, would shudder at such a thought, and with the apostle say, "God forbid! How shall we, that are dead to sin, live any longer therein?" Those who are slain to the law have become dead to sin; it can never afterward be their element; they loathe it in themselves and in others whenever they see it. They know moreover that here is the grand criterion by which to determine the dominion under which we are living. "His servants ye are to whom ye obey; whether of sin unto death, or of obedience, unto righteousness." And now, by this unerring standard the apostle having tested the case of those primitive saints at Rome, he breaks forth in thanksgiving to God for the verdict he is able to bring in on their behalf, "God be thanked that ye were the servants of sin." Once, according to this rule, ye were under the dominion of sin; but now, by an application of the same rule of

judgment, he finds that they have obeyed from the heart that form of doctrine delivered them. This proves they are no longer servants of their old master, sin; because they have obeyed from the heart the new master. Ye were once servants of sin; but, God be thanked, ye are now free from that dominion, and are become servants of righteousness. "I speak," says the apostle, "after the manner of men, because of the infirmity of your flesh," or nature; "for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity, even so now yield your members servants to righteousness, unto holiness. Being then made free," &c. *Then* is not used in this case in reference to time, but in allusion to the unavoidable conclusion drawn from the foregoing arguments: *then*, or in that case, it follows as a consequence, if the premises of the apostle be correct; *then* the conclusion must follow. Still, as a brother wishes to know when we think the saints were or are made free from sin, we will give him our mind on that subject.

And, first, so far as the legal demands of the law were concerned, they were representatively made free from sin when Jesus their Savior put away their sin by the sacrifice of himself, and by his one offering perfected forever them that are sanctified.

Secondly, and in the sense of this text, they were made free from sin in an experimental sense when born again and brought by grace to obey from the heart that form of doctrine delivered them.

Third, figuratively, when they were baptized unto the fellowship and citizenship of the church or body of Christ.

Fourth, triumphantly, when they shall be raised up from the dead at the sound of the voice of the Archangel and the trump of God, when these mortals shall put on immortality, and these corruptibles put on incorruption, and the saying shall be brought to pass, that death is swallowed up of victory. Then shall they be satisfied, when they awake, with his likeness.

"O glorious hour! O blest abode!
Then to be near and like our God,
And flesh and sin no more control
The rising pleasures of the soul.
This flesh shall slumber in the ground
Till the last trumpet's joyful sound;
Then burst her bands in sweet surprise,
And in the Savior's image rise."

MIDDLETOWN, N. Y., March 1, 1850.

MATTHEW XXIV. 3.

"AND as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world?"

The first of these questions very evidently had reference to the destruction of Jerusalem, when all the stones of the buildings of the temple should be thrown down; for the two preceding verses will allow no other application; but the other two questions seem more obscure in their bearing. It has been thought by many of our most enlightened brethren that these last questions had reference to the time when Christ should come, not personally, but with power and great glory, after his ascension, to execute the judgments which were written against that devoted city, and that the end of the world had reference to the final dispersion of the Jews. Others have supposed that the disciples inquired concerning the time when Christ shall be personally revealed in the clouds of heaven, when the Archangel and the trump of God shall be sounded, and the bodies of the dead shall be raised up. Our opinion, which by the by is but an opinion, is that both these events, whether designed by the disciples to be embraced in their inquiries or not, are embraced in the answer given by our Lord, which answer occupies the whole succeeding part of this and the next chapter. Should we attempt to explore the whole ground involved, we should be required to illustrate the whole subject matter of the two chapters. We would do well, however, to learn from the text the suitableness of referring our hard questions to the divine Master.

MIDDLETOWN, N. Y., March 1, 1850.

POSTAL MONEY ORDERS.

BY a recent arrangement of the post-office department nearly every post-office in the United States is now a money order office for at least five dollars; and as it costs but three cents additional to obtain an order of not more than two dollars and fifty cents, or five cents for one not more than five dollars, or eight cents for one not more than ten dollars, and so on in proportion to amount of order, we request that all remittances be sent us by post-office money-order. You simply give the money you wish to send to your postmaster, and he will give you a money-order for that amount. You will inclose the order which he gives you in your letter to us; and if it should be lost in the mail you can get another one from your postmaster without additional charge. Please be sure to have the order made payable at Middletown, N. Y., and never at New York City, as that place is nearly a hundred miles from our place, and it puts us to considerable extra trouble and expense to get them cashed at the New York City office.

As will be seen from the above, an order for five dollars or less can be obtained cheaper than registering a letter, while an order not exceeding ten dollars costs but the same amount; and remitting by money order is a much safer way than sending by registered letter, as the postal department is not responsible for loss of registered letters, but money orders can be duplicated.

(Continued from page 363.)

some lonely spot, to pour out my soul's agony in prayer to the Redeemer. How often would I return to the house almost frightened to death. It seemed to me the devil followed my footsteps. Wherever I went he was there. Many a night have I laid my poor, aching head upon my pillow which was wet with tears, thinking that when I awoke I would awake in hell, never to see heaven, but forever to be banished from the sight of God. I did everything that I could do to gain God's mercy; but my works only added to my misery. It seemed like God had turned a deaf ear to my complaints. Every prop of my own was taken away, and I was left helpless, without hope and without God in the world. It seemed that my friends had all become enemies.

"O! where could I go, or whither flee,
To escape the vengeance due to me?"

It seemed to me that I had come to a great mountain that I could not climb over or go around. O! my soul, think of the sad hours I put in while at the foot of this mountain, cast down with sin, which at times seemed to crush me to the earth. Every sin I had ever committed rose up before me in all their horror, and I was left cast down to the earth a sink of sin.

Time rolled on until September 27, 1873. I could keep silence no longer. I told Elder D. G. Barker of my troubles, and he told me that if I had any friends in the world they were among the Baptists. Was it possible that a poor mortal like me had friends, when I thought all had forsaken me and I was left to perish, a poor, miserable worm of the dust, without one good thought or deed? He told my troubles to the church on Sunday, and to my surprise I was taken in and given a home among them, and was baptized on Monday following, the 29th, which was the happiest day of my life. When I came out of the water it seemed like every thing was praising God. I loved every body and every thing, and thought then that my dark, sad hours were over, that I would never have any more trouble, that doubts and fears were a thing of the past. But I find I was mistaken. I have very many sad hours, many doubts and fears. I fear that I am mistaken, that I am not what I hope and pray and profess to be. But my cry is, "Lord, save me, or I perish." Of myself I can do nothing. If Jesus does not save me I am lost forever. I often wish I could call back those months of sorrow and live them over again. It seems like I could take note when my troubles left me, and that I might have a clearer view. So much of my time I am in darkness that I fear to call the least promise mine.

You may think strange of me writing what I have. My experience, if it is one, seems to bear so on my mind, and I have no one here to talk to.

"Like one alone I seem to be;
O! is there any one like me?"

When I look back over my past life and see what a crooked path I have made,

"My lips with shame my sins confess,
Against thy law, against thy grace;
Lord, should thy judgments grow severe,
I am condemned, but thou art clear."

My worry is to-day, have I deceived the church, the people I love so well? I will bring my poor letter to a close. You may not care to read what I have written; if not, cast it aside; but I humbly beg an interest in your prayers. Do remember me at the throne of grace, and throw the mantle of charity over my mistakes.

Yours in hope of a better life beyond this world of sorrow and disappointment,

ELLA NIMON.

87 IDA ST., CINCINNATI, Ohio,
October 6, 1895.

DEAR BRETHREN EDITORS:—If you have space in your paper for the inclosed, it would gratify me very much to have it inserted, as I have been from my home church in Mississippi for some time, and do not know whether they have failed to get my letters, or whether they do not understand them. I received a very comforting letter from the clerk of the church about two years ago, and I have written different ones from time to time, but fail to get any response. I have tried to be brief; but if you can eliminate any worthless matter from it, please do so. Hoping that I am not trespassing upon any rules of your paper, or crowding out something of more importance, I remain, I hope,

Your sister in Christ,

JENNIE MITCHELL.

DEAR KINDRED FRIENDS:—During the past year I have received letters from time to time from different sections of the country, burdened with the fear that I was either in the toils of the Arminians, or that I had in very truth gone off with them; to all of which I have sent letters, correcting such errors. But as I recall the fact that I have never yet received a reply to one of mine, as to whether the parties were satisfied or not, I would like to state for the benefit of the church at large, that as I have not now, and indeed have not since several years before joining the church in 1886, had any desire to affiliate with Arminian institutions in any way, that the charge seems rather unwarranted, unless based upon the fact that from my fruits they see no evidence of my being a child of God; in which case I believe I heartily concur in the judgment; for it is this fear that has not only deterred me for nearly nine years from telling the brethren and friends of God's gracious dealings with me, but it has caused me to cry out in agony to that God who had preserved me in so many trying times before I asked for a home with the Baptists, that if I had overesti-

mated his dealings with me, to simply cut me off, and let me be alone; for if I be not a child of God, and be not entitled to christian sympathy and love, I believe that I am just as far from entertaining a desire to be with those whose works are not in harmony with my experience, as I was before I cast my lot with that company of sinners who claim that if they are saved at all it is by grace alone. And I believe I can truly say, whether one of them or not, that I have a peculiar sympathy for those who have no confidence in the flesh, let their gifts or callings be what they may; for I know that my "heart is deceitful above all things, and desperately wicked," for which reason I experience great difficulty in ascertaining the right, let alone doing it. But I believe God is with his people while they are passing through the enemy's land; and while they are subject to many trials, and often encompassed with clouds, so that they cannot see the light, yet I believe their walk is none the less sure because of its being by faith, and not by sight.

Desiring an interest in the prayers of God's children everywhere, I am, unworthily,

JENNIE MITCHELL.

FRENCHTOWN, N. J., Sept. 20, 1895.

EDITORS SIGNS OF THE TIMES:—I feel that it is too presumptuous for me to take up even the smallest portion of your time or space, but still I feel that I must write and express my feelings in regard to your editorial headed "Sunday Schools." O how good and timely it was! You expressed my thoughts and feelings far better than it would have been possible for me to have done, and I was so glad to see it in print. It is a great mystery to me how any one who believes in salvation by grace can possibly hold any doubts on this subject. The fact that the Scriptures declare 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," goes to prove the utter uselessness of attempting to teach the religion of Jesus. I can say also that I am indeed thankful that I was prevented from attending these hot-beds of antichrist and nurseries of delusion. I remember feeling very bitter toward my foster-parents at the time, as I was a full-blood Arminian from my youth up; but what a joy and comfort it is to me now, that their dear heads are laid to rest, to look back and know that they adorned their profession by being consistent; and so I pray that I too may be enabled by grace to so walk before my children that they may see beauty and consistency. But, dear brother Chick, there is one difficulty presents itself in regard to Old School Baptists and Sunday Schools. If the home is a divided one, and one parent is a faithful and consistent Baptist, while the other insists on sending the children to Sunday School, what can be done? What a most trying position for any poor soul who longs to give God all the glory, and yet must unwillingly submit to such a trial. I know whereof I speak. I have been greatly troubled lest I have this very cross to bear, but I am very thankful to know that of late I have seen the opposition melt away in my own home; and although I dare not claim that my husband feels any interest in spiritual things, yet of late he has expressed a strong disapproval of the modern systems of religion, and also of Sunday Schools. Therefore, knowing that all things work together for good to them that love the Lord, to them who are the called according to his purpose, I can rest easy, knowing that his grace will be sufficient, and hoping that I will never have to lend my children to this abomination. But to all whose paths are made smooth and clear I would say, Do not do this thing; do not give your enemies a chance to poison the minds of your young; do not go near this hydra-headed monster. Instead of seeking an excuse for allowing your children to go, rather seek proof against it; for truly if you sow to the wind you will reap the whirlwind.

I will close now, with love to all who love the Lord.

CLARA GILBERT.

OBITUARY NOTICES.

"HAPPY is he that hath the God of Jacob for his help, whose hope is in the Lord his God."

Died—On Tuesday, Sept. 10th, 1895, at the home of his sister, Mrs. Lewis Brooks, **Alfred P. Brown,** aged 90 years.

This dear old brother and soldier in Immanuel's army was born in Seneca Co., N. Y., July 15th, 1805. For more than half a century he had been a Baptist, and his life has been an honor to his profession and a pleasure to his friends. He was twice married, his first wife only living a few years, and his second wife passed to the other shore more than a quarter of a century ago. Although he had been companionless these many years, he was blessed with loving and dear friends in the happy home of a dear sister and her loving companion, who did all in their power to make his life one of comfort. His dear sister and he had an ever-abiding faith in the sovereign and eternal God, and their conversation was in heaven, on the grand and glorious truth of God's grace and mercy to fallen sinners, which was a sweet solace to each in their declining years. In conversing with him a few years ago he said that his days were all ordered and every step numbered by an all-wise God, who knew the end from the beginning, and never would leave nor forsake; and a few lines from dear friends confirmed the fact that his last was happiness and peace, looking to Jesus as his only trust and hope, which truly was heavenly rest.

"E'en down to old age all my people shall prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne."

ALSO,

Mrs. Martha Brooks was called to follow her dear brother to the spirit world just three weeks after his departure.

She was born in Ontario Co., N. Y., in 1809, and came to Michigan with her parents in 1832. She was first married to James Tyler, in 1833, and is said to be the first white woman in Jackson Co., Mich. Twenty-two years after his death she was married to Lewis Brooks, in 1856, and had for the last twelve years lived in Vermontville, where she died, Oct. 20th, 1895, of hemorrhage of the bowels. She had been a great sufferer for years, and the last was truly great. Enduring great pain, she longed for deliverance, and seemed to be anxious for her Lord and Master's call. She was baptized in Yates Co., N. Y., in her youth, and joined the Baptists. After coming to Michigan she united with the Baptists, which in a few years she found were not her faith, and she became very much dissatisfied. After a great conflict and struggle she heard of a little church here in Columbia, some thirty-five years ago, and came and united, coming nearly twenty-five miles to meeting for years. About twelve years ago she removed to Vermontville, Mich. Since then she has been here but a few times on account of infirmity and old age. This dear one was much gifted in expressing the manner in which the dear Master gave her to hope in his most holy name. The writer was not with her at the last, but kind friends say that her only hope was in the same Jesus, and crying to her dear Savior to take her home. We were always so glad to have her with us at meeting and at our homes. I united about the same time that she did, and truly feel to say, in deep sorrow, that the Lord has done whatsoever he pleased, and taken his own to himself, leaving a dear, loving companion, lonely indeed in old age. Thus one by one they are falling, only three or four yet remaining who were members before the unworthy writer.

"Death cannot make our souls afraid
If God be with us there;
We may walk through its darkest shade,
And never yield to fear.

"Clasped in my heavenly Father's arms,
I would forget my breath,
And lose my life among the charms
Of so sublime a death."

May it be mine to die with the same blessed hope in view.

M. P. LEWIS.

WOODSTOCK, Mich., Oct. 25, 1895.

SISTER **Mary A. Perrine,** fell asleep in Jesus on Wednesday, August 28th, 1895.

The subject of this brief notice was a beloved and faithful member of the Ebenezer Church in New York City, having been baptized in its fellowship by Elder Isaac Hewitt on May 27th, 1883.

She was of a quiet and timid disposition, and was often tempted to doubt and question her interest in the salvation Jesus has wrought for his people. Her consistent walk and godly conversation however gave sure and conclusive proof of her heavenly birth, and while she is greatly missed from the assemblies of the saints that for many years she so regularly attended, we sorrow not as those who are without hope, knowing as we do that in her case to live was Christ, and to die was gain; for as Jesus died and rose again, so also they that sleep in Jesus will God bring with him.

The funeral took place on Friday, August 30th, at her late residence in New York City, and the interment was in Greenwood Cemetery, in the city of Brooklyn. May the Lord fill our hearts with praise to his dear name for the rich manifestations of his sovereign grace so clearly displayed in our sister, as a subject of his eternal and redeeming love, and enable those of us who remain to walk worthy of the vocation wherewith we humbly trust we also have been called, confessing that we are pilgrims and strangers on the earth, that we desire a better, even a heavenly place; yea, a city whose maker and builder is God.

R. M. STRONG.

BROOKLYN, October 28, 1895.

THE death of sister **E. D. Amick** occurred at the home of her husband, brother M. R. Amick, near Calhoun, Henry Co., Mo., on Sunday, August 11th, 1895.

She was the eldest daughter of Judge M. B. Merritt, and was born Oct. 24th, 1846. She had been twice married, her first husband being Richard Gains, who died a number of years ago, and by whom she had one child, Mary, now Mrs. Wherry, of Clinton. Sister Amick joined Sardis-Bethlehem Church of Primitive Baptists some ten years ago, and was baptized by Elder J. E. Goodson, Jr. She was a dutiful member of the church, often filling her seat in the church when it looked like it was impossible, considering her afflictions, which she bore with patience. She was married to brother M. R. Amick on August 9th, 1893, with whom she lived happily for more than two years. Sister Amick leaves an aged father, a mother, brothers and sisters, a sorrowing husband and a host of other relatives and friends to mourn for her; yet the writer hopes that some of them do not mourn as others who have no hope.

On August 12th, 1895, I preached a funeral discourse, after reading a portion of the fifth chapter of 2 Corinthians. Her body was then laid away in the Sardis-Bethlehem cemetery to await the second coming without sin of her blessed Savior, when we hope to join her, with all the blood-washed throng, to sing redeeming grace forever.

R. M. OGLE.

CALHOUN, Mo., Aug. 22, 1895.

BROTHER **Philemon Gates** departed this life at the residence of his daughter, in Kingston, Ulster Co., N. Y., early in the morning of Oct. 29th, 1895, aged 66 years and 12 days.

His disease was pneumonia. He was a son of Oliver and Lydia Pettit Gates, and a grandson of the late Elder Hezekiah Pettit. He was married to Margaret Vanhoosen on Dec. 29th, 1847. She died on March 25th, 1890. He is survived by one daughter, Mrs. Perry, and one sister, Mrs. Mary McLean, two grandchildren and three great-grandchildren, all of whom reside in Kingston.

Brother Gates was baptized in the fellowship of the Old School Baptist Church at Middletown, N. Y., by Elder Benton Jenkins, more than ten years ago, and continued his membership there until called from earth. He was a meek and humble follower of the dear Redeemer, and loved by all who truly knew him.

The funeral services were held at his late home in Kingston on Thursday, Oct. 31st, and were conducted by his pastor, Elder Benton Jenkins; after which all that was mortal of the loved one was deposited in the cemetery at Columbiaville, Columbia Co., N. Y., by the side of his faithful companion. May the God of all consolation comfort the bereaved ones.—J.

DIED—At Maywood, Bergen Co., N. J., October 7th, 1895, **Ann Demarest,** wife of Samuel Demarest.

She passed peacefully from earth to enter, we trust, into eternal rest. Her disease was lingering consumption, and for many years her cheerful submission and patience in her sufferings were remarkable; but we who knew her had the evidence that through faith she endured, relying upon him who doeth all things well, the sovereign, unchangeable God. She was a faithful wife and helpmeet for her companion, my uncle, who will miss her sadly, after their sojourn together of nearly sixty years. She was buried in Cedar Lawn Cemetery, near Paterson, N. J.

MARIA HILLINGS.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, NOVEMBER 20, 1895. NO. 47.

POETRY.

MORNING.

"He shall come down like rain upon the mown grass."

GLORY to thee, my God, this day,
For all thy blessings on life's way;
Be filled, my soul, with heavenly joy:
He can create, and he destroy.

If thou hadst needed for my soul
A thousand worlds to make it whole,
One word of thine had bid them rise,
Celestial 'gainst the astonished skies.

But in the person of thy Son,
A humble sufferer, all was done;
That cross and crown, mysterious twain,
Fixed their firm seal on all death's pain.

Now "Abba, Father," is my song,
Unkenned by sense it swells along,
Through joy and grief, through shade and sun,
Pledged to endure when once begun.

Should I fulfill my little path,
A creature of thy love or wrath,
Awe-struck, I think, And can I be
One link in thine eternity?

For every atom, moving slow,
From perfect wisdom takes its glow;
Each curious part is fitly set,
Be it heaven's diamond or earth's jet.

Yet O! forbid that I should be
Aught but a flash, though faint, of thee,
And so be gathered up again,
Part of thine own immortal train.

MRS. J. STREET.

BRANTFORD, Ontario.

SOUL BREATHINGS.

FATHER, teach this rebellious heart
To say "Thy will be done;"
To feel resigned 'neath sorrow's smart
Thy sovereign right to own.

Thou knowest me altogether, Lord,
How vile, how full of sin;
If not in outward deed or word,
The evil lurks within.

The good I would I ne'er can do,
But things which I abhor,
Though loathing, yet I still pursue;
O who shall end the war?

Thank God, through Jesus Christ our Lord
I hope to overcome,
Trusting his grace he will afford
To bring me conqueror home.

From unseen danger, snares and death
Thy hand has kept me free;
Thine everlasting arms beneath
Shall still my succor be.

No refuge so supremely blest
As thy protecting arms;
There would my soul forever rest,
Secure from all alarms.

Search me, and know my thoughts, O God,
Try me, and know my ways,
Show me the strait and narrow road,
And thine shall be the praise.

ABBIE G. CLARK.

SANFORD, Maine, Oct. 17, 1895.

CORRESPONDENCE.

PORTLAND, Ind., Oct. 4, 1895.

EDITORS SIGNS OF THE TIMES:—I have been requested to give such views as the Scriptures present to my mind on Isa. xiv. 29. This request was made by Elder Brees. Judge ye as to whether what I write is such as will be for the edifying of the household of faith. The Scriptures read thus, "Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken; for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent."

The condition of Israel's surroundings when this declaration was made seems to help us to grasp the situation and to get at the exact meaning of the Scripture. I shall not attempt to give all the Scriptures that go to prove my position correct, but will say to all who will take the pains to examine the passages that prove the truth of what I hope to say, they will find in Isa. x., xi., xxxvi., xxxvii., and 2 Kings xviii., xix., the history of the matter.

This declaration was made in the year 712 B. C., while the Assyrian army was beseiging the city of Jerusalem, during Hezekiah's reign, while Isaiah prophesied. The 25th verse of this 14th chapter of Isaiah reads thus, "And as I have purposed, so shall it stand, that I will break the Assyrian in my land, and upon my mountains tread him under foot. Then shall his yoke depart from off them, and his burden depart from off their shoulders." In the tenth chapter of Isaiah, in the year 713 B. C., one year prior to the time of the prophecy of the text, we find it thus, "For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land. Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a little while, and the indignation shall cease, and mine anger in their destruction. And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb; and as his rod was upon the sea, so shall he lift it up after the manner of Egypt. And it shall come to pass in that day that his burden shall be taken away from of thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing." So it is clearly manifest that the Assyrian's rod was the rod that was broken from off the necks of Israel. Assyria is most certainly the serpent spoken of in the first clause of the text. My first object is to locate the serpent out of which the cockatrice came, and then show who the cockatrice was. In the tenth chapter of Isaiah it is declared, "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." "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. For he saith, By the strength of my hand have I done it, and by my wisdom." Mark the expression, how boastful. Then the Lord of hosts declares, "Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it?"

Thus I feel that I have offered sufficient proof that the rod that smote Judah in the days of king Hezekiah was the king of Assyria. Now I wish to further prove by Isaiah's prophecy in the year 742 B. C., found in the seventh chapter, being thirty years prior to the fulfillment, that God would bring the Assyrians against Israel. "And it shall come to pass in that day that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria." "In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river by the king of Assyria." Also Isa. viii. 7, "Now therefore, behold, the Lord bringeth upon them the waters of the river, strong and many, even the king of Assyria."

Having offered sufficient proof that Assyria was the serpent, and that it was foretold thirty years beforehand, I will make one further citation to prove that it was foreordained to be thus. In Isa. xxxvii. 46 the Lord declares by the prophet to the king of Assyria, "Hast thou not heard long ago, how I have done it, and of ancient time, that I have formed it? Now have I brought it to pass, that thou shouldest be to lay waste defensed cities into ruinous heaps." Thus we have the proof that God had determined it from ancient times that the kings of Assyria were to be the rod of God's anger, and the axe in his hand to hew the nations, and decreed that he should consume Judah in part; for he took all the defensed cities, and came up to Jerusalem and demanded a complete surrender, boasting that no god had been able to save any of the other nations out of his hands, and that neither could the God in whom Hezekiah trusted deliver Judah out of his hand. Therefore Hezekiah fell down and prayed to the Lord of hosts in whom he trusted for deliverance. And the Lord said, concerning the king of Assyria, "He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank before it." "Therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest." And that night the angel of the Lord smote a hundred and eighty-five thousand Assyrian soldiers in their camp. O what a deliverance to the oppressed! This is a type of how only God's people can be delivered. The consumption against them was decreed, but it should overflow with God's righteousness. It was a consumption even determined, but joy cometh in the morning. He shall smite thee for a little while, and the indignation shall cease, and his anger in their destruction. He will punish the stout heart of the king of Assyria, and will break the Assyrian in his land. For a small moment he has forsaken thee, but he is married unto thee. In a little wrath he hid his face from thee, but with great mercies will he gather thee. Though he cause thee to pass through the fire, thou shalt not be consumed. Though he cause thee to pass through deep waters, yet they shall not overflow thee. Weeping endureth for a night, but joy cometh in the morning. The Lord chastiseth whomsoever he loveth.

"For out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent." Assyria was the serpent, and out of her roots must come the cockatrice. In Isa. xxxix. we find that this king Hezekiah had been sick; but the Lord added to his life fifteen

years. And the king of Babylon that dwelt in the roots of Assyria, and was a province of Assyria, sent a present to Hezekiah; for the king of Babylon had heard that Hezekiah had been sick. And Hezekiah showed the men of Babylon all the treasures of his house. Then came the word of the Lord unto Isaiah the prophet. And Isaiah said to Hezekiah, "What said these men, and from whence came they unto thee?" The king said, "They came from a far country, even from Babylon. Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them. Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts: Behold, the days come that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away, and they shall be eunuchs in the palace of the king of Babylon." Now, these sons of Hezekiah that should be eunuchs in the palace of the king of Babylon were none others than Daniel and his three Hebrew brethren; for Nebuchadnezzar sent the master of his eunuchs to seek out the of the children of the captivity, even of the king's seed, children in whom was no blemish; and they must be of the king of Judah's seed. Thus we have the cockatrice, which is none other than Babylon, that came out of the serpent's roots, even right out of the roots of Assyria. "Therefore rejoice not thou, whole Palestina [or Judah], "for out of the serpent's root" shall come forth Babylon, or a cockatrice, "and his fruit shall be a fiery flying serpent." Jeremiah seemed to understand that Assyria and Babylon were the great instruments of God's anger upon the nations; for in the fifteenth chapter of his prophecy he says, "Israel is a scattered sheep." First the Assyrians devoured her, and now this last Nebuchadnezzar hath broken all her bones. Assyria was the rod of God's, anger and Babylon was his battle-axe and weapons of war. Jeremiah in lamenting over Judah's destruction says, "The Lord hath both devised and done that which he spake." The Assyrians he formed from ancient times to lay waste fenced cities. So, rejoice not thou, whole Palestina, because the rod of him that smote thee is broken; for out of Assyria shall come Babylon, that shall be a fiery flying serpent. It is most wonderful how the Lord did correct Israel with these two nations. The ten tribes were carried away by the Assyrians eight years before he came up against Judah. The Lord said to his people that they were a people peeled and trodden under foot. Israel was never humbled, except when ground down by oppression, and could not remove by any power of their own, and which is a true type of the children of grace. They are not fit for the Master's use until like wheat they are ground. Corn is not fit for the table until broken; so the Lord's people are not fit for the Master's use until they are a crucified people. They, like Israel of old, only cry when in oppressed bondage. They have no need of a deliverer until they are in bondage to sin. The Lord always delivered Israel of old over to bondage for their chastisement; even so does he the children of grace. They are delivered by grace. And as Israel of old sang the songs of deliverance after a long and heavy bondage, even so the children of grace, after a long and dark night, behold light in the morning, and sing of grace. Dear brethren, there never was a refreshing shower except from the clouds. So, hope in darkness; for how can we be refreshed except as the clouds burst with blessings on our heads? No clouds, no rain. No darkness, no light. No winter, no summer. No spring, no autumn. No cross, no crown.

What feeble thought I have offered I trust abler brethren will weigh. I know I can only be right in the truth of the Spirit. I trust others will write such views as they may have on the same subject.

Yours in hope of a blessed immortality,

NEWTON PETERS.

LAKEVIEW, Texas.

EDITORS SIGNS OF THE TIMES:—I have a desire from some cause to write you a few thoughts on a portion of holy writ. I do not think I can teach you or edify you, but I write that I may ease my mind and probably offer you some encouragement. The portion of Scripture that has been on my mind for some time may be found in 2 Kings iv. 40, and reads, "There is death in the pot." I may not give the true meaning of this portion of Scripture, but I will give such thoughts as I have had on it. Paul says by inspiration, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." If we ask why the Scriptures were given in such a manner, the apostle says, "That the man of God may be perfect, thoroughly furnished unto all good works." As we find the text recorded in the word of inspiration, we know that it is profitable.

It seems that when the prophet came again to Gilgal that there was a dearth, a scarcety of food, and the sons of the prophets were in want. The prophet commanded the servant to set on the large pot and prepare pottage, that the sons of the prophets might eat and be satisfied. But the servant, while in the field gathering herbs, found a nice looking vine, and gathered a lap full, and cut them up into the pot of pottage, and set them before the sons of the prophets to eat. Now, this was not an enemy that put those gourd leaves in the pot, but a servant of the prophet. Now, dear brethren, I see I have more ground staked out than I shall be able to cover; but "a word to the wise is sufficient." It seems that there is a dearth in this country of spiritual food, and there are in this country lots of herbs in the field, and seemingly the finest herbs are gourd vines; and there are many men who say they are the servants of him who is greater than a prophet; but they gather all kinds of herbs, and put them in a pot, and mix gourd vines and sweet herbs all together, and set them before the sons of God, and say that it is all a feast from God. But alas! "there is death in the pot." They put enought of the truth of the gospel in to give it the appearance of the unadulterated gospel of the Son of God; but alas! "there is death in the pot" to the christian that eats of it; not eternal death, but the death that the apostle speaks of when he says, "I die daily." It brings us into captivity to the law of sin which is in our members. "Sin, when it is finished, bringeth, forth death." "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Jesus has sprinkled the meal of his Spirit into our hearts, and we are thereby saved from death. There are some who preach the "do and live" system, and an unfinished salvation; but we have not so learned Christ. We are not of them who seek to be justified by the law. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." We believe in a finished work; we believe that the work of salvation was complete when Jesus bowed his head and said, "It is finished." He is set down at the right hand of God, where he ever liveth to make intercession for us. In the various worldly denominations their preaching, prayers, songs and exhortations are filled with the doctrine of worldly wisdom and strength of man, which are gourd leaves, and which is "death in the pot." You can hardly tell what the fundamental doctrine of the various worldly denominations is, from reading their papers; for one will say, "Lo, here is Christ," or, "Lo, he is there." Believe them not, neither go after them. These false teachers will continue to propagate their theories from the press and the pulpit, and so I exhort you to "contend earnestly for the faith, which was once delivered unto the saints," both from the press and the pulpit. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." "There is death in the pot." I think the editors should not admit into their columns anything except what they would be willing to propagate from the stand. They should act as gleaners, and separate the truth from error. If any error is brought in, they should cry, "There is death in the pot." The SIGNS OF THE TIMES is the clearest from error of any paper I ever saw. May its editors live long to weild the "sword of the Lord and of Gideon," and cry when necessary, "There is death in the pot."

S. H. BOON.

OLYMPIA, Wash., Aug. 22, 1895.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN IN THE LORD:—In compliance with the wishes of some of your subscribers I send you for publication an account of a very interesting visit and a three day's meeting with the church formerly called Laurel Bottom, Green Brier Co., W. Va., but now called Sulphur Creek Church of Regular Old School Baptists, of Cowlitz County, Washington, at their place of meeting, near Swafford post-office, on the banks of the Cowlitz river, on the 16th, 17th and 18th days of August, 1895. My wife and self, also Elder A. Wilson and wife, of Oakville, Wash., left our homes on the 14th, and reached the house of Elder F. L. Riffle on the evening of the 15th, where we were joined by brethren and sisters from other parts, among which was a family of eleven direct from Oklahoma. Truly is this a remarkable church and community, a colony now numbering over seventy-five souls, with an organized church, two ordained ministers, a deacon and one licensed preacher, moving from Green Brier Co., W. Va., about two years ago, and settling in the Cowlitz Valley, in the foot hills of the Cascade mountains, with Mt. St. Helleneus on one side, rising about ten thousand feet, and Old Rainier, the monarch of the Cascades, on the other side, rearing its dome over fifteen thousand feet into the heavens, with its perpetual snow and icy glaciers, furnishing the waters of the Cowlitz River and other streams to slake the thirst of man and beast. The finding of this colony and church in this valley under such circumstances calls vividly to mind the migration of Jacob of old to the land of Egypt; for surely here we find a modern land of Goshen; and if the Lord will give this people grace to appreciate the blessings into which he has brought them, and patience and perseverance to develop it, surely temporal prosperity and happiness await them. Here we find a country with land, water and timber, coal and other minerals, in combination unsurpassed by anything ever seen by your humble servant in traveling from the Atlantic to the Pacific, and journeying in twenty-three states and territories; and in addition to that the rainfall is such that a failure in crops

is a thing unheard of; and as for climate the word superb seems most appropriate, where the summers are cool and the winters mild, the temperature never going as low as zero. Potatoes and other vegetables do not freeze in the ground, and after once planting voluntary crops will follow annually. Surely this is a goodly heritage, a veritable land of milk and honey.

The West Virginia colony consists of the following heads of families with their households, Elder F. L. Riffle, James Stinson, Thomas Blankenship, W. R. Osborn, George Thompson and John Hunt, all of Swoffard post-office; Elder G. W. Rakes, of Mossy Rock; E. Coleman, W. Coleman, N. Coleman, J. Coleman and I. F. Coleman, licentiate; all of Verndale post-office, Cowlitz Co., Washington.

There was preaching on Friday afternoon and night, Saturday forenoon, afternoon and night, Sunday forenoon, afternoon and night, participated in by Elders Achils Wilson, F. L. Riffle and J. H. McDonald, brethren I. F. Coleman and Brown, of Mound Prairie, Thurston Co., Washington. The meeting was said to be the largest numerically ever held there by any denomination; and, as is usual at Old Baptist meetings, the conduct of and respect paid by the people was all that could be desired. There were two accessions to the church by letter, and much feeling was manifested among the hearers, as evidence that the Lord was one in our midst, making our hearts glad by his presence, and making his little ones feel that it was good to be there. On Monday morning Elder A. Wilson and wife, with myself and wife, started homeward in a double carriage kindly furnished for the occasion by brother Anderson, of Elma. We were constrained to feel that while the round trip would cover about one hundred and fifty miles we were all well paid for both time and troubles in seeing and feeling the love and fellowship which was manifested among the brethren for our Lord and Master and for each other, and that the theme of all the preaching was the salvation of fallen sinners by grace, free, full, and unconditional, according to the eternal purpose of him who works and none can hinder. Hoping and praying that such meeings may be more frequent in the future than in the past, I remain your unworthy brother in hope of eternal life through Jesus Christ our Lord,

J. H. McDONALD.

KINGSTON, N. Y., July 19, 1895.

DEAR BRETHREN AND SISTERS OF THE CHURCH AT MIDDLETOWN:—"There my best friends, my kindred, dwell." I feel that I would like to talk to you in my weak way, if you can bear with me. As I sit alone in my room, meditating on the feast of fat things, of wines on the lees well refined, which I enjoyed while at New Vernon and Middletown last month, I am made to rejoice in the Lord, in his mercy and goodness to me, a poor, weak worm of the dust. He has taken me up out of a horrible pit, and out of the miry clay, and placed my feet upon a rock, and put a new song in my mouth, even praise to his great and holy name. He led me about, and instructed me, and I went on my way rejoicing in the Lord. I then thought my troubles were all over, and that I would grow in grace. But I soon found that my warfare had just begun; for sore trials and temptations awaited me in the way, with briers and thorns to pierce me as I went along. But if I did not get out of the strait and narrow way I would not find them. There is a high way cast up for the redeemed of the Lord to walk in. The vulture's eye hath not seen it, not the lion's whelp trodden it. Instead of growing better, as I had thought to, I have seemed to grow worse. I have learned my utter helplessness and ignorance in spiritual things. Sometimes I am upon the mountain, and again I am low down in the valley, in coldness and darkness. David said, "It is good for me that I have been afflicted, that I might learn thy statutes." "Before I was afflicted I went astray." I believe he knew these things by experience, which is the only way we can know them. When I look over the way in which it has pleased the Lord to lead me from darkness to light, as I hope he has, I find it was through deep distress and trials, and I was made to cry unto the Lord for help. When I had worked up all my own material, I cried unto the Lord, like Jonah, out of the belly of hell. When my soul fainted within me, I remembered the Lord. I sometimes feel so cold, so unfeeling in spiritual things, and my mind so much on worldly things, I am a mystery to myself. Can it be that I am a subject of grace? If I am, why do I have such feelings?

"I am a stranger here below,
And what I am 'tis hard to know."

I sometimes think if I had more of the company of the brethren, that I might talk of spiritual things, I would not grow so cold and unfeeling. Here it is all confusion, with Lo heres and Lo theres, and we read that we must not follow after them. I have no desire to do so. O that the Lord may keep me from by and forbidden paths, and keep my face Zionward, in the way I should go, to serve him. I do enjoy meeting with his people, unworthy as I am. I love to hear the gospel proclaimed by those whom the Lord has called, qualified and sent forth to preach the gospel of Christ to poor, helpless sinners. None others want to be fed with such food. Jesus says, "I am the way, the truth and the life."

In looking this over it seems so much like myself that I do not think it will interest you. Your brother, I hope,

P. GATES.

(See obituary on page 367.)

FRANKFORD, Pa., Aug. 26, 1895.

ELDER SILAS H. DURAND—DEAR BROTHER:—I read your letter, which was published in the SIGNS of August 21st, with much comfort and satisfaction, and especially your article on Gal. vi. 7, 8. You told what is the desire and prayer of the one who sows to the Spirit, and I know that is my feeling exactly. You expressed my feelings a great deal clearer than I could myself, and of course I could not help taking comfort from seeing my own heart's desire written by another. No doubt your letter will do others good, as well as myself. I have an interest in the welfare of my brethren. I desire to see them walk worthy of their high vocation wherewith they are called. It is very pleasant to me to hear the brethren telling how they have been lifted above this bustling world while listening to the precious truth declared by those whom the Lord has sent. I heard a brother once say that when he first became a member of the church he had no use for newspapers, nor anything of the kind; that he devoted all his spare time to reading the Bible and hymn-book and SIGNS OF THE TIMES. But now, he said, he had lost nearly all interest in such things. His mind was all taken up with his business. He very seldom read the Bible or the SIGNS; and if he did so he felt not the interest that he once had. But he said it was all predestinated to be so. This may be true, but it was an evidence that he had sown to the flesh, and of the flesh was reaping corruption. I believe there is such a thing as going ahead and making a living without having our minds entirely taken up with the things of the world. I can do as good a day's work as any one, and at the same time my mind is roving over spiritual things. Indeed that is when I have the most pleasant meditations, when I am at work. Perhaps you have heard people say, "After I work hard all through the week I feel more like staying at home and resting on Sunday. If I go to meeting I am not good for anything, so I might as well be at home." A very poor excuse indeed. They might rest on Saturday, and get ready to go to meeting on Sunday. The dear Redeemer said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Going to meeting may not be the only way of seeking the kingdom, but I am sure it will always be found in the assembly of the saints. "Where two or three are gatherd together in my name, there am I in the midst of them." Therefore there is his kingdom. His kingdom is where he dwells. He dwells in each of his saints, therefore his kingdom is in each of his saints. Where he dwells that is a holy place; and through the sweet Spirit of Jesus we can present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. The apostles never commanded the saints to do anything that is impossible for them to do; neither did the dear Redeemer; neither are they commanded to do anything but what is best for them.

I will bring my scribble to a close. I do not expect you to go to the trouble of answering this. I do not know why I have written as I have, but I will let it go for what it is worth. Remember me in your prayers, that I may be guided by the right Spirit; that I may grow in grace and in the knowledge of the truth; that my way may be as a shining light that shineth more and more unto the perfect day. It is a comfort to me to see those who have gotten as far on the way as you have, still pressing forward toward the mark for the prize of the high calling of God in Christ Jesus, and to hear you tell how you have been led along; to hear you tell of your ups and downs.

Your brother in hope,

EDWARD F. ROUNDS.

G. BEEBE'S SON—MY DEAR BROTHER:—It was not my privilege to attend the Corresponding Meeting of Virginia, held with the New Valley Church last month, owing to engagements with the churches of the Salisbury Association on the eastern shore of Maryland at the time; and now I wish to say through the columns of the SIGNS that I have twice carefully read the Corresponding Circular Letter of that association, and weighed the import of every sentence, and that I most heartily and cordially indorse every sentiment contained therein. I believe it is God's eternal truth, and as such will endure when all worlds have crumbled to dust. One of the leading arguments of those who oppose the principles for which we contend is the cry of "heresy," which is no argument at all, but a convenient refuge for those who realize that they have no argument with which to support their gainsayings. I would affectionately commend that Circular Letter to the careful and thoughtful consideration of all the brethren and sisters embraced in our correspondence. It contains the view of those points of doctrine on which our correspondence has stood for many years, and in which we have been generally agreed. Brethren, are we not still in harmony on these points? If there are any who cannot walk with us, we have no desire to hold them as prisoners. The church is a home of believers, not a prison-house, in which all that dwell are no more strangers or guests, but children in their Father's house. We are not responsible for the misunderstanding of others, nor for the willful misrepresentations to which we have been subjected. My desire is for the peace and prosperity of Zion, but peace can only be secured on the basis of love and fellowship.

Your brother in the hope of salvation,

A. B. FRANCIS.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 20, 1895.

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GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

SIN NO MORE.

"NEITHER do I condemn thee: go, and sin no more."—John viii. 11.

"Behold, thou art made whole; sin no more, lest a worse thing come upon thee."—John v. 14.

The words in the two texts here quoted which have seemed especially forcible to our mind are, in the clause in the first text, "Go, and sin no more," and in the second text, "Sin no more." The words in the first text were spoken to the woman taken in adultery, and the words of the second to the impotent man whom Jesus had healed at the pool of Bethesda. In the first case we know what the sin of the woman was. In the second we are not told just what the sin of the impotent man was; but the words of the Savior, "Sin no more, lest a worse thing come upon thee," seem to imply that his impotency had been the result of a course of outbreaking sin, perhaps of a very vile and violent character. In the first text the woman was brought before him by her accusers, and her sin was declared, and he was asked to judge her. This he refused to do. He did not come into the world for this; but when all her accusers had gone out, being self-convicted themselves, he said, "Neither do I condemn thee: go, and sin no more." In the second text no one had brought any charge against the impotent man. Perhaps no one knew of any, for he had lain there thirty and eight years; but Jesus knew what was in man, and this poor man knew his own sin, and so Jesus said, "Sin no more, lest a worse thing come upon thee." In the first text all who knew of the woman's sin judged her to be beyond all mercy; for did not the law say she must be stoned? and they were very jealous of the law. In the second case no doubt the people all judged that the disease was beyond remedy, since the man had been afflicted so long. In both cases Jesus disappointed the expectations of the people. In both cases he said, "Sin no more." There were some things in both these cases that Jesus did not say or do. He did not say to the woman in the first narrative, You must repent, and undo the past, and show great humility, and fill up certain conditions, and satisfy these thine accusers, before thou canst be forgiven, neither did he say anything resembling this to the impotent man. In neither narrative is it recorded that he added a word of reproach to his work of mercy, or his words of blessing. In both cases he manifested unutterable pity and love for the subjects of his favor; but we see no scorn, no suspicion, no half way tokens of love and confidence. In neither case was there on his part a recitation of their sins, as though he would by any means add to the burdens which were already heavier than they could bear. Jesus knew the sin of the woman, knew it better than those who accused her; and his abhorrence for sin was greater than any man's could be; but there was this difference between him and them: they abhorred the "sinner," while he abhorred the "sin." The woman would hide herself and her sin from them; but in the presence of Jesus she so abhorred both her sin and herself that she was content to abide his judgment. He judged her sin by a rule that made it deeper and blacker than they could conceive of; and no man ever visited such condemnation upon sin in the flesh as Jesus did; but yet he forgave freely and fully, which they could not do. Jesus also knew the sin of the impotent man; and while he healed him and forgave him, yet he searched his heart, and revealed his sin to him in the clear light of truth. Thus Jesus did not make light of sin, even though he forgave it. In truth his forgiveness of sin took on a depth of meaning, just in proportion as its exceeding enormity was shown. This is all true in christian experience. It is not when we regard our sins as few and small that we are forgiven, but we learn that Jesus pardons great sinners. What a fullness of meaning was in the words of the prayer, "O Lord, pardon mine iniquity; because it is great!" To human reason how strange this must seem, "Because it is great." But no one ever yet prayed for this forgiveness until he could say, "It is great." When it is given to a man to see his sins at all, he always sees that they are great. There is salvation for great sinners. We are not told of any mercy for little sinners. It is the leper, who is altogether leprous, who is washed, and who can receive the privileges of the sanctuary of the Lord.

We have thought much of these few words "sin no more," in connection with the experience of grace. If the grace of God teaches anything, it teaches that denying ungodliness and worldly lusts, its recipients should live soberly, righteously and godly in this present world. It is not simply enjoined in the word, but it is so written in the heart of the subject of grace. Jesus, when he heals and forgives, says also, "Sin no more." The work in the heart, if it be of the Lord at all, appeals to the heart; and it says effectually in the heart, "Sin no more." The soul that has been forgiven desires to sin no more. Many, in their first love, think they will sin no more; and such ones, while they may and do stumble and falter often, yet do not serve sin. It has no longer the dominion over them. They do the things that they abhor when they sin, and cry out with all their heart, "Who shall deliver me from the body of this death?" If God works within a man both to will and to do of his good pleasure, there will be a working out of this inward work. God does not work in vain; he will have fruit to the praise of the glory of his grace. If the outward work does not appear, we have good reason to question the presence of the work of grace in the soul. If this be all that Jesus requires of those whom he heals and forgives, is it not sure that we also have no right to require more than this "sin no more" of any who have erred in the past? It is true that this will not satisfy the flesh. Its dictates are, "Thou must be cast into prison; and thou shalt not come out until thou hast paid the last farthing." It demands some sort of revenge. It says, This man has sinned, and he must pay the penalty. The flesh takes no delight in forgiveness; it knows nothing of what forgiveness means. Pay me that thou owest, with interest compounded again and again, is the demand of the flesh. It takes no account of its own indebtedness, and therefore can be very exacting upon others; and as it recognizes not its own sins, it has no possible use for the words of the prayer, "Forgive us our trespasses, as we forgive those who trespass against us." But the Spirit of Jesus ruling in our hearts leads us to say simply this, "Sin no more." It says this not in the spirit of protection, but out of pity to the wrong doer himself. It is for his good that he should "sin no more." Love seeks the good of the offender; it will not hold him at arm's-length until he shall have forsaken all his wrong, but it will draw him closer, if possible; and for his own good, and for the glory of God, seek to show him that he is in the wrong road, and that a precipice lies just before him. If we are only thinking of self in the matter, we have utterly failed to apprehend the real spirit of the gospel, which is to seek the good of others; to look not every man on his own things, but on the things of others.

Is it not ample evidence of true repentance when a man quits his wrong doing and "sins no more?" If a man has been our enemy, saying and doing all manner of hateful things concerning us, and we know that he means harm to us, what greater evidence of repentance could we have than to hear that he was now speaking well of us and taking every opportunity to do us good? Should he never say in words, "I am sorry," his actions would say so in the most practical manner; and we ourselves would exhibit a wrong spirit if we demanded an oral confession of his sin at our feet. To cease to do evil and to begin to do good is evidence enough of repentance. We know of no place in the New Testament where a man was required to confess the sins of his fathers. When a man forsakes his own sins it implies that he also forsakes the sins which others before him and around him have tried to fasten upon him. A man cannot confess or be forgiven another man's sins, though that man may have been his own father in the flesh. Under the gospel it shall no more be said, "The fathers have eaten sour grapes, and the children's teeth are set on edge." It is the gospel rule that "every man shall die for his own iniquity." Our fathers may have sinned, or they may have walked obediently. What has that to do with us beyond causing us joy or sorrow as we remember it? We are not called to judge those who have gone before us; we have no right either to do so ourselves, or to require it of others. The only question should be, Have we ourselves sinned, and are we ready to forsake sin, to go and sin no more? It has always seemed to us that it would be very easy to settle most church troubles were this all kept in mind; that is, if all was required of each one were simply this, "Go and sin no more." "Whatever you or we all may have done in the past [and it is likely that we have all sinned in some way], let us be content with this, We will try to live as we ought toward God and toward each other in the future." It seems to us that this is all that ought to be required. It seems to us that this is all the gospel does require. It is sure that it is all that Jesus did require of the impotent man, and of the woman taken in adultery.

C.

PRONOUNCING BIBLES.

IN addition to the list of Bibles published on last page we wish to call especial attention to the PRONOUNCING BIBLES, containing Old and New Testaments, King James Version, with marginal references. All the proper names of every person or place in these Bibles are divided into syllables, and accented as they should be pronounced, enabling the reader to readily pronounce correctly the most difficult names of persons and places.

These books are 11x13 inches, and range in price from $5.50 to $20.00, according to binding, the contents of all being the same. The books being too large and heavy to be sent by mail, we will express them at our expense at the following prices, viz.:

No. 51. Bound in American Morocco, Arabesque, gilt edges, $5.50.

No. 53. French Morocco, padded, round corners, gilt edges, $8.00.

No. 55. Extra Morocco, beveled, rolled edge, gilt edges, $12.00.

No. 59. Levant Morocco, padded sides, raised bands, silk sewed, round corners, red under gold edges, $20.00.

For pulpit use these Bibles are especially adapted, and our brethren in the ministry would find it a great convenience to have one on the desk.

SIGNS OF THE TIMES.

"And because iniquity shall abound, the love of many shall wax cold."—Matt. xxiv. 12.

We have long entertained the opinion that the chapter from which the above text is taken, with the next succeeding it, has a primary reference to the time when the judgments of the righteous God were executed on the devoted city of Jerusalem; but still we feel constrained to believe that the solemn admonitions and instructions given by our Lord to his disciples were also intended to apply to times and circumstances of a much later date. The fearful signs which preceded that "great and notable day of the Lord," were all literally displayed before the army of Titus subdued the city wherein stood the temple as the center of Jewish worship and ceremonial rites. If we regard the Jews nationally, or the city of Jerusalem as their capital, or the temple as their sanctuary, to be figurative of the gospel church, we may trace much of her subsequent history as figuratively portrayed in the accumulation of iniquity, the alienation of brethren, and the final judgments of God which followed in the type. In Revelation the city which is spiritually called Sodom and Egypt, is said to be also the place where our Lord was crucified, and the place where his two witnesses were to be slain, and where their bodies were to lie unburied three days and a half. Connecting these Scriptures, we have the application as made to bear upon the papal antichrist. Before any of the heathen nations could ever gain advantage of Israel, iniquity must in all cases abound to provoke the anger of the Lord. This was the case when Balaam sought enchantments against Israel, under the royal patronage of Balak, king of Moab. All enchantment failed until Israel was tempted to commit iniquity. And before the Chaldeans could prevail, the cup of iniquity in Israel was filled to the brim. Before the Romans could subdue the Jews or take their city, the words of our text were literally fulfilled in them.

When a branch of the church of Jesus Christ was located in the very heart of Rome, all the opposition of earth and hell, in the combined energies of Jews and pagans, could not shake her solid foundation, nor captivate the disciples of our Lord. But when, in a few centuries after the apostles were called home, the doctrines of expediency, means for the promotion of the kingdom of Christ, and for the augmentation of her numbers, and respectability of her standing, were resorted to by the wisdom of men, the seeds of iniquity were sown broad cast into the church, took deep root in the carnal minds of those who held respectable standing in the church, and sprang forth with most luxuriant growth, so that iniquity began to abound, and the love of many waxed cold. Under the most specious professions of extraordinary piety and zeal for the Lord, plans were suggested and gravely discussed, and finally adopted for increasing the Redeemer's kingdom and securing the eternal salvation of thousands of their own natural children and others, by catechumens and other instrumentalities for teaching religious creeds to unregenerate persons, preparing them for baptism and church membership without the quickening of the Spirit, or the manifestation of the Spirit and power of God. We do not call in question the sincerity of those who engaged in these humanly devised schemes and plans for reviving the cause of God; but we mark the signal demonstration that God disapproved of these worldly measures. Although the number of members of the nominal church was greatly increased, yet that increase was, in the language of an elegant writer, "the corpulency of dropsy, pregnant with death." The children of means, produced by human means, mixed up in the family, with as little comfort to either class, as the child of Hagar and the son of the free woman in the family of the old patriarch Abraham. A form of godliness, first without the power, and afterwards a form of godliness denying the power thereof, was substituted in the place of vital godliness; and as these nominal, graceless, Ishmaelitish members gained, the children of the free woman withdrew from the mongrel connection. Iniquity increased and abounded, and the love of many waxed cold, until the church of Rome, like her prototype, Jerusalem, stood tenantless, was left desolate, and not one solitary member of Christ left within her polluted walls. Thus deserted by all the children of God, she was prepared to succeed the great red dragon that had occupied the seven mountains of Rome, and finally to mount the scarlet colored beast and boldly display in glaring characters her names and blasphemies on her brazen forehead.

Again, we look for the church of God and trace her history to this American continent. Driven out from the old states of Europe, a few of God's dear children sought an asylum in the wiles of America, preferring to encounter the savage tribes of our wilderness, and the ferocious beasts of our forests, rather than the intolerant spirit of ecclesiastical tyranny of the old world. True, they were preceded, accompanied and followed by many of the puritanic religionists who came to avoid one system of persecution, but to establish another; but still, in the midst of all opposition and persecution, it pleased God to plant the standard of our Redeemer in this country; and so long as the church was oppressed, persecuted, poor, despised, and counted as the offscouring of all things, she was comparatively pure—felt and humbly acknowledged her entire dependence on God. Under the very circumstances which human reason would conclude must crush her, she flourished, and like the crushed flower, sent forth her sweetest fragrance. The love of many waxed warm, and in those days when they were subjected to the most cruel and unprovoked persecution, thrust into prison, tied to the public whipping posts and barbarously whipped, or fastened to cart-tails and whipped through the streets of the New England towns and cities, and in some instances put to death, for their strict adherence and conformity to the doctrine, ordinances and order of the gospel; in those days they could and did exemplify how good and how pleasant it is for brethren to dwell together in unity. But when, in the overruling providence of God, the wrath of men was measurably restrained, and the children of God were allowed to breathe more freely, and to stand in less dread of their common enemies, how soon did their love grow cold. Enjoying a little respite from the cruelty of their oppressors, they began to look around them upon the fair daughters of Moab. They became enamored with the gaudy show of literature, wealth and popularity that flourished in the ranks of Moab; the bait, like that presented by the devil to Eve, was too alluring for their firmness, and the golden wedge and the Babylonish garments looked goodly in their eyes. From that day the Baptists began to ape the daughters of the old mother of harlots, and to covet the wedge of gold and the Babylonish garment. Colleges and theological schools for heaping teachers, having itching ears, were contemplated. Iniquity began to be developed, and plans were devised for raising the church to a respectable position in the eyes of the world. Some became sorely afraid that unless the church should quicken her pace, the world would run away from her. The general policy was to try and keep up with the times; and if in the world a Franklin had learned to harness the lightning and fence off the thunder-bolt, if a Fulton had invented a machine by which to subject the power of steam to the use of man, and other equally wonderful developments were made, the church must be equally prolific in her inventions, in order to keep pace with the world. Time and space would fail us were we to follow up the history until the Baptists had attained that dazzling pinnacle of worldly respectability that she could boast of her colleges, schools, missions, tracts, and all manner of fashionable societies for manufacturing her own ministers and members. As this iniquity increased, the love of many waxed cold, until the time arrived when those who feared the Lord could endure no longer, came out, leaving the old house desolate. The Lord removed the candlestick, and wrote *Mene*, *Mene*, *Tekel*, *Upharsin*, on the lifeless mass of nominal professors remaining where once the gospel was preached and received.

But we have yet to trace the history of those refugees who, withdrawing from the apostate majority, have since been designated the Old School Baptists. Oppressed and downtrodden by the gay and fashionable religionists of this degenerate age, reviled, derided, slandered, and in many instances robbed of their property by those with whom they could no longer walk in fellowship, they still enjoyed the treasure of christian love and fellowship among themselves. The distance of many hundred miles could not prevent their meeting together for the social worship of God and edification and comfort of the flock. Their trials and persecutions seemed evidently to drive them into each others embraces, and when one suffered, all the others sympathized in the suffering. They could almost court persecution if it were always to be thus overruled of God to promote their love and fellowship. But alas! as soon as the storm of persecution from without abated, and the prospect opened for a respite, how soon was the enemy ready with his cruel darts to annoy them and break their peace by discords, jealousies, strifes, contentions, whisperings and hard sayings. Iniquity, but in a new guise, found its way into the camp, and the love of many soon began to grow cold. This might be seen in their general deportment, the stated meetings of the saints began to be neglected, trifling excuses answered for their absence from the meetings of the church. Questions calculated to gender strife began to be agitated, the motives of each other began to be suspected, a disposition to find fault and make a man an offender for a word, a thrusting with side and shoulders, and a turning aside the lame and the weak, appeared in many quarters. All this state of things has been attended with fearful demonstrations of the direful effect iniquity exerts upon the love of many. How has the gold become dim, and the most fine gold changed! An apostle of the Lamb might justly challenge us, "Where is the blessedness that ye once spoke of?"

Not all the fiery darts of Satan, nor all the artillery of earth and hell, can inflict on Zion such distress, or so much endanger her peace and harmony, or so freeze up the fountains of christian love and fellowship, as can the aboundings of iniquity within her borders. If the world hate you, said the Master, it hated me before it hated you; fear not, I have overcome the world. But if ye bite and devour one another, take heed lest ye be consumed one of another. May we all take the admonitions which are so plentifully given in the word, and be kindly affectionate one towards another. It is but a little while that we are to remain in the militant encampment—our conflicts will soon be over. Let us not be ambitious for a name or an honorable distinction among our brethren. Labor to edify, comfort

and admonish one another in the fear of the Lord.

Let us remember that in all cases where iniquity is suffered to abound among the Lord's people, it is an indication that the end, in some fearful application of the word, is at hand. It is sometimes realized in the removing of the candlestick, and sometimes in the termination of peace and fellowship. And although we may see iniquity abounding, and the love of many waxing cold, it is our privilege to bless God that he will not suffer the love of all his saints to wax cold; and, "He that shall endure unto the end, the same shall be saved." There is much to be endured by the saints throughout the war, and much from which it is desirable that we should be saved, and especially that we should be saved from the baleful consequences of abounding iniquity in the church of God. May the Lord graciously keep and preserve us, and heal all our backslidings, and receive us graciously, and love us freely, for his name's sake.

MIDDLETOWN, N. Y., April 15, 1850.

CIRCULAR LETTERS.

To the several churches composing the Delaware Baptist Association, the following letter is respectfully submitted.

IT seems to us meet and fit that we should on occasions like this address a few lines to you in such spirit and of such character as to show a deep and abiding interest in your establishment and confirmation in the faith as it was once delivered to the saints. We propose to deal at this time, though somewhat briefly, with the first and underlying principles upon which all the obligations and enjoyments of church membership rest. What is it that constitutes a believer? With every believer this is a matter of deep concern. Intelligent discussion on this subject never wearies, and new and additional light upon it is always gladly received by him. It may seem like an anomaly, yet it is a well attested fact that it is those and those only who are partakers of the blessing who are troubled with doubts and misgivings about it. To them it is the one thing above all others,

"Whate'er my humble lot below,
This, this my soul desires to know."

The apostle inquires of his brethren, "Who maketh thee to differ from another?" It is in the form of a challenge that he does not give any answer to. If they had been made to differ, it is presumed that they would know who had wrought the work, and that it was not a work of their own or of any man. While we suppose that they know well enough that they had been made to differ, and who it was that had brought it about, just what that difference is and wherein it may be traced is the point of the present inquiry. Are not the marks that grace has set upon the sons and daughters of men plain? Dare we to assume that infinite wisdom has left this matter obscure, and left those in whose hearts is the fear of God to grope their way in the dark? The great Redeemer declares that he has written his own name upon them, and that it is in the forehead where every one that has eyes to see may see it. This name is now their name, as it is his name; and he testifies that they are partakers of his Spirit. They are therefore no more servants, but sons; and the spirit by which they are actuated is not that of bondage, or of dependence upon servitude, but that of a child living in obedience and conformity to the divine will. It is not what people say and do, but the underlying principles and promptings to action that we are looking after, that characterize all the leading features of the life and conversation. So we find among the provisions of that everlasting covenant that was established with David and his seed for evermore, such declarations as this, "Then will I sprinkle clean water upon you, and ye shall be clean." "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." This declaration evidently contemplates an obeying from the heart and in the spirit the precepts that the Lord enjoins upon his people. So the psalmist speaks of delighting in the law of the Lord. The Savior said to the disciples, "Blessed are your eyes, for they see, and your ears, for they hear." The apostle speaks of the eyes of their understanding being enlightened, &c. This sight and hearing and understanding is of spiritual things, and is embraced in the lessons that the Spirit of God teaches. We shall see no beauty nor comeliness in ourselves, but see and understand our own depravity, and the justice of our separation from God. The recipients of a God-given life must know and manifest its power and effectual working. It constitutes relationship with all its subjects; and as they love that work in their own hearts, they love it wherever it is found to exist in the hearts of others. The definite and certain character of this work leads the apostle to declare, "We know that we have passed from death unto life." The redemption and salvation of the sons and daughters of men is uniformly set forth in regard to believers as a work already accomplished. So we call to all them that fear God to come and hear what he has done for our souls. So the Redeemer himself testifies that "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." We could hardly know that sin had become offensive to us, and that we were distressed with the presence of what we once delighted in, if there were not some evils still lurking in our flesh. But, though combatting sin, the apostle is positive that we are not under its power. "Sin shall not have dominion over you." But to be annoyed with it and detesting it, whether in ourselves or in others, is a very different thing from serving it and reveling in it with delight. In this deliverance from sin and being given eyes to see its deformity we are delivered from trust in ourselves. The life that we now live is not according to the life that men live in the flesh. But while we have the sentence of death in ourselves, nevertheless we live, but we live by the faith and hope which is in the Son of God. The apostle is explicit, and will not allow that it is merely a spirit within us in distinction from ourselves. "But ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption," &c. The apostle uses the word "death" quite frequently in this chapter, insisting upon the point that a death has taken place in the believer, and from this ground asserts that "he that is dead is freed from sin." "How shall we that are dead to sin live any longer therein?" "Being then made free from sin, ye became servants of righteousness." This righteousness is that of faith; as the apostle says in another place, "We through the Spirit wait for the hope of righteousness by faith." The apostle Peter gives us the summing up and consummation of all divine teaching in this, "That your faith and hope might be in God." "Unto you therefore that believe, he is precious." People do not believe beyond what they know; neither do they love what they do not know. They cannot know salvation without knowing first what it is to be lost. They cannot and do not have faith in him while they love sin, or love and trust in themselves. But when old things pass away, and we are no longer satisfied with ourselves or with sin, but all things are become new, and we are brought down to be suppliants, poor in spirit, and crying for mercy, the change is such that we might suppose its character and reality would not admit of a doubt. The man is in Christ, and is a new creature. He is no longer proud and boastful, but meek and humble, knowing that he has been made to differ, yet has nothing but what he has received. Men that are satisfied in the world have nothing to pray for, and there can be no desire for spiritual things until there is some knowledge of them. If we could suppose that the unrenewed natural mind could have knowledge of spiritual things, yet "if a man love the world, the love of the Father is not in him." We cannot know a Savior until we are subjects of salvation, for in that only is the Savior known, and in that only is he loved. Those who are engaged in performing supposed conditions of salvation, and are doing their part, as they suppose, traveling in that pathway, can never either know or love a Savior. All the marks that designate the believer result from a new, God-given life, and like the living plant tending upward toward the sun; so the tendency is upward, away from earth and self and sin. They stand in the relationship of children to the Sun of righteousness, and in his light they live and walk. We come to a point here where we cannot divide the christian. His faith and hope is wholly in the Lord, and his expectation is from him. He believes with all his heart. In the matter of salvation there is no self-love. He loves the Lord with all his soul, mind and strength. The neighbor with the Lord's name written upon him he loves as himself. In summing up, allow us to suggest that it is well to sometimes look to our feet, and see that we walk in the footprints of the fathers, and that we still adhere to the landmarks set by the inspired writers. We shall not be likely to walk worthy of our holy calling unless we keep that calling in view. If we would know the length and breadth and depth and heighth of the love of Christ, we shall find it only in what he has done for us and bestowed upon us. As he has clothed us with the garments of his salvation, let us watch over ourselves and each other, that those garments are kept unstained, and that thus adorned we may be found of him in peace, without spot, and blameless.

E. RITTENHOUSE, Mod.
P. M. SHERWOOD, Clerk.

CORRESPONDING LETTERS.

The Delaware Old School Baptist Association, in session with the Cow Marsh Church, Kent Co., Delaware, October 30th and 31st, and November 1st, 1895, to the associations and corresponding meetings with which we correspond, sends christian greeting.

BELOVED BRETHREN:—Again we have met together as an association, with (we hope) grateful hearts to the God of all grace and comfort that he hath preserved us and overshadowed us with his watchcare and his loving-kindness. We have been gathered together through his love as shed abroad in our hearts, and permitted to sit together in heavenly places in Christ Jesus. Harmony and peace have reigned within our midst. God has been exalted, and man abased. Your messengers and messages of love and encouragement have come to us, strengthening us to go on in the performance of our several duties with renewed courage and hope. We desire a continuance of your loving messages and christian correspondence. Our ministering brethren have manifested a fullness of the gospel of Christ, opening doors in the temple by which, faith answering to faith, we have as we

hope obtained a glimpse of the beauties within.

Our next Association will be held, the Lord willing, with the London Tract Church, Chester Co., Pa., commencing on Wednesday before the fourth Sunday in May, 1896, when and where we hope to meet your messengers and receive again your messages.

E. RITTENHOUSE, Mod.
P. M. SHERWOOD, Clerk.

The New Hope Association of Primitive Baptists, now in session with Mt. Paran Church, in Cleveland County, Arkansas, to the Cadron Association of Primitive Baptists, with whom we correspond, sendeth greeting.

DEARLY BELOVED:—We have been spared to live and meet again in an association. We desire to praise the Lord for his preserving care over us, unworthy creatures. We gladly received your correspondence by letter and Minutes, by the hand of your messengers, Elder E. C. W. Kirk and S. A. Minton, to whom the hand of fellowship was extended, and they invited to seats. We feel comforted by their coming among us. We desire to continue our correspondence with you, and hereby return the same by the hands of our messengers, viz., Elders J. H .Blythe, H. H. Carter, D. Westall, T. B. Little, G. W. Caldwell, brethren G. W. McVey, W. S. Robertson, R. C. Davis and S. T. Black.

Our next session will be held, the Lord willing, with Pine Grove Church, nine miles east of Monticello, Drew Co., Ark., on Saturday before the third Sunday in October, 1896, where we hope to meet your brotherly correspondence. May the God of peace be with you all. Amen.

G. W. CALDWELL, Mod.
WILLIAM DAY, Clerk.

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CHURCH LETTERS.

The Salem Old School Baptist Church, of Philadelphia, Pa., to the several churches composing the Delaware Association, when convened with the church at Cow Marsh, Delaware, Oct. 30th, 31th, and Nov. 1st, 1895.

DEARLY BELOVED:—The Lord willing we shall be represented in your congregation by messengers and members, in the above convention. Since last we met in your assembly we have received nothing but good at the hand of the Lord. To the praise of the glory of his grace, order, peace and prosperity have been maintained and preserved in our midst. We trust our rest and edification has been through walking in the fear of the Lord and in the comfort of the Holy Ghost. In fellowship with all saints, we hope to continue, by the grace of God, steadfast in the faith which was once delivered unto the saints; in full persuasion of, and delight in, that doctrine of which Christ crucified is the substance. This is all our salvation, and all our desire. By faith do we hope to walk before the Lord unto all pleasing, confident that the glory of our religion is not dependent on sight, but is resolved into invisible things which are far more excellent and glorious than anything that sense can behold or reason discover. In fellowship with you, we believe that the Old School Baptist Church was instituted by the authority of our Lord Jesus Christ, and that we, its members, have become such in the obedience of faith unto the authority of Christ. We believe that our identification with the church as members is a voluntary and willing subscription to its order, a solemn covenant to do and observe all that which our Lord hath commanded and appointed in the church. Like as the saints at Macedonia did, we first gave ourselves to the Lord, and unto the rule and order of the apostles by the will of God. It seems to us there is no obedience to the commands of our Lord in church order and church ordinances but that which is to the edification of the church; and if this be so, with what fearfulness ought we individually to watch and pray lest evil communications corrupt our walk.

If it edifies the church to "forsake not the assembling of ourselves together," are we not offenders in absenting ourselves from its appointments without just cause? However indisposed we may feel, by reason of fleshly desires, to the assembly of the saints, nevertheless we are blessed in being faithful to the promise of our first love, by mortifying fleshly inclinations; and inasmuch as our obedience and presence do edify the church, we therein obey the exhortation, "Let no man seek his own, but every man another's wealth." If in fearfulness we are asking, Am I faithful in church order? will my absence offend even the least of one of these my brethren? it seems to us our place shall be rarely vacant at the appointed meetings of the church. And further, if we are faithful members we shall always justify our absence or confess our fault; and we shall, moreover, feel the obligation resting upon us to learn the cause of our brother's absence. It is an honor above all that earth can give to have our name inscribed upon the church book; but alas! how many of us fail to remember that it silently witnesses a promise that we made, of submission unto apostolic rule and order of the church: that it represents an obligation we have taken upon ourselves to observe every command, exhortation and admonition recorded in the New Testament for the government of the church here on earth; and that there is surely a woe upon him who fails in faithful observance. Let us therefore be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord. Let us pass the time of our sojourning here in fear, seeking the commendation of "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

In our last letter we reported a membership of twenty-four members. Since then there have been added two; excluded one; present membership twenty-three.

Our pastor, Elder Joseph N. Badger, faithfully serves us each fifth Sunday, and Saturday preceding, and as often as other opportunities present themselves. Visits from other ministering brethren are welcomed by us, and we are frequently thus favored.

In fellowship with you in the doctrine of God our Savior, we are

Your brethren.

B. F. COULTER, Clerk.

EDITORIAL NOTICES.

CRUDEN'S CONCORDANCE.

TO MOST of our readers the above mentioned book is too well known to need any introduction or a description by us. While many of the Bibles have a Concordance appended, they are generally so condensed or abridged as to be of little or no use. Cruden's Complete Concordance, however, enables one to readily turn to any passage of Scripture of which they can call to mind two or three words, and in our opinion is the most complete and convenient as a reference book of any published. In addition, it contains many other aids in studying the Bible, as may be seen by reference to advertisement on last page. Remember, both the books there mentioned are CRUDEN'S COMPETE.

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IN sending remittances for renewals of subscriptions to give us the same name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur. It is a good plan to inclose in the letter one of the little pink slips containing the name, taken either from the margin of the paper or from the wrapper in which the paper comes.

OBITUARY NOTICES.

Nov. 5th, 1895, **Mrs. Mary Elizabeth Crissey** was called from the sufferings of earth to everlasting rest, after long and frequently severe affliction resulting from delicate health. She was the daughter of the late David and Maria Benedict Forshee, born Dec. 15th, 1821. She was twelve years old when her father moved to the place where she lived the rest of her days. In July, 1845, she was received by the Old School Baptist Church in Warwick, and baptized by the late Elder Hartwell. In her death the church feels to mourn the loss of a highly esteemed and exemplary sister; but we are comforted by the assurance of faith that our loss is infinite gain to her. May the grace of God abound to the consolation of all who mourn under this dispensation of divine providence; and may the surviving son and daughter be enabled to bow submissively under the mighty hand of God, and receive the consolation of that gospel which sustained their loved mother through the years of her tribulation in this earthly house of her pilgrimage.

After a brief discourse from her pastor at her old home from the words, "Thy will be done," her body was deposited in the cemetery at Warwick, in the plot where rest the remains of her dear ones who had gone before to their everlasting home.—B.

"THE days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away."—Psalm xc. 10.

Dear Brethren:—We come again, to ask a place to give notice of the death of **Sarah Weard,** of Rock Springs, Pa., in the 78th year of her age.

The deceased had been long in the family of the late David Jenkins, from early life. She was a first-cousin to that family, was well known in the neighborhood, and much respected by all who knew her as a remarkably patient, harmless and orderly person, making no public profession, but a regular attendant at the meetings at Rock Springs, kind and attentive to those calling at their hospitable home. She seemed to be failing for some years previous to her departure, and seemed very patient in her declining days. She was heard to say that she wanted to go home. Full of days, and worn out with infirmities, she fell asleep, we believe, in Jesus, from which none ever wake to weep.

Some remarks were made on the occasion of her funeral, to a large and attentive audience, by the writer. "So teach us to number our days, that we may apply our hearts unto wisdom."

WM. GRAFTON.
FOREST HILL, Md.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, NOVEMBER 27, 1895. NO. 48.

CORRESPONDENCE.

ABLE TO STAND, BUT LIABLE TO FALL.

THE proposition that Adam was able to stand, but liable to fall, first came to my ears from Methodists and New School Baptists in their opposition to Old Baptists. The expression sounded puerile and illogical to me then, and sounds so yet. To me the phrase is meaningless; but grant it a meaning, and it arrays itself against the whole tenor of Bible truth, and all facts of human experience, as exemplified in the universal history of the human race. Such sayings and phrases as this became current through lack of thoughtful investigation. I invite the reader's attention to the following discussion of this *trite* expression; and if after impartially considering the matter he should still be of the opinion that "Adam was able to stand, but liable to fall," his position will be more clearly defined in his own mind, and perhaps entitled to more credit from those of contrary belief.

Let us now proceed to consider some of the *a priori* arguments. First, God had a purpose in man on the earth. When *faith* beholds the works of God in creation it sees nothing made in vain; the domestic beast of burden, the ravenous beast of prey, the wholesome grape, the deadly upas, the useful iron, the seducing gold, the wholesome food, and the destructive poison, all answer some useful end, some wise purpose, some intelligent design of the mind that created them. Shall we confess this, and then say that man, the climax of the natural creation, was created without a purpose or design, either for time or for eternity, by the God of all wisdom? Did God create man, and turn him loose in the world to ruin himself and all his posterity, to thwart God's will and destroy all his pleasure?

The first purpose of God in placing man upon the earth was that he should multiply and replenish it. *God made the earth not in vain; he made it to be inhabited.*—Bible. If Adam was able to stand, he was able to defeat God's purpose in this; for had he stood, there is no ground to believe that the earth would ever have been inhabited; for "except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—John xii. 24. These words of Jesus set sorth a universal fact in nature, a deep and comprehensive truth. The same truth may be stated in these words: *Without death there is no reproduction.* In the vegetable world seed must die before they germinate and reproduce their kind. The same principle, although not so plainly exhibited, extends into the animal world. The animal organism embodies both animal and vegetable life mysteriously combined, and the power of reproduction, growth and repair lies in the vegetable life. The multiplication of the human race did not begin until death passed upon the man; so from this it is seen that if Adam was able to stand, he was able to render the creation of the world in vain.

But grant that the multiplication of the race would have gone on without the fall, and what would have been done with the people who would have come into the world by this time? The garden of Eden would have been full to overflowing against this time. There would be a continually increasing stream of humanity pouring into the world, and none going out. What would be done with them? Upon what would they subsist? Where would they stay? What would be their occupation?

Again, suppose Adam had stood, then each of his posterity would have been subjected to the same probation. Each one able to stand, but liable to fall. Some, doubtless, would have succumbed to this liability to fall, and would have fallen, while some would have demonstrated their ability to stand by standing. The human race would then have been divided by death, some dying, and some living here forever. What a state of confusion this would be. Instead of the wisdom of the Creator being exemplified in the harmony of his creation, it would be impeached by this monstrous, unnatural, impossible discord.

It was doubtless God's purpose that the earth's resources should be developed, as exemplified in the various lines of human industry, enterprise and progress. The one essential element of human character upon which all industrial enterprise depends is the *love* of money. This is declared in the Scriptures to be the root of all evil. This root of all evil, then, is the prime impetus in all human progress, advancement and improvement. Without it new countries never would have been discovered, explored and settled, cities would never have been built, civilization would never have developed, the arts and sciences would have remained unknown, there would be no such thing as social or political society, no commerce, no trade, no improvements, no progress, no luxuries, no conveniences; in fact, men would all be savages. The fall of Adam enters into the very foundation of all the essential elements of the qualification of men to inhabit the earth. All the lust of the eye and the pride of life are essentially necessary to building up human society, either social, political or religious.

Again, the world in its present condition is either as God intended it should be, or it is not. If it is not as God intended, then God's intention has been defeated, and everything has gotten from under his control. There are only three positions to be taken with regard to the first man: God either purposed that he should fall, or purposed that he should not fall, or else had no purpose at all in the matter. If he purposed that he should not fall, but remain sinless forever, then the earth is peopled with an entirely different race of beings from what God intended; everything has gone contrary to God's purpose. If *one* man could reverse the purpose of God, and change the condition of the whole world, both for time and eternity, of what account is God's purpose? Where is any ground of hope of salvation either for time or eternity through the purpose of the same God? Where are our obligations to call him God, or worship him as such? Where is his right to call himself God, and claim our confidence, reverence and praise? To say that God purposed him to stand, but that the man fell, is to plunge into the darkest, blankest, most hopeless fatalism. If we say that God had no purpose one way or the other, then what do we mean by talking of God's purposes, and by calling him a God of purpose? If we say that God purposed the fall, then there is no conflict between God's purpose and the existing state of affairs. We can then look upon the word "purpose" as meaning something; and when we talk of God being a God of purpose our speech harmonizes; and when we speak of his purpose of grace we can do so with just reverence and holy confidence.

Again, *God purposed that man should be removed from the earth by death.* "Dust thou art, and unto dust shalt thou return." One may say these words were spoken after man sinned. True enough; but did they come into the mind of God after man sinned? This is the utterance of a decree; but is the decree no older than its utterance? If God did not intend in the creation that man should return to dust, why did he create him from dust? Why did he not make him of some other material? But the very fact that he made him of dust shows that the decree, "*Unto dust shalt thou return*," was in the mind of the Creator when he made him. "It is appointed unto men once to die."—Bible. Death, then, is an appointment. Who made the appointment? God made it. Has God any appointments now that he did not have from eternity?

Let us now turn to God's purpose of grace in Christ. All the provisions of grace for the salvation of the people were made in Christ before the foundation of the world. If Adam had stood, what would have become of the purpose of grace? When we say he was able to stand, we say he was able to defeat God's purpose in Christ. It is declared in the Scriptures that Christ was foreordained before the foundation of the world. Foreordained to what? To die. To die for whom? For men who *might* not need it—for a man who was able to stand? If Christ was foreordained to die, and Adam was the figure of Christ, is it not plain that Adam was included in the same decree of death? When Christ died he was delivered to death by the determinate counsel and foreknowledge of God; not by the provisional counsel, as a remedy provided to meet an emergency; not by his permissial counsel, as one permitted to be slain for the sins of others. There is no mention in the Scriptures of a *permissive counsel*, but *determinate* counsel. Then, if Adam was included in God's counsel at all, he was in his *determinate* counsel. The creation of Adam was in God's counsel, for he said, "Let us make man." God's dealings with the man after he was made were in his counsel, for he placed him in a certain environment, with certain restrictions upon his liberties.

One may say that God knew that Adam would fall, and provided the remedy before the calamity came. To admit God's foreknowledge of the event is to yield the point that he was able to stand, for how was he able to stand if God knew that he would fall? The proposition is incompatible with foreknowledge. It

is argued by some that God knew he would fall, but he did not fall by God's decree. By whose decree did he fall? If God foreknew the man would fall, the event was *certain*, *inevitable*, and could in no wise fail to come to pass. Now, what made the event certain? What rendered it inevitable? What brought it to pass? One says that God's foreknowledge of an event does not necessitate its coming to pass. If God's knowledge does not, what does? *Who is he that bringeth to pass when the Lord commands it not?* —Lam. iii. 37. Either God's decree makes the event certain, as foreknown, or it is purely a matter of *total necessity*.

If Adam was able to stand, how long was he able to stand, against what was he able to stand, and wherein consisted his ability to stand? Was he able to stand forever? Was he able to stand under all circumstances? If we answer yes to these questions, then his ability to stand consisted in his infinite perfection, for nothing short of infinite perfection could stand forever under all circumstances. If he was infinitely perfect, to enable him thus to stand, wherein lay his liability to fall? How did it come that he *did* fall? Ability to stand and liability to fall cannot exist at the same time in the same creature; for where liability to fall sets in, absolute ability to stand ends. Ability to stand, in this expression, must be absolute, or it cannot be considered; for if it is not *absolute* it must be *relative*, and relative ability to stand is entirely swallowed up in liability to fall.

Let us now pass to the *a posteriori* arguments. The fall itself is evidence that the man could not stand. Had he not fallen he would thereby have demonstrated his ability to stand; but he fell, and consequently he demonstrated his inability to stand.

The transmission of his sin to his posterity is conclusive argument against his ability to stand. The total, inherent, hereditary depravity of the human race is essentially and inseparably connected with this subject. Cavil as we may about predestination in Adam's case, it shows itself in all his progeny. They are all born sinners, grow up sinners, and die sinners, without exception or remedy. What then has fixed the universal, unalterable, irrevocable reign of sin and death? Is it fixed by God, or does it come by *fate?* Is it the provision of infinite wisdom, or is it through the unlucky intervention of some work of chance? Did God, either in ignorance or knowingly, leave the issues of life and death of unborn millions to the uncertain will of one man? If God did not know the consequence when he created the man, then he is ignorant and stupid, and is no God. If he knew the consequence, and yet created the man, and gave him power to ruin his unborn progeny in sin, death and eternal destruction, knowing certainly that he would do it, is he not a strange kind of a God? Is not such a course more like that of a madman than like that of an all-wise God? Which is the greater display of wisdom, righteousness, justice and judgment, for God to leave the issues of life and death of an unborn world to the caprices of one man's will, or to fix all by his own infinite will and wisdom? Which would *faith* choose as a source of consolation, that the well-being of a world was left to *one* man, and he ruined it, or that God held the issues in his own eternal grasp?

The great stumbling-stone in the way of most minds is the trite, meaningless expression that this would make God the author of sin. But is it not taught in the Scriptures that God visits the iniquities of the fathers upon the children? Where is there any human code of practice or standard of justice but what would pronounce this unjust, wicked and cruel? Visit the iniquity of the fathers upon the children even to the third and fourth generations. Punish a child for the crime of its great-grandfather, a crime committed before the child was born, or even before its parents were born. If we are going to impeach God by human standards we must impeach him here, and declare him wicked, unjust and cruel, and renounce his name, and abandon his worship. But again, Jesus said that the blood of all the prophets, from the blood of Abel to the blood of Zacharias, that perished between the temple and the altar, shall be required of *this* generation. Where is the justice, from a human standpoint, in requiring all the righteous blood that had been shed for four thousand years of that particular generation? Such destruction as had not been seen since the world began was sent upon that generation of men, women and helpless children, and God did it. Then, upon this point of God being unjust if he does so and so, let the words of inspiration stop every mouth and silence every tongue.

The law in its nature, design and effect enters into this discussion. Many minds are misled by their wrong notion of the law. The law was not given for men to keep. It entered that the offense might abound. They say that God would not have commanded Adam not to eat if he intended that he should eat. How do they know what God would have done? By what or by whom do they judge? How could man transgress without a commandment? It required the commandment to answer the purpose. It is argued that God's decreeing the fall of Adam would destroy man's accountability. Would it be any worse, from their own standards of judging, to hold Adam responsible for what he was purposed to do, than to hold a babe born in the nineteenth century responsible for Adam's transgression by fixing upon it the sin committed by another six thousand years before it was born? The doctrine of hereditary, total depravity will not harmonize with the proposition that Adam was able to stand.

Lastly, I shall call in the testimony of christian experience. Can a christian live without sin? We regard those persons who hold and teach that a man can live without sin as deluded, fanatical heretics. If the christian, who is born of God, washed in the blood of Christ, justified, sanctified, and led by the Spirit of God, cannot live without sin, how can the natural man live without sin? Adam in his creation was a natural man, of the earth, earthy. He had natural capacities, fleshly qualifications, propensities and desires; then how could this man in nature be expected to do what the most gifted saint cannot do?

H. M. CURRY.

LEBANON, Ohio, Nov. 8, 1895.

RIVER VIEW, Ala., Sept. 27, 1895.

DEAR BROTHER CHICK:—I notice in the SIGNS of the 25th instant your request for some one to write on the subject of the "First and Second Resurrections;" and having for a number of years been greatly exercised in mind in regard to the resurrection, I feel to offer some thoughts upon this glorious and important subject.

First, let me say that the term or expression, "Second Resurrection," does not occur in the Bible at all; but the expression, "First Resurrection" does, as also "second death." Perhaps it is right to conclude that as there is a first resurrection, there must also of necessity be a second resurrection. But I do not think that the common idea of the first and second resurrections will do; that is, that the "dead in Christ" shall rise first, and that the second resurrection will be of those who die out of Christ, or the wicked. Many good brethren have fallen into this error from the expression of Paul in First Thes. iv. 16, "And the dead in Christ shall rise first;" but the reading of the 17th verse will show the error of this conclusion. Let us quote it. "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." Now, all this shows that the Lord Jesus Christ shall come again, the "second time, without sin unto salvation;" that he shall "descend from heaven with a shout;" that there will be saints remaining here upon the earth when he comes; that the "dead in Christ shall rise first," then those of his saints that are alive here upon earth will 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." The doctrine of the resurrection of the dead is one of the fundamental principles of the gospel of Christ. In fact, without it there is no such thing as "eternal redemption;" no such thing as "waiting for the adoption, to wit, the redemption of our body;" no such thing as hope beyond this mode of existence. And the apostle says, "If in this life only we have hope in Christ, we are of all men most miserable." And upon this very subject the apostle says, "But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is 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 in Christ are perished." Thus we see that upon the truth of the resurrection of Christ is based the resurrection of his saints, and upon this depends our redemption from sin and death. "If Christ be not raised," "ye are yet in your sins," "your faith is vain;" and yet, "if the dead rise not," "Christ is not raised." The resurrection of Christ and the resurrection of his saints stand or fall together. If Christ is risen, so shall his saints arise in his likeness. If his saints rise not, then Christ is not risen. If one is true, so is the other. If one is not true, neither is the other. This is certainly Paul's reasoning upon this subject. I shall not attempt in this article to show how the dead are raised up, nor with what body they come, only to say that the apostle teaches that this mortal shall put on immortality, and that this corruptible shall put on incorruption, and that death shall be swallowed up in victory; and to prove that the body is here alluded to, he says, "O death, where is thy sting? O grave, where is thy victory?" Again, "Who shall change our vile body, that it may be fashioned like unto his glorious body." "Waiting for the adoption, to wit, the redemption of our body." I will now try to turn my attention directly to the subject of the first and second resurrections. In the twentieth chapter of Revelation we have an account of an angel coming down from heaven, having the key of the bottomless pit, and a great chain in his hand, and binding the dragon, "that old serpent, which is the devil and Satan," for a thousand years, and casting him into the bottomless pit, &c. The fourth verse states that John saw the souls of them that were beheaded, &c., "and they lived and reigned with Christ a thousand years." Notice that it reads "souls," not bodies, "and they lived." It does not say they were resurrected. "But the rest of the dead lived not again until the thousand years were finished." "This is the first resurrection." Thus it seems to me that the living again of all these are included in the first resurrection. There is nothing said in regard to a second resurrection, but it does say,

"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power," &c. So here we have the "first resurrection" and the "second death" brought to view. In the fourteenth verse of this same chapter we have what the second death is. "And death and hell were cast into the lake of fire. This is the second death." It is said here, "And I saw the dead, small and great, stand before 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. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged every man according to their works." And the last verse reads, "And whosoever was not found written in the book of life was cast into the lake of fire." This chapter, it seems to me, teaches a general judgment and a general resurrection, both of the just and the unjust; and it seems to me that the twenty-first chapter presents the doctrine of an entire change in all things; for the inspired writer says, "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." I am aware that some look upon this "new heaven and new earth" to mean the gospel dispensation, and the passing away of the first heaven and earth to have reference to to the legal dispensation. But it is said in this chapter, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end." Now, we know that a great portion of the time in this life is attended with bitter tears, pain, sorrow and death; but here is an epoch in the history of the saints when all these things shall be hushed forever. On the cross Jesus cried, "It is finished!" He had finished the work his Father gave him to do, finished his sufferings, finished transgression, and made an end of sin. But here he says to his servant John, "It is done. I am Alpha and Omega, the beginning and the end." Now, I think that the legal dispensation was a type or shadow of the gospel dispensation, and the gospel dispensation a type of the heaven of immortal glory. The joys of the saints under that legal dispensation were a type or foretaste of the joys of the saints in the gospel dispensation. The joys of the saints in the gospel kingdom are a type or foretaste of the joys of the kingdom of ultimate glory. The destruction of Jerusalem was a type of the final destruction of this world, and the judgments there inflicted upon the wicked Jews were a type of the judgments that will be inflicted upon the wicked at the last day. The separation between the righteous and the wicked now, and the dividing of the sheep from the goats, that is now being manifested by the gospel of Christ, is a type of the final separation in the day of judgment. "For he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

In conclusion, let me say that Christ was the "first to rise from the dead." He is the "first begotten," and the "first-born from the dead." Then, it seems to me, that to have part in the first resurrection is to have part in Christ. There is abundance of Scripture to show that those who have hope or part in Christ shall not be hurt of the second death. "On such the second death hath no power." The eighth verse of the twenty-first chapter of Revelation describes the characters who "shall have their part in the lake that burneth with fire and brimstone, which is the second death." I understand the term, "second death," to imply that there is a first death. I understand that first death to include all that followed the transgression of the one man Adam. This involved separation from God, and from the earthly paradise, Eden, death in trespasses and in sins, corporal death, and banishment from God. I understand all this to be involved in the first death; but the second death involves more. It involves punishment, with everlasting destruction from the presence of the Lord, and from the glory of his power. Hence, while I believe that the transgression of Adam involved death and banishment, it did not involve future punishment; no more than the keeping of that law would have entitled Adam and his posterity to everlasting life and the bliss of heaven. Men sin and die because of their standing in and relationship to Adam; but God punishes men and sends his just judgments upon them on account of their wickedness. "The wicked shall do wickedly, and none of the wicked shall understand." God overthrows the wicked for their wickedness. "I will punish the world for their evil." He reserves the unjust to the day of judgment to be punished.

Now, dear brother, I have written very hastily, and have scattered considerably. My mind ran faster than my pen possibly could. I have only written what I feel to be sustained by the Scriptures. I do not say that I know I am right, for I feel that I know very little about these momentous things. I trust I have written nothing that will offend God's little ones.

I enjoyed your reply to brother Freeman. I, like you, regard death as just stepping out, out from this mode of existence, into that of another. May I be able to stand when the "great day of his wrath is come."

Yours in hope of the resurrection of the dead through Christ,

H. J. REDD.

MASON CITY, Iowa, Sept. 2, 1895.

DEAR BRETHREN EDITORS:—I inclose a letter from brother J. F. Oliver, of Herndon, Va., which I would like to see published in our family paper if it meets with your approval. Although brother Oliver is a stranger to me in the flesh, yet if I am not mistaken in myself he is not a stranger to the household of faith. Although I have not his permission to send it, I do not think he will object. When God speaks through his servants to the edification of the body of Christ, either in the pulpit or by the pen, what they say is not their own to dispose of, but belongs to the sheep and lambs of the fold. This letter has been a comfort to me, and I believe it will be to others. Your brother, I hope,

A. B. LESTER.

HERNDON, Va., March 2, 1895.

A. B. LESTER AND WIFE—MY VERY DEAR BROTHER AND SISTER IN CHRIST:—I now avail myself of the opportunity of answering your most precious letter, which I received in due season. I must tell you that I was more than glad to hear from you again; for it seems to me that to be without your sweet correspondence I would be very lonely and sad. Your letters always bring me good news from a far country, which is meat and drink to a poor sinner like me. I felt while reading your letter that you were my brother indeed and in truth. "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." When we receive this ointment, or oil of joy, it causes us to forget our old sinful nature, and we are lifted up and made to rejoice with joy that is unspeakable and full of glory. None but God's little ones can tell of this kind of joy. It gives them a peace that passeth understanding. But O! what am I that I should speak of such things that belong to the people of God? For I am so often full of sinful thoughts that I fear I have no part nor lot with those who have been brought from darkness to light. Oftentimes I feel that I have yet to be converted and made to fall to the ground like Saul of Tarsus when on his way to Damascus with the determination in his mind to have the saints of God bound and put in prison. Then, of course, the Lord would cause me to cry out, "Lord, what wilt thou have me to do?" Have you, my dear brother and sister, either of you, ever had such rebellious thoughts as these? If you ever have you will know just what I mean. I am so often in "Doubting Castle," and then in the "Slough of Despond." It is very seldom that I can say, "My Lord and my God." My harp is almost all the time hung upon the willows, if indeed I ever had it; and how can I sing the Lord's song in a strange land? But I know the Lord is able to turn my feet Zionward, and make me to praise him, and cause me to adore the riches of his great name, yea, and cause me to speak his matchless name, and to give his little ones comfort in telling them what great things the Lord has done for poor, unworthy me. "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." O! my brother and sister, is it not then an awfully solemn and devout calling, to be called upon to speak comfortably to the people of the great God? But we know that the Lord is able to speak for us, and to make crooked things straight, and rough places plain. "O Zion, that bringest good tidings, get thee up into the high mountain: 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." The above language will be found in the book of Isaiah, fortieth chapter. I noticed you quoted in your letter from the same chapter, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." There are many comforting words recorded in the book of Isaiah for the children of the living God. Sometimes I take courage, while reading the precious promises, that I have a part in the election of grace. I know the Lord's hand is not shortened, that he cannot save; neither his ear heavy, that he cannot hear. The Lord says by the mouth of Isaiah, "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." I do believe that when one is called by grace he will always be in grace, and be kept by the power of God, through faith unto salvation, ready to be revealed in the last time. For the Lord changes not; therefore the sons of Jacob are not consumed. He will have mercy on whom he will have mercy, and whom he will he hardeneth. The doctrine of the Bible is a very hard doctrine to the Arminian world. They say God would be unjust if he were to damn those who are trying to help him save souls, and save those who do not help him

(*Continued on page* 382.)

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 27, 1895.

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

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All letters for this paper should be addressed, and money orders made payable as formerly, to

GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

A FEW QUESTIONS ANSWERED.

A BROTHER, whose letter was postmarked Harrisonville, Fulton Co., Pa., but who does not give his name, asks, "Is it the duty of the pastor of a church to assist in defraying the expenses of the church, the same as any other member? Is it his duty to help bear the expenses of ministers attending his association or visiting his church?" The writer adds, "The duty of a church to her pastor is plain."

It seems to us impossible to lay down a rule that will fit all cases in such matters. Circumstances alter cases. What would be the duty of a pastor or of the members under certain circumstances, might not be their duty under other circumstances. We may, however, be justified in saying a few things in a general way about this and kindred matters; and first we would say that it seems to us that if in any case the pastor and the members are actuated by the one common desire to help each other in the fear of God, and above all that they all have an eye single to the glory of God, there could never arise any controversy about this matter. In such a case the rivalry would be, not which shall do the least, but which shall do the most; and this will not be upon the fleshly ground of human boasting, because each one would feel that after having done all he was still but an unprofitable servant. If a brother or sister has failed to do his or her full duty in such cases, they have forfeited one of their highest privileges, and have missed great blessings; while the one who has in the fear of God done that which was his duty, has also enjoyed an inestimable privilege. It ought to be always remembered by all the people of God that they are to do these things, not as unto men, but as unto God. If pastor and people are both led by such considerations as these there will be no need of controversy. This spirit will easily solve all such questions as may arise. If we are looking unto God for direction, as the eye of a servant is unto the hand of her mistress, we shall each find that we have but little time to observe others.

It is customary, we believe, among most of our associations at their annual sessions to raise a fund to help defray the expenses of brethren in the ministry who may visit them at that time. This is right, and we believe is generally so regarded by our people. If any minister belonging to any association feels able and willing to assist in this matter it is his privilege to do so. The same is true of any member of the association, or of any one who is not a member.

It is also customary in most of our churches, when ministers visit them, to help them forward in the same way. Here also any one who desires, pastor, member or friend, has a right to contribute according to his desire and his ability. In neither case has any one a right to dictate to another how much he ought to give. This we are told in the word. "God loveth a cheerful giver. This each one proves for himself in his own experience.

If a pastor be poor in this world's goods, or if he has a large family, and so can barely live, he ought not to be expected to bear many such burdens as come upon the church. If the pastor be well-to-do, and those among whom he labors be poor in this world's goods, and he have the Spirit of Christ reigning in him, he will take pleasure in helping his poorer brethren bear their burdens. To sum it all up, we might say that it seems to us to be the duty of the pastor and of all the members to stay up each other's hands in every way that they are able; but again we would say that no one can tell how much the other ought to do. Each one ought to decide this matter for himself in the fear of God.

A salaried ministry is an abomination that the New Testament knows nothing about; but still the duty of churches to those who labor among them is plain. Pastors of churches have a right to expect a portion of the carnal things of their brethren. They are not beggars, nor is what is done for them charity. It is theirs by right. God has so ordained. Still, in some cases, for good reasons, Paul waved his rights in this matter, and pastors may do the same now; but it is to the hurt of the church herself if she neglects her duty.

There ought to be an equality. If the pastor is rich, and the members of his churches are poor, he should feel that it is his privilege to labor among them freely and willingly, glad that because of his abundance he need not exact from them. If, however, he is poor, and he spends his time serving the church, he has a right to expect that they will help him all that they are able; and if they have the spirit of the gospel reigning in them they will love him for his works' sake, and be glad and eager to do what God has required at their hand. It is a shame to any church to accept the labors of a pastor year after year, and yet withhold from him what it is his right to expect. On the other hand, it is equally a shame for a servant of God to show such distrust in the God he professes to serve that he will not labor in the vineyard without first demanding to know how much will be paid him. If pastor and people owe a duty to each other, it is first of all because they are the servants of God, and owe allegiance to him. O that we might always remember that we are the servants of God!

While considering this subject we would call attention to one or two more things connected with it. If a church wishes a visit from any minister, and at the same time feels too poor to pay his expenses and other losses, if any, in coming to them, they should frankly tell him so in the first place. Then he can do as he may feel to be right in the fear of God. If nothing is said beforehand, the minister who responds to this request has a right to expect that the church will see that he loses nothing; and he has a right to censure that church if they neglect their duty and subject him to loss. He will probably say nothing, but he cannot feel as he would like toward that church.

On the other hand, if a minister, moved by his own feelings, sends an appointment to visit any community or church, without having had an invitation from them, he should be satisfied with whatever is done for him, and has no right to find fault if nothing is done. In such a case he might feel that his visit was not appreciated, but still he could not rightly complain of the church. This is the way it has appeared to us for a long time. We will add, however, that if such a servant of God feels that his desire to visit any place, and preach in that place the word of truth, is of God, he ought to go trusting God and fearing nothing. The God who sent him will not fail to provide. Such obedient servants shall lack nothing.

As will have been seen, we have not confined ourself to answering the questions proposed by our brother. In fact, we did not feel as though we could give a definite answer, further than to say that each case must be judged by itself, and each pastor and each church must be left to act as those who are the servants of God, and not of men. We are not lords over each other. One is our Master, even Christ. May the sole desire and motive of all our hearts be that we may know and do his will.

C.

CRUDEN'S CONCORDANCE.

TO MOST of our readers the above mentioned book is too well known to need any introduction or a description by us. While many of the Bibles have a Concordance appended, they are generally so condensed or abridged as to be of little or no use. Cruden's Complete Concordance, however, enables one to readily turn to any passage of Scripture of which they can call to mind two or three words, and in our opinion is the most complete and convenient as a reference book of any published. In addition, it contains many other aids in studying the Bible, as may be seen by reference to advertisement on last page. Remember, both the books there mentioned are CRUDEN'S COMPETE.

PSALM XXIII. 1.

"THE Lord is my Shepherd, I shall not want."

How full of instruction, assurance and comfort are the words of divine revelation to the saints of the Most High! They afford at once lessons of instruction, matter of gratitude, and a theme of most devout praise and adoration to God and the Lamb. The pleasing figures which the Holy Ghost has employed in setting forth and illustrating the union and relationship existing between Christ and his people are numerous, impressive and appropriate. The sweet singer of Israel might well employ his harp and all his spiritual faculties in uttering the sublime, soul-cheering and God-honoring doctrine expressed and implied in this psalm.

God's people are here brought to view as a flock of sheep, as elsewhere in the Psalms it is said, "For we are the sheep of his pasture," &c. In this figure we learn that, like the sheep, we are unable to provide for ourselves; we need the care, providence and protection of a shepherd to protect us from our deadly enemies, and to lead us into the green pastures where we may feed and lie down—where we may rest by the still waters of life and salvation. The sheep is a timid and defenseless animal, and very dependent on the care and wisdom of a faithful shepherd; and so it is with the flock of the great Shepherd and Bishop of our souls. Like the lily of the field, we can neither toil nor spin, so as to pay our way or beautify our own souls; but, like the lily, all our beauty and loveliness is from him who so clothes the grass. If we contemplate the insufficiency of the flock to care for itself, and its exposure to wolves and other beasts of prey, how strongly our minds are impressed with a sense of the necessity of being constantly under the pastoral charge of a good and faithful shepherd—of one who is really interested in the welfare of the flock. We read, both in the Old and New Testaments, of shepherds who care not for the flocks over which they preside; some who feed themselves on the flock, and others who are idle, lying down, loving slumber; and our Lord tells us of some who will flee at the approach of danger. In such shepherds there is no safety for the flock; and when we consider our liability to be imposed on, if left to our own wisdom to make a selection from them, how thankful should we be that the little flock unto whom it is our heavenly Father's good pleasure to give the kingdom, are exposed to no such liability; for the Lord is their Shepherd, they shall not want.

The words of the psalmist at the head of this article present two important considerations, viz., the fact and the legitimate inference. In this case both are declared by the Holy Ghost, and hence the inference that God's people shall not want is as firmly authenticated as is the

fact that the Lord is their Shepherd. In this very natural division of our subject we will offer a few suggestions in their order.

"The Lord is my Shepherd." He whom angels worship, and saints adore, and at whose presence devils tremble; he who, being in the form of God, thought it not robbery to be equal with God; he who has made all things, who supports and upholds all things, is the Shepherd of Israel. His dwelling is between the cherubim of glory; who led Jacob as a flock, and whose goings forth are from everlasting; who rideth upon the heavens in our help, and in his excellency on the sky; is the Shepherd and Bishop of our souls.

It is pleasant and profitable to contemplate the perfect union and relationship in which he is identified with his people. In every figure, in every character, and in every official name he bears, this union and relationship is implied. As the Head, the church is his body, his flesh and his bones, his members, deriving all spiritual blessings from and by and through him. As a Father, which he is called by Isaiah, the members of his body are his children. He is their Wonderful, Counsellor, Mighty God, Everlasting Father, and their Prince of Peace; and the government is upon his shoulder. His children are quickened by a communication of spiritual life from him, which God gave them in him before the world began. They receive his Spirit, walk in his footsteps, and bear his image; and if children, then heirs of God, and joint-heirs with him. As the Bridegroom, the church of God is his bride; and as an Husband, the church is the Lamb's wife, and as such he has taken her by the right hand, and solemnly pledged himself that he will support, protect and defend her; that he will love and cherish her as the bone of his bones, and as the flesh of his flesh, for evermore. He has named her woman, because she was taken out of the Man—out of himself, the second Adam, who is the Lord from heaven. And by and with all the powers of both worlds he will fulfill his nuptial vows to her; for he has betrothed her to him in faithfulness, and he hates putting away. Unconstant and fickle as she is in her love, and in all her deportment, he cannot deny himself, and therefore he reclaims her from all her wanderings, saying, "Return unto me, O backsliding daughter; for I am married unto thee." Her "Maker is her Husband, the Lord of hosts is his name." His titles of Prophet, Priest and King imply the relation that he bears to the church, and we might run through all the names and titles applied to him in the holy record which God has given of him, and not one of them will fail to express or imply this indissoluble union. But among the multitudes of figures illustrative of this heavenly union, we have that of a Shepherd and his flock.

"The Lord is my Shepherd." This office implies care, government, responsibility, providence and familiarity. The Lord Jesus Christ is in possession of all the requisite qualifications necessary for the faithful discharge of this important trust. He has assumed the care. "Your heavenly Father careth for you." "Casting all your care on him; for he careth for you." "The government is on his shoulder," and he leadeth his flock. He makes all the laws, ordains all the institutions, and dictates all the regulations which his saints are bound to observe. He has made himself responsible for his flock. He is their Surety, and the law of God and divine justice have recognized him as their responsible representative. His providence is acknowledged by the saints. "He maketh me to lie down in green pastures," "beside the still waters." And as to familiarity, he says, "I know my sheep, and am known of mine." "When he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice: but a stranger will they not follow; for they know not the voice of strangers." "My sheep hear my voice, and I know them, and they follow me, and I give to to them eternal life, and they shall never perish; neither shall any pluck them out of my hands. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hands. I and my Father are one."

The inference, "I shall not want," is unavoidable. Only let a child of God feel perfectly certain that the Lord is his Shepherd, and he will give all his doubts to the wind, and with the sweetest assurance conclude that he is amply protected against all harm. "I shall not want." Plentiful as the rich pasture on which we feed may be, though we may find our table well supplied, and our cup running over, yet, if it were not for the assurance that the Lord is our Shepherd, we should feel certain that we should soon come to want. The sheep of Christ have no confidence in the flesh; they can only rejoice in Christ Jesus; but with him for their Shepherd they feel themselves fully indemnified against want. "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom." How can they want when protected and gathered with his almighty arms, fed by his pastoral care, and tenderly carried in his bosom?

But what shall they not want? Are they not a poor and afflicted people? Certainly they are, and in this world subjected to many trials and sorrows, reproaches, buffetings and temptations, and often seem to be in want of deliverance from their various temptations. But it must not be forgotten that all these afflictions are light and momentary, and that they work for them a far more exceeding and eternal weight of glory, while they look not on the things that are seen, but on the things that are not seen; for the things that are seen are temporal; but the things that are not seen are eternal. They shall not want for those things which their God has appointed for the trial of their faith, or which are working for the eternal weight of glory in their behalf. For unto them it is given on the behalf of Christ, their Shepherd, not only that they shall believe on him, but also that they shall suffer for his sake. They shall want nothing that the omniscient eye of God sees will be for their good or his glory. They shall not want for a way of escape from all their temptations, or deliverance from their trials; for their Lord will provide. Daniel in the den with lions, and the Hebrew children in the furnace of the king of Babylon, David in the cave, Elijah pursued by the wrath of Jezebel, and even poor, old, fretful Jonah in the belly of hell, were not left to want. With the indemnity of our text, Peter was safe when riddled through the sieve of Satan; and we desire never to forget what he said after the operation was over, "Brethren, count it all joy when you fall into divers temptations," &c. There hath no temptation befallen you but that which is common unto all. If ye endure chastisement, then God dealeth with you as with children; but if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Will your faithful Shepherd allow his sheep or lambs to be without the evidence of their sonship? They shall not want. "My God shall supply all your need."

The poor, silly sheep perhaps may think it hard that walls and fences should circumscribe their liberties; they may sometimes wish to be free agents and go where they please; but their Shepherd knows that without the enclosures of his fold are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie. They shall not want for walls to protect them from their foes without, nor from their fears within; for "Salvation will God appoint for walls and bulwarks."

While carnal professors and graceless hypocrites have to toil and spend their money for that which is not bread, and their labor for that which satisfieth not, it is the peculiar privilege of all the children of God, the sheep of Christ, to hearken diligently unto him, hear, and their souls shall live; and he makes an everlasting covenant with them, even the sure mercies of David. Our Shepherd will give streams in the desert, and rivers in the wilderness, to give drink unto his people, his chosen. Bread shall be given to all his children, and their water shall be sure. He will abundantly bless the provisions of Zion and fill his poor with bread; for

"He has ordained by firm decree
That as their days their strength shall be."

Reader, if the Lord is thy Shepherd thou shalt not want."

MIDDLETOWN, N. Y., May 1, 1850.

WHAT CAN WE DO?

ON our list of several thousands of subscribers occur the names of persons of all dispositions and temperaments. Some are so sensitive that if we discontinue their paper at the expiration of the time paid for they will take offense. Others, if we continue the paper to them after the expiration of their subscription, and they become indebted to us for their paper, will censure us, and repudiate the account on the ground that they did not order it continued on credit. We print plainly next to the name of each subscriber the time at which their subscription *expires;* and if each will take the trouble to look at this date next to their name on the little pink slip pasted either on the margin of every paper they receive, or on the wrapper in which their paper comes, they can plainly see at what time their subscription expires, or has already expired. If any fail to notify us to discontinue their paper when the time is out, and continue to take the paper from their post-office, it is their christian duty to pay for it. There is no justice in holding us responsible for their neglect. Will each one after reading this notice please turn to their date on the little pink slip mentioned above, and if they find their time has expired, and they do not wish to continue the paper after their time is out, please to so inform us and remit for their back dues?

We never intentionally continue sending the paper to a person longer than they desire to receive it; but how are we to know by looking over our list of thousands of names, scattered all over the United States, just which ones wish their paper discontinued, and which will be offended, and think we stopped their paper "because we were afraid to trust them?" For nearly sixty-three years the paper has been sent to its patrons regardless of the date to which their subscription was paid; but within the last few years we have had so many thousands of dollars worth of accounts repudiated on the ground that "they never ordered the paper continued after the time paid for had expired," that we are seriously embarrassed by the loss. We have tried to bear these losses patiently, and do not now wish to complain; but the matter has become so serious that it actually embarrasses us financially.

Nearly all accounts are in small amounts, of ten dollars or less, and may appear of minor importance to each one; but the debts we owe are for large sums, and to those who would not hesitate to sue us, even though in doing so they compelled us to discontinue the publication of the paper.

Brethren, once again we ask you to consider us, and at the earliest possible day send on your remittance.

(Continued from page 379.)
in the work. But the poor child of God has to say,

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

They are always willing to say, "Let God be true, and every man a liar." But the Arminian world has it that if God does not do just what man wants him to do, then he is worse than man, very unjust. Poor, deluded creatures! God's people pity them, because his people have the Spirit of Jesus in them. Jesus could say to his Father, "Father, forgive them; for they know not what they do."

Dear brother and sister, it has been with one train of thought I have written thus, and it seems to me I have only been following the shadow and missed the substance. A man may often aim well and miss the mark every time. The apostle Paul in writing to the Philippian brethren said, "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Now, if what I have written shall confuse your minds, you may know that I have missed the mark, and failed to obtain that prize and high calling of God in Christ Jesus the Lord. I know it is a fearful thing to darken counsel by words without knowledge. O! I am so ignorant, I often wonder why I should ever attempt to write on this all-important subject. But I am constrained to believe that the way of man is not in himself; it is not in man that walketh to direct his steps; neither can man control his thoughts. I know if I had the power to control mine I would put away my many wicked thoughts that harrass me day after day and night after night. O that I could lay aside every weight, and the sin that doth so easily beset me, and be enabled to run with patience the race that is set before me, ever looking unto Jesus, the author and finisher of our faith. And now, dear brother and sister, I am going to bring this poor scribble to a close. I feel that my ignorance is so great you will not appreciate such a poor letter as this; but as you seem to be such as can cast the mantle of charity over one's imperfections, I hope you may cast it over this scribble and write to me again soon.

Your brother, I hope,

JOHN F. OLIVER.

SHAWNEE, Tenn., Aug. 29, 1895.

DEAR BRETHREN:—The SIGNS OF THE TIMES has been a welcome guest to me and my family for a year past, proclaiming salvation, what God has done for poor, lost, undone sinners, entirely excluding dependence thereof upon the will, works, power or ability of the creature. This is the doctrine I can feast upon at times. At other times I conclude it is not for me. Yet I think the Lord has given me a great and glorious view of the plan of life and salvation, of its fullness, ampleness and completeness to save the elect. I have not the least doubt or scruple but that all who were embraced in the covenant of redemption in eternity, when the choice was made by him who works all things after the counsel of his own will, and grace given them in Christ Jesus before the world began, are saved, and will be called to a knowledge of the same; not to make them sons or heirs, but because they are already sons; and God has sent his Spirit into their heart's crying, Abba, Father, to make known to them what Jesus has done for them.

Dear brethren, I should not have written anything, except the order for the SIGNS; but I feel to cast in my little mite and sanction the doctrine advocated in its columns by the precious brethren and sisters who are contributors, whose letters are so consoling to me, all bearing the same testimony, telling the same story. "And they shall be all taught of God." The elect people of God are surely a peculiar people; there are none like them; there are none who believe like them. O what a God is Israel's God.

There is no Old School Baptist Church nearer me than fourteen miles. The church where I belong, where the brethren bear with me, is eighteen miles distant, so I seldom hear anything I call preaching, only what I read in the SIGNS, which makes it such a welcome visitor. Occasionally brethren pass and call to see us, and stay a day or two, and sometimes preach a sermon for us. There are only two Old School Baptist members in this place, B. W. Ellison, living a mile distant from me at Harrogate, and myself. These stations are on the Cumberland Valley extension of the Louisville & Nashville R. R. Any of the brethren coming on this line can find either of us by making inquiry at Cumberland Gap, or at either of the stations where we live. We will try to care for any who may call on us. Preaching brethren wishing to visit the churches in this section of country will be furnished conveyance by us. We would be glad if it is the Lord's will to direct some of the preaching brethren at a distance among us. Not that we wish or expect to hear a new or strange doctrine, but that we might see brethren whom we have never met before face to face, and have additional testimony to the truth. This doctrine is ever new when attended with power and demonstration of the Spirit.

Dear brethren, this is the first attempt I have ever made at writing any of the brethren, and would not have done so at this time were it not that I wished you to know how much I love the doctrine of salvation by grace. While brother Ellison and myself are so remote from those we claim as brethren, we are in the midst of a "do and live" people. The man whose eyes Jesus opened, said to the same class of people of old, "God heareth not sinners; but if any man be a worshiper of God, and doeth his will, him he heareth."

I must close this broken and imperfect chain of thought, and in conclusion say to you, brethren editors of the SIGNS, and contributors (if one so unworthy may claim such an exalted relationship), continue to proclaim the truth, and I think I can believe it. Wishing you great success in editing the paper, and that the Lord will abundantly mould your minds and hearts after the image of Jesus, and enable you to still wield the sword of the Lord and of Gideon, according to his counsel and appointment, who works all things after the counsel of his own will, and with great love to the household of faith, I remain yours in hope of eternal life,

J. I. FRANCISCO.

ANSLEY, Neb., Nov. 3, 1895.

ELDER SILAS H. DURAND—DEAR BROTHER:—I have for some time past contemplated writing to you, that you might know how we are getting along, as I hope you have not entirely lost interest in our temporal or spiritual welfare. We had a fair crop of small grain, and almost every thing except corn (which is our main crop), which was almost an entire failure, as the result of a late drought. Prices are very low on every thing we have to sell, so we are still in very poor shape to pay our debts, which have been accumulating through the past seasons of crop failure.

Acting upon your advice the few lovers of the truth who live in this part of the country have decided to hold monthly meetings at the house of brother Jacob N. Greenlee, three miles west of Mason City, Custer Co., Neb., on the third Sunday in each month, at eleven o'clock a. m., at which times and place we hope to meet the brethren and sisters who have a mind to come among us. We extend a cordial invitation to all the brethren, and especially those of the ministry, to attend these meetings. We have no preacher, but hope to exercise the gifts we possess, and peradventure the Lord will, in his own time and in his own way, raise up an under-shepherd for his poor, scattered sheep. Will you kindly send a notice, in accordance with the above, to the SIGNS OF THE TIMES and the *Monitor*, and not cease to remember us at the throne of grace?

It would take me days to tell you of all the good that those donations from the precious brethren last winter and spring did us. We have raised enough to live on, and the clothes which were so freely given us will enable us to go through the winter in comparative comfort.

Those hymn-books are still a source of much joy to all those who received them. I hope to be able to order a dozen more this fall to present to my friends who want them. "The house of the Lord," on page 226, is a favorite of mine. My father read your communication in the SIGNS of Oct. 23d with much interest. I have just moved to this place for the purpose of publishing a political paper, and what I regret most deeply is having my mind so much occupied with worldly matters.

Will yon kindly remember us to all the precious ones who so generously assisted us in our time of greatest need last winter, some of whom have gone home to their eternal reward? I wish I could convey to you and all of them the gratitude we feel. As one who deeply feels the need of the prayers of the righteous, I again ask you to remember me at the throne of God's grace.

Your unworthy brother,

J. M. AMSBERRY.

DEAR BRETHREN:—I send this letter for publication in the SIGNS, and ask brother Thompson to copy it in the *Primitive Monitor*. It will be of general interest.

Your brother in hope,

SILAS H. DURAND.

THE FIRST AND SECOND RESURRECTION.

IN answer to brother W. M. Freeman, and the request of brother Chick in his editorial of September 25th, I desire to offer a few thoughts on the above caption, as the result of prayerful inquiry touching this most awfully sublime mystery, which seems to be an important point in the great plan of salvation; for "If in this life only we have hope in Christ, we are of all men most miserable." As a foundation for these thoughts see Revelation xx. 6: "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." It is often easier to determine what is not the meaning of a portion of Scripture than what is. By reference to Matthew xxvii. 52, 53, in connection with Matthew xxviii. 6, we are forced to accept that previous to the burial of Jesus many of the saints arose and appeared to many in the holy city; and the third day afterward Jesus arose and appointed to meet his disciples in Galilee. This, I understand, is the first resurrection. These saints seem to be the first fruits of the harvest of the wheat; but to my mind it has seemed that in the strict sense of the Scripture Jesus is the first resurrection, and in him as the head of the body all the members of that body arose, and thus passed through the regeneration (from under the law of a carnal commandment) with him. Hence their names are written in the Lamb's book of life, and therefore they are blessed and holy; for they have part in the first resurrection,

and on them the second death hath no power. By consulting John xi. 25, all this in few words, in answer to Martha the sister of Lazarus, is presented: "Jesus said unto her, I am the resurrection and the life," &c. This seems to settle the matter; for if Jesus is the resurrection, it must be that he is the first resurrection, and the power of the second resurrection, to which he alludes when he says, "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." This seems to point to that period of time alluded to by Paul, where in Acts xxiv. 15 it is recorded that in his defense before Felix he said, together with many other things, "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." In the same defense Paul reasons of "righteousness, temperance, and judgment to come." Now, to my mind it seems quite plain that the time of the second resurrection is the second coming of Christ Jesus, when he shall come without sin unto salvation, and described by the apostle (1 Thess. iv. 13–18), "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 2 Peter iii. 3, 4, 7, we are informed that "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." John admonishes his brethren as little children (1 John ii. 28), "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." "John, to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne," &c. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so. Amen."—Rev. i. 4, 7. But as to fixing any definite date for the fulfillment of these Scriptures we cannot; but as I have before said, that when we see the fig tree budding we know that summer is nigh. So also I see the condition of the witnesses before the God of the earth, and what seems to be the formation and near completion of the "image of the beast that was wounded by a sword and did live." I cannot help feeling that the shades of time are growing longer, and that in all probability there are but few more of our years of this the gospel day, when the mighty angel shall stand with one foot on the sea and one on the land, and cry with a loud voice that there shall be time no longer. Even so, come, Lord Jesus. Amen. It seems to me that from the language in 2 Peter iii. 7, this earth is kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. It does not appear that the apostle saw anything to cause distress in the minds of the saints, but that the righteous judgment of God should be meted out to the ungodly. The earth is reserved unto fire; hence by the same mode of reasoning and argument we are assured that the saints are judged, acquitted, and therefore reconciled unto God by Jesus Christ, and in the new birth receive the evidence of that reconciliation, which is the earnest of their inheritance until the redemption of the purchased possession, the resurrection of the body. For a definition of what body or kind of body it will be I shall refer the reader to 1 Corinthians xv. 35–38: "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body."

Brethren, these reflections are submitted, in hope that they may be instructive and comforting to all the saints.

A. H. HAGANS.

SOUTH PASADENA, Cal., Oct. 8, 1895.

NOTICES.

WILL you notice in a few numbers of the SIGNS that "Reminiscences and Letters of Mary Parker" is now reduced to sixty cents, sent by mail post-paid? There are a few hundred copies left on my hands, and I wish to dispose of them, and so I give the friends an opportunity to get a most interesting book at half price.

SILAS H. DURAND.

SOUTHAMPTON, Pa., July 27, 1895.

EDITORIAL NOTICES.

PRONOUNCING BIBLES.

IN addition to the list of Bibles published on last page we wish to call especial attention to the PRONOUNCING BIBLES, containing Old and New Testaments, King James Version, with marginal references. All the proper names of every person or place in these Bibles are divided into syllables, and accented as they should be pronounced, enabling the reader to readily pronounce correctly the most difficult names of persons and places.

These books are 11x13 inches, and range in price from $5.50 to $20.00, according to binding, the contents of all being the same. The books being too large and heavy to be sent by mail, we will express them at our expense at the following prices, viz.:

No. 51. Bound in American Morocco, Arabesque, gilt edges, $5.50.

No. 53. French Morocco, padded, round corners, gilt edges, $8.00.

No. 55. Extra Morocco, beveled, rolled edge, gilt edges, $12.00.

No. 59. Levant Morocco, padded sides, raised bands, silk sewed, round corners, red under gold edges, $20.00.

For pulpit use these Bibles are especially adapted, and our brethren in the ministry would find it a great convenience to have one on the desk.

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

Mrs. John Pettit, N. Y., $3.00.

OBITUARY NOTICES.

Mrs. G. A. Witt died Nov. 6th, 1895, in her 67th year.

She was the oldest daughter of Thomas S. Foster, and was married to Bradford Witt in 1854. She leaves two children, Mr. Thomas Witt and Mrs. Lizzie Foster. She was a member of the Baptist Church, and the patience and meekness with which she bore five years of invalidism testify of the grace and comfort enjoyed by those who trust in God. She has gone home to meet her husband.

EMMA.

DIED—In Wicomico Co., Md., Oct. 2d, 1895, of paralysis of the brain, **Mrs. Emily Lloyd,** aged 50 years and 7 days.

Sister Lloyd was a faithful member of the Rewastico Church, having been baptized by Elder F. A. Chick in November, 1874. A full measure of the afflictions incident to this life fell to the lot of this dear sister, but she bore all her trials cheerfully and without complaint. She leaves two sons, one daughter and three grandchildren, with the church of which she was a highly esteemed member, three brothers and three sisters, besides numerous other relatives and friends, to mourn, but not as those who have no hope; for truly she was a living epistle, known and read of all men, in which were shown forth the praises of him who called her out of darkness into his own marvelous light. May the Lord comfort the dear bereaved children and brothers and sisters by a manifestation of his love and grace.

As ever, your brother in hope of salvation,

A. B. FRANCIS.

WILLARD, Va., Nov. 19, 1895.

IN the inscrutable providence of God I have been called to drink deeply of the bitter cup of affliction. In the city of Newark, N. J., on Sept. 11th, 1895, it pleased my heavenly Father to take from me my affectionate wife, **Margarette Conklin,** who for twenty-five years had been my bosom companion, the partner of my joys and sorrows. She was fifty-seven years of age.

Quite early in life, I believe, the Lord commenced a work in her, and as time rolled on, kept and sustained by an overruling hand, she passed through many seasons of sore trial and conflict with the enemy of all righteousness; and when, at about the age of twenty-eight, I think, she had reached that point in her experience when every avenue of light was closed, and the very blackness of darkness had enshrouded her, and, to her, hell seemed to be her portion, the Lord was pleased to manifest himself to her as her Savior and Redeemer. What a sudden and a glorious change! "For you I died," were the sweet and consoling words that came directly to her at this critical moment, helpless and hopeless as she lay groaning under the heavy weight of sin, and praying for the last time (as she thought) to the Lord for mercy, if mercy could possibly be extended to her. Now she could open the door of her father's dwelling and look out upon the field of golden grain that was fast ripening for the harvest, and that, with everything else that her eyes could behold in nature, was speaking forth the high praises of God. Soon after this she united with the New School Baptists, but the Lord did not permit her to rest long there. During the winter of 1868 and 1869 she had access to the SIGNS, from which she was not only pleased, but also to some extent relieved, to find her own peculiar trials and exercises told; for she was now comforted with the thought and the assurance that there were others who thought and believed as she did. Two years later, having taken up our residence near Warwick, Orange Co., N. Y., she attended meeting regularly at Warwick. Feeling at home here, and rejoicing in the glorious truth she heard, she felt to say, with Ruth to Naomi, "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." In the summer of 1871 she was baptized by Elder J. N. Badger, and united with the Warwick Old School Baptist Church. She was a firm believer in the doctrine of salvation by grace, and felt that nothing short of the atoning blood of Jesus could cleanse her from her sins, and fit her to be presented spotless before the Father's throne. Since the middle of March last she had been unable to do any housework, and had been regularly attended by a physician, who, after about four months' attendance, advised her to go to the hospital. Accordingly, on the 4th of September we took her to the hospital in this city, where she underwent a serious surgical operation on the 7th; and at ten o'clock on the morning of the 11th, without a struggle or a groan, and conscious of all that surrounded her, her spirit was wafted home, and she was forever released from all sorrow and pain.

Her funeral was held at Frenchtown, N. J., on Saturday, the 14th, where a comforting discourse was preached by Elder Bundy from Revelation xiv. 13. She leaves one brother and two sisters, with many other relatives and friends, to mourn; but our loss, though great, is her eternal gain. May God in his infinite mercy comfort and sustain us all in this sad hour of trial.

Your brother in deep affliction,

G. D. CONKLIN.

NEWARK, N. J., Oct. 11, 1895.

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VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, DECEMBER 4, 1895. NO. 49.

D L Blackwell 1June95

POETRY.

THE SWEET OLD STORY.

READ me some message of comfort
While the sunset's tender light
Is paling away in the westward,
And heralding coming night.
I am aweary, aweary,
And I long for a word of peace,
That shall bid all these vexing worries
And fretting cares to cease.

Read to me of the Master,
Of the gracious truths he taught,
Of his mighty works of healing,
With love and mercy fraught;
Of his never-wearied patience,
His compassion and his care,
That never turned unheeding
From the poorest suppliant's prayer.

Yes, read to me of the Master,
For the story grows more dear
As the clouds grow dark above me,
And life seems bleak and drear.
When my heart is sore and wounded
It comes like a healing balm;
And over its griefs and tempests
It breathes a peaceful calm.

Now read me the dear old story
Of the love that is mighty to save,
And the never-failing forgiveness,
That I may grow strong and brave;
For how I have sinned and fallen
No one but Jesus knows,
And I long to taste the sweetness
That from his pardon flows.

Then I know that his love and mercy
Are still as strong and near,
And that my feeblest whisper
Will reach his listening ear;
And when I am sorely tempted,
Or sorrow doth befall,
I know that the loving Savior
Knoweth and pitieth all.

MINNIE E. KENNEY.

WHO WANT A SAVIOR?

WHO want a Savior? 'Tis the lost,
The afflicted and the tempest-toss'd;
The poor, the needy and the sad,
The soul distracted, almost mad.

Who want a Savior? 'Tis the sick,
The plagued, the leper and the weak;
The sinner overwhelmed with care,
And sorely tempted to despair.

Who want a Savior? 'Tis the meek,
With their whole heart who Jesus seek;
Who often inly cry and pray,
Although they know not what to say.

Who want a Savior? Those who fear
Christ will not for their help appear;
Who after him, through grace, inquire,
And whom to know their hearts' desire.

Who want a Savior? Those who know
The certainty of bliss and woe;
And oft shut up in unbelief,
Conclude of sinners they are chief.

Who want a Savior? Those who see
At times a glimpse of Calvary,
And, sweetly raised to hope, appear
Almost to see their interest clear.

These are the folk a Savior want,
And God their hearts' desires will grant;
A precious Savior they shall have,
Who from the lowest depths can save.

—*Gospel Standard.*

CORRESPONDENCE.

202 W. 119th St., NEW YORK, N. Y., June 25, 1895.

DEAR BROTHER COULTER:—I have been looking forward with much pleasure to meeting with the church on next Saturday, but circumstances are such as to forbid my indulging that expectation longer. Possibly next month I may escape from this city for a while, and with my wife visit you all once more. Assure Elder Badger, and all the dear ones in Salem Church, that they are, in loving remembrance, rarely absent from my thoughts. To you and many others I have wanted to write oftener than I have of late, but worldly cares, ill health and a barren mind have made such desires impracticable. Do you know what is to feel impressed to write to or and yet be destitute of anything write? And if in the attempt write there does occur a thoug how cold, unfeeling and lifeless t expression of it appears as you w it? To-day I have longed, as before, to be with you and hear y talk. That being impossible, I hav impatiently waited for night to come that I might write you some of my feelings lately; but night is here, and of all the barren, destitute and unfruitful frames of mind I have ever known, the present seems the gloomiest. Does a man's physical condition affect him to gain or loss in the enjoyment of spiritual things? I think not. "The flesh profiteth nothing." But if any man has ever tried to prove there was profit in the flesh, I am the man. A deceitful heart has many times suggested that my indisposition to read and meditate upon the Scripture truth, listen to preaching, or talk of spiritual things, was due to weariness of the flesh, and consequent dullness. And the temptation to believe it was usually encouraged by a remembrance of joyful times in the past when physically and mentally I was free from any ill. But it seems to me I know better now. I have proved that no man hath power over the Spirit; and I am persuaded that joys accounted for on the ground of a favorable physical capacity to enjoy them, are devices of the evil one. "Whatsoever is not of faith is sin;" and any sight, hearing, feeling, tasting or handling, not absolutely alone by faith, is sin. All my natural senses are profited only by evidences of experience—all seen evidences; whereas the child of God walks not by sight, but by the evidences of things not seen. To please God is the highest aspiration of every subject of redeeming love, and without faith it is impossible to please him. The life which we now live in the flesh, we live by the faith of the Son of God. Through faith we are saved by grace. By faith, through the Spirit, we wait for the hope of righteousness. When not mixed with faith, the word preached does not profit. By faith we inherit the promises. From faith to faith is the righteousness of God revealed. By faith God purifies our hearts. By our mutual faith we are comforted together. To be strong in faith gives glory to God. By faith we walk; by faith we stand; by faith we live. Our warfare is the fight of faith, and our faith is the victory that overcometh the world. Whatsoever is not of faith is contrary to the gospel of God our Savior. Obedience, love, works and all the blessed fruit of the Spirit, is experienced by faith. It is the work of ... that we believe on him whom ...e hath sent; and not only is this his commandment, but he works in us to love one another as he gave us commandment; "and he that keepeth his commandments dwelleth in him, and he in him; hereby we know that he abideth in us, by the Spirit which he hath given us."

The world tell us that some eighteen hundred years ago God was manifest in the flesh, appearing in the person of one called Jesus (by interpretation Savior of his people from their sins), and that the belief of this, together with sorrow because he was made to suffer for their sins, is evidence that they are his people, and are saved in thus believing. To believe something they know nothing about is what the world call saving faith. What rot such preaching is. A man may believe that which is absolutely true, but that by no means proves that the faith which actuates him in thus believing is the faith given God's people. The ground upon which we believe a matter to be true, is just what our evidence is, and nothing else. Reason, tradition, argument, or the testimony of those in whom I have the utmost confidence, may immovably establish me in a belief; but after all, there is but a natural faith in exercise, a belief induced by visible evidences. And being natural, it is fallible; for what two men are there in whom the motions of reason will bear fruit alike? Reason is no settled principle, and does not operate alike in all; hence it cannot be an evidence of truth, for truth is infallible. On the other hand, by that faith which is the gift of God no man can believe that which is false, or which may be false. It induces no belief except such as is founded upon truth; the revelation of God is its evidence. That faith, then, which is the gift of God, causes us to believe that Jesus Christ is the Son of God; not because reason or training have taught us thus to believe, but because the God of truth, who cannot lie, whose "Word is truth," and the Spirit which gave it out is truth, hath revealed this thing to be so. The only way in which we are affected by the truth and authority of God is in our experience of "Thus saith the Lord," and, "The Lord hath spoken." The revelation which God is pleased to make of himself is the authority and ground of our belief.

What do we know about "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh?" We know it by the faith of the Son of God; that is, unseen naturally, but visible to the spiritual vision, Christ is come in the flesh, for experimentally there is wrought in us by his Spirit the fellowship of his sufferings, death and resurrection.

Time is no factor in spiritual things. Were it so, then must all the ransomed church of God have experimentally suffered, died, and rose again with Christ some eighteen hundred years ago; whereas many have died, and many yet were not manifest in the flesh. As the salvation of God's people is a personal and individual one, then all must witness it; there must be a satisfying of all the spiritual senses that in Christ we are conformable unto his death, and know the power of his resurrection. This the patriarchs of old witnessed, testifying beforehand of the sufferings of Christ and the glory which should follow; and by this same faith we also now show forth the travel of our dear Redeemer; and yet unborn generations of Adam's race will, in the fullness of time, rejoice in the coming of our Lord. If, then, of his fullness we have received, we experimentally know what is the fellowship of his sufferings. We know what is the contradiction of sinners against himself; we know the carnal mind is enmity against God; we know that in our flesh there dwelleth no good thing; we know what doubt, fear, loneliness, temptation, heaviness and

exceeding sorrow is; we know what it is to be without where to lay our head; to wander in a wilderness and find no city to dwell in; forsaken and rejected of men. Yet in all this is the life of our spirit; herein is our salvation; for in all our affliction he was afflicted, and the angel of his presence saves us. Surely Christ is come in the flesh when we are made partakers of his life and salvation by the indwelling of his Spirit.

It does seem that if one believes all this, that the inevitable result would be a sensible growth in overcoming the lusting of the flesh against the Spirit; but the more I consider it, the more I am convinced "there is no discharge in that war" of the flesh against the Spirit. We, who were enemies, are reconciled to God by the death of his Son; but it is by faith only we do know of this reconcilation. The things which are seen are temporal; therefore they must be carnal, fleshly, worldly things, for eternal things are unseen. Then, the things which are seen are opposed to those which are unseen; temporal things are, in fact, enmity against spiritual things. When we were enemies we lived upon and rejoiced in the things which are seen; how is it now? They are hateful to us, and we wish to be absent from them. All the world we know anything about is in our flesh; and when we look within we see the whole world lieth in wickedness; that it is enmity against God, is not subject to the law of God, neither indeed can be. To recognize this enmity is the light of the knowledge of the glory of God in the face of Jesus Christ shining in our hearts. The sin of the whole world is revealed by that light, and in consequent abhorrence of self we by faith glorify our Lord as the Savior of the whole world; for in him hath God reconciled the world unto himself.

Though I have already answered it, I will ask again, How are we, who were enemies, reconciled to God by the death of his Son? There is only one way in which an enemy can be reconciled, and that is by the abolishment of the enmity; for enmity is not susceptible to reconcilation or cure. It is only as we stand in Christ, we are reconciled unto God, Christ having abolished in his flesh the enmity, having slain the enmity, by the blood of the cross. In him we appear holy and without blame before God in love. He is our life; and where our life is, there are we also. If we are members of his body we must of necessity be where he is; we are partakers with him in all things. He has been and will be our dwelling place in all generations, and while he lives we shall live also. While we sojourn in this wretched body of death, the knowledge that the carnal mind is enmity against God will ever burden us; but inasmuch as we are partakers of Christ's sufferings, through his indwelling in our hearts by faith we rejoice in hope of the glory of God. By faith the world is overcome and the enmity thereof is slain. In the world we shall have tribulation; we shall fall into temptation; we shall be overcome; yet, though we fall, we shall not be utterly cast down, for greater is he that is in us than he that is in the world. Through him that loved us and gave himself for us we are more than conquerors. The world shall wreak all its enmity upon us, but in doing so it praises the God of our salvation; for when it can despoil us no more, when all its enmity is exhausted upon us, when its end is accomplished (then it ceases to be; the remainder of wrath is restrained), then he who is our life shall appear, and we shall be like him, for we shall see him as he is. And where he is there are pleasures for evermore. Sorrow and sighing shall flee away; we shall be fed and led unto living fountains of waters, and God shall wipe away all tears from our eyes.

I know it is the common view of many that this blessed experience is only accomplished after we have departed this natural life, returned to dust from whence we came. I would not cause any one to err in this matter, but really I have never found any Scripture authority for such a view. I do believe, and I feel confident Scripture will uphold me, tha there are times in the experience o God's saints, of absence from t body and presence with the Lo when they are clothed upon w their house which is from hea and in the fruition of hope wi with unveiled face the appearin their Lord. Do I speak with author ity? I do not know. I have thought I knew something about Paul's ex perience in Romans xii., but I do not know; it is something I cannot explain to myself, let alone others. Nevertheless I have this persuasion, that God is not restricted as to time, circumstances, or any other thing, when it is, or shall be, his pleasure to delight his saints with the sight of his unutterable glory.

A commendable trait in a letter-writer is to quit when he is through. You have found out by this time that I am not guilty of any such weakness. I have written a long, rambling, disconnected letter, and you must be tired of it. If I could but have expressed myself as I would like, I would be content to close without apology. I find that it becomes harder and harder with me to express myself, either in speech or letter; and the harder it grows, it seems the more eager I am to voice the honors of my Savior's name. If saved at all it is to the praise of the glory of God's grace. No credit is due to me. I have never given up anything willingly, nor put anything away from me, but have rebelled bitterly at the unseen power which stripped me of those things which the Lord saw was good for me not to have. Just at present I do not feel to regret anything which has come to pass in my life. I feel that thus far the Lord hath led me; but there is a certain fearful looking forward, lest I may yet fall by the way. I cannot prepare myself for coming trials, I know not what they shall be; yet they are sure to come; for is it not declared, "The Lord shall bring upon thee days that have not come?" My pilgrimage thus far has been chiefly in desert places, relieved very seldom by oases of comfort or manifest joys. Bitterly I rebel at times, and conclude that the Lord never knew me, else he would grant me more often relief from tribulation, in the comfort of an assured hope of life in Jesus. And yet, why should I expect comfort in this world? If the pleasures I seek are such as I may rejoice in without sin, then they are not joys of this world; the joy of this world is carnal and unlawful, while only the pure and spiritual can suit my soul. Why should I expect comfort in this world? Can I hope, or even desire, to go through the valley of tears singing, or to dwell in the house of mourning laughing? Would I fare better than him who was a man of sorrows and acquainted with grief? shall I be a stranger to it? Would I go through one heaven to another, when it is through much tribulation I must enter the kingdom? Can I be easy and contented in a country where my Lord is not, where his enemies cry, "We will not have this man to reign over us?" In the world we shall have tribulation; the world is too barren a soil to bear true joy. But in this our comfort lies, that though in the world we do have tribulation, yet in Christ we are of good cheer, because he has overcome the world. At times we are made to triumph in our trouble by the comforting reflection that the afflictions I feel to-day I shall feel again no more forever; that is, in their first onset; though we may feel the effects of them for many days. In a natural sense can I weep over a parent dying twice? or can I twice attend the funeral of a friend? No more can I feel tomorrow the afflictions I feel to-day; they do not repeat themselves. Though the shower be heavy on me, yet to my comfort the clouds shall not return after the rain. And though clouds and darkness, tempest and storm, should fill my sky all the days of my life, yet my hope shall brighten, in confidence that though weeping shall endure for a night, joy cometh in the morning. If I bear about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in my mortal flesh, then in fellowship I am made conformable unto his death. I am appointed to die once; and "If we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God." Our Lord suffered and atoned once for all the sins of his people. The manifestation of his life in us is our fellowship with his sufferings and death. In such measure as the Spirit of Christ is in us, in like measure does faith make present in our experience the dying of our Lord; therefore as we grow in his knowledge we die daily. But that grace which is ministered to us in enduring the affliction of to-day, is never required to sustain us again in that particular trial. The song of the redeemed is an ever new song of victory. Their growth in grace is marked by new trials, new revelations of all-sufficient grace. By faith we are made conformable unto the death and resurrection of our Lord; for "it is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." That Spirit which Christ had without measure, we have in measure; therefore we know only in part. Here a little and there a little are we perfected in the knowledge of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. One with the Captain of our salvation, we are made perfect through sufferings; but every man in his own order: Christ the first-fruits; afterwards they that are Christ's at his coming. And has he not come in the flesh, when we by faith show forth his life? And if that Spirit of life makes manifest the things that are reproved, shall that death which we suffer in the thing reproved ever again be suffered? Our troubles diminish in the enduring, but our consolations are of another nature. Like the foam of a river, affliction perishes as we pass over, and can be found no more; but the comforts of Israel's God are like Israel's stream in the wilderness that followed them all the way. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." A little more suffering and our afflictions are no more; the infinite consolations are ours for evermore. Our affliction is light, for it passes never to return; while heaven, which is righteousness, peace, and joy in the Holy Ghost, abides in us, never to remove or pass away. The saints do glory in tribulation; for it is when shut up in the deeps of affliction, when set in dark places as the dead, when hedged about that they cannot get out, that they have their eyes on God alone, who alone can bring them out of the horrible pit, out of the miry clay. It is then their affection is set upon things above, while the world with all its vanities is cut off on every side. "To this man [saith the Lord] will I look, even to him that is poor, and of a contrite spirit;" a spirit broken with affliction; with such he will dwell, to revive the hearts of the contrite ones.

Again, in the dark nights of adversity there are beauties seen that were never seen in the broad day of prosperity. Manasseh, all the time he reigned in Judah, though it was

a land of light, never knew God till he was taken among the thorns, bound in fetters, and carried to Babylon, where he prayed, was heard, pardoned and liberated; and "then Manasseh knew that the Lord he was God." Thus in the depths of affliction he learned that which he could not attain to when seated on a throne. Affliction is also a time of solitude, for the man sitteth alone; but God setteth the solitary in a family, even in the family of heaven, and comforts them with his own children. In no place better than in the profound depth do we see the love, the goodness, the merey and wisdom of God, the excellency of his law, the beauty of heavenly things, the danger of prosperity, the deceitfulness of riches, and the vanity of created things.

Forgive me for trying your patience so long. Remember me in love to all your family. I trust you will have a profitable meeting. I regret more than I can express my inability to be with you.

In the hope of life in Jesus, I am, in love, your brother,

JOHN McCONNELL.

COLFAX, Pa.

DEAR BROTHER JOHN McCLELLAN:—As I have promised it, I will send you the following, but it is simply because I promised it. Knowing me as you do, I do not think you can have much confidence in or fellowship for me, nor for any thing I may write. I scarcely know how or where to begin. From my earliest recollection of any thought of God I believe I thought of him with a natural fear. I always had a dread of the world coming to an end, and of hell and everlasting punishment. Any unusual appearance of the clouds, or a storm of any kind, especially a thunder storm, had a very depressing effect upon my mind. My fears and musings then (and as they yet are) were not always very consistent. Though I very much feared everlasting punishment, yet it seemed to me if I would only die before the world came to an end it would not be so hard. I think all these fears were only natural, and have often wondered if every one, even those who never experienced the new birth, are not exercised similarly.

My life, from the time I was between three and four years old, until I was fourteen, was spent in Altoona, Pa. I think I was an average girl, not so good as some, nor as bad as some. I was very fond of having a good time, but my conscience would often check me, and I would think I would do better. Little troubles in school and with my playmates would often perplex me, and I would think how easy it would have been for them not to have happened, if this or that had only been done; but then I would think they did or did not do it, as they case might be, and that it must have been "to be so." I do not know that I reason yet with any more wisdom.

Sometimes during religious revivals some of my schoolmates would go forward to the mourner's bench, and would urge me to go too. I remember one meeting in particular, when quite a number went, and were afterward received into the New School Baptist Church. I almost got up to go with them, but somehow I did not. I spoke to my mother about it, and I remember feeling vexed that she did not encourage me much. At that time she did not hold membership with any church, but had been a member of the Methodists. She has since joined the Old School Baptists. During this time my father was doing well in business, and being a contractor had gone in debt, for others more than himself. Times were getting dull, and in the fall of 1876 we came back to the valley where father was born. Soon after our home in the city was sold. It was hard for us to give up these things, but being young our grief was not much, compared with the real affliction it was to our parents. There are seven children of us, myself the oldest. My father's youngest sister was in need of a girl, so I went to live with her. This was in November, and about the holidays my aunt died. It was hard for my uncle to get any one to keep his house, so concluded to try to do with me. The family consisted of grandpa, two children, uncle and myself. I stayed and kept house as best I could for about a year and four months, when my uncle's sister came and took charge of the house. During this time I do not remember having any unusual feelings in regard to religion. I would think sometimes that I would be a christian after a while, and I always meant to be better than a good many christians I knew, who did many things I would not do. I often wonder if the same things are not thought of me now.

Some time after leaving my uncle's home I went to live with a lady whose husband preaches occasionally for the Methodists. Mrs A. is a lovely lady, and she treated me very kindly. My health was not very good, and I soon came home and went to school. I afterward went back and stayed with Mrs. A. until late in the next fall. She would often tease me, and call me a "Hard-shell," but treated me very kindly. In the spring I went to live with a lady who had been a neighbor of ours. Soon after I went there grandpa died, and his death made me feel very sad. The pleasures of this world were somehow beginning to not quite satisfy me. While I was usually cheerful and contented, yet often I could not find pleasure in things I once did. I began to read the Bible, and seldom neglected reading before retiring, although Mr. W. always had family worship. I was quite zealous in Sunday School, and was finally given a class of girls a little younger than myself. It is quite doubtful if I knew as much as they did. Mr. W. was a very devout man, and it seemed to please him that I cared for such things. He would often ask me questions and explain things for me, and sometimes I thought I could understand a little. Often a hymn or part of a prayer would seem to be the language of my heart, although I could not have expressed it myself. That is often the way now when I read or hear some feeling expressed. I know, if I know anything, that I have felt the same.

Part of the next winter I spent in Altoona and went to school the remainder of the winter. I lived with our nearest neighbor a part of the next summer. All this time the desire for a better life and a knowledge of heavenly things bore on my mind at times. Mrs. A. knowing that I was anxious to attend school, recommended me to a friend of hers who lived in a village about two miles from their home. It was a very good place, and they were very kind to me, but I felt homesick almost from the first, and wept very much of the time for the first three days. I think it was about eight months before Mrs. F. made any inquiry as to the cause of my swollen eyes or showed in any way that she noticed I was homesick. Perhaps she thought that the best way; but had she known, I think she could have made a very devoted servant of me by a few kind words of sympathy. I did try to be faithful, and she treated me kindly, but I never felt quite at home. I was usually alone, and often felt very lonely. I continued to read the Bible, attended Sunday School and meeting, and often tried to pray. In October I came home to attend the association. My father was not then a member of the church, but was a Baptist in sentiment, and we always attended the associations and usually went to meeting on the fourth Sunday of each month. So I knew something of the Baptists, and now think I always had a warmer feeling for them than for any other church, though I had no thought of ever joining them. While attending the meetings during the association I could not refrain from weeping, and remained outside during several of the sermons. On Sunday Elder Funk preached from Isa. lv. 1, "Ho, every one that thirsteth," &c. I felt, O! if I could only come; if I only knew how to come. I did so long for the love of Jesus. I did not now feel so much concerned about escaping everlasting punishment, but I did long to be good, and to feel that Jesus loved me, and to find favor in his sight. These thoughts were uppermost in my mind most of the time now, I think. Sometime in December, I think it was, I went to spend the day with my friend Mrs. A. Her church was holding a protracted meeting in the village, but I had not been attending it. Her oldest daughter was forward at the mourner's bench, and the conversation naturally turned to such things. I told Mrs. A. something of my exercises of mind. It was the first I had mentioned my troubles to any one. My burden was growing very heavy. She wanted me to go to the meeting with them that evening, which I did. I could not keep back the tears during the services. Mrs A. came to me and wanted to take me to the mourner's bench, but I wanted to go of my own accord if I went. I did not believe that was necessary then nor at any time. But I thought perhaps my pride was in the way; that I was too proud to let the world know my condition. I felt that I was willing to do any thing. The next night I went to the meeting and went forward, but could not seem to even mourn. I felt sad and desolate. The members were very kind. The minister would talk, and sometimes read to me, but all was dark and I could not understand. Some would tell me that all I needed was just to believe. How willingly would I have believed; but I did not know how. Some said I must forsake every thing. I felt that I could gladly give up any thing and every thing if only I could feel that my sins were pardoned and that Jesus loved me. There was one lady I became accquainted with during the meeting who seemed to understand my feelings. She told me how dark it had all been to her. She would always stop for me on her way to meeting, and also come home with me. She would tell me of passages of Scripture that had been a comfort to her, but I could get no comfort from them. I felt that my case was different.

One Monday while about my work a sweet feeling of rest and peace came over me. My trouble was gone, but I could not tell what caused it. I felt more like rejoicing than mourning. The words of the Bible were sweet to me; and when I read the words of James, when he says, "The wisdom that is from above is first pure, then peaceable," I thought, Surely this is from above. I felt this peace and quiet for several days, when my mind was seized with such darkness that I did not know what to do. What had I done? Satan suggested many things, but I did not recognize him, nor think but what the suggestions were right; that it was because I had not been as careful as I ought, and had not read the Bible as much as I should, and neglected to pray. I would often leave my work and go to try and pray. I would read at night, and whenever I could, but I could find little comfort. My mind continued in this way for about a month. I tried to be very careful every day to not do or say anything wrong; but I found I could not be awake one hour without sinning, if not in deed, in thought. One Saturday morning I felt that my burden was more than I could bear; but I felt entirely helpless. If I were utterly

(Continued on page 390)

EDITORIAL.

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GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

JOHN XVI. 8-11.

DEAR BROTHER CHICK:—Will you be so kind as to write an article for the SIGNS on the following text? "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged."—John xvi. 8-11. I heard a so-called Primitive Baptist preach from this text some time since, and he said that the Holy Ghost convinced every one of sin, and that everybody could accept or reject the gospel at any time. I do not think that any one can accept the gospel until quickened into divine life, and that Christ quickens whom he will. I would be glad if you would give as full an explanation of the text as God may give you light and liberty, and you will oblige one who desires to know the truth.

Your brother in hope of eternal life,
ROTEN HURST.

PATTONSVILLE, Va., Oct. 21, 1895.

REPLY.

Whatever the preacher whom brother Hurst heard comment upon the text named by him may have claimed to be does not matter. If he preached the sentiments named above he is not a Primitive or Old School Baptist, because these sentiments are the exact opposite of those which are held by us. The Holy Ghost does not convict or convince every one of sin, righteousness or judgment; and the gospel is not an offer of salvation presented for the acceptance or rejection of any one. The meaning of the term "gospel" is simply "the good news," and not an offer of salvation. When the Holy Ghost truly convinces a man of sin it always has the same effect as that produced upon the day of Pentecost upon those who were pricked in the heart; they cry out in distress, "What must we do?" Whatever the text referred to by our brother may mean, it does not mean anything contrary to the truth of the finished work of Christ, nor the effectual work of the Spirit in the heart.

But to turn to the text named and to its connection. Jesus said (verse 7), "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." In a certain sense the Holy Spirit, the Spirit of truth, the Comforter, had not been in the world as he was now to be. The Holy Spirit had been in the world, and had operated in the hearts of men before, but not as he was now to be in the world after the ascension of our risen Lord. Jesus brought peculiar blessings to those who believed on him. For the ushering in of the gospel day God had reserved some better thing. There was to be a clearer revelation of his will at the coming of his Son than had ever been before. The Savior also declared that the peculiar work of the Holy Spirit should be, not to testify of himself, but of Christ. "He shall take of the things of mine, and shall show them unto you." This is his work. He speaks of nothing, he reveals nothing, outside of Jesus. This we need not do more than call attention to; and the reason why we do call attention to it is this, that we would enforce the thought that all that is involved in verses eight, nine and ten is true in Jesus Christ. We mean that the Comforter is testifying of Christ when he reproves the world of sin, righteousness and judgment, as well as at any other time or under any other circumstances. In fact, we are not sure that we ought to use the expression, "at any other time or under any other circumstances;" for it has seemed to us that the expressions in these three verses cover in substance all that the Holy Spirit does in revealing Christ.

It seems to us that the substance of the truth that is taught in the text and connection is that when the Holy Spirit testifies of Christ, the effect of this testimony is always to reprove (convict) the world of sin, righteousness and judgment. These things can never be separated from the revelation of Christ. If any man knows Christ, he must know what sin, righteousness and judgment mean. The very name Jesus could have no meaning except in connection with these things. If any man preaches Christ, he must of necessity preach these things also. In Christ we come to see and understand what sin, righteousness and judgment mean more clearly; and through an experience of these things Jesus is continually exalted. What meaning has the name and the sufferings and the work of the blessed Redeemer to any one but to a convicted sinner, convinced that because of his sin he is justly condemned by the righteous law of God? So the Comforter, when he testifies of Jesus, testifies of sin and righteousness and judgment also.

Before considering the three things named here, each one by itself, we desire to call attention to the word "world." "He will reprove [convict] the world." In the whole life and testimony of our blessed Lord there is a condemnation of the world. The world does not know this in any sense that humbles or brings it to repentance. Yet when Jesus was preaching and living out his own gospel in the days of his flesh the world hated him, and knew that it hated him. There was that in him to which the world never could be reconciled. Infinite holiness in him stirred up the enmity of the world. His words, his works, his very presence, condemned it. The world was convicted of its sin by his coming and presence. Men's hearts were not changed by his coming. He but stirred up into life and action the evil that was already in the world. In his betrayal and crucifixion it was seen that they hated him without a cause, and they but filled up the measure of the iniquity of their fathers. Now the Holy Spirit but carries on the same work. It, as the Spirit of truth, still testifies of Jesus, and still the world has no use for the gospel; and as the world still rejects Jesus with scorn and contumely, they are judged, and it is shown that they are sinners, and that God is righteous altogether in their judgment. This is not what is called gospel condemnation; that is, that men are lost because they reject the gospel. But it does declare that their hatred and opposition to the gospel is full proof of their lost and sinful condition. It seems to us that it is in this sense that the world is reproved of sin, &c. Just as when Isaiah saw the Lord upon a throne, high and lifted up, and heard the cry of the seraphim, saying, "Holy, holy, holy, Lord God Almighty," he cried out not only, "I am a man of unclean lips," but he also said, "I dwell among a people of unclean lips," &c. The same thing that convinced him of his own sin convinced him of the sin of all the rest. The rest did not see the vision, and so did not realize the condemnation; but Isaiah realized the sin of the world as well as his own. This is in harmony with the testimony of Paul, that Jews and Gentiles are all alike sold under sin, and that believers were by nature the children of wrath, even as others. We would further say that it is sure that the real meaning of Jesus in the text is fulfilled to the very letter. We know that it is not true that all men feel the burden and condemnation of sin. On the contrary, a large portion of mankind are totally ignorant of what sin against God means, totally ignorant that any such being ever lived as Christ, and are utterly careless as to such matters. They are not reproved personally of sin, righteousness and judgment. Therefore the text cannot mean any such thing as a personal conviction of every man, woman and child in the world.

But we leave these reflections to turn more especially to the three words, sin, righteousness and judgment, themselves. "Of sin, because they believe not on me." As we remarked before, the very name Jesus could have no meaning except as we also know what sin is. His name is what it is because, and only because, he shall save his people from their sins. The very name and being of Jesus imply the existence of sin, as much as payment implies a debt, or water implies thirst. If the Holy Spirit testifies of Jesus at all, it testifies of him as the Savior of sinners. He is the Comforter solely because he reveals Jesus to the broken-hearted sinner as his Savior, and shows that sinner that with Jesus there is plenteous redemption. As Jesus is of God made unto us wisdom, righteousness, sanctification and redemption, so it is implied that we need all these things; and the office of the Holy Spirit is to take of these things and show them unto us. When these things are shown to the sinner who is sensible of his sins, he can but believe them, receive them, and rejoice in them. This is the evidence of his salvation. He believes on Jesus, and is no more counted as unholy, but holy in Christ his Savior. But the ungodly world believes not on Jesus, and this is the proof of its ungodly, impenitent state. If the world were of God, it would believe on his Son, who is God manifest in the flesh. The fact that it does not believe on Jesus is the proof that it still lies in wickedness. Here is the touchstone which divides between true disciples and the world. As the Holy Spirit, the Comforter, takes of the things of Jesus and witnesses to them, there is a division made manifest. Some cannot but believe, while many reject and scorn the testimony. This is the proof that they are yet in their sins. Having never learned what sin is, they have no use for Jesus. They are yet in their sins. It seems to us that thus does the Holy Spirit convince the world of sin.

"Of righteousness, because I go to my Father, and ye see me no more." It is no more sure that the Comforter reproves the world of sin, than that it also sets forth or testifies to the righteousness of Christ. Under the old dispensation the righteousness of God was clearly set forth in the law. Now it is the peculiar work of the Comforter to testify of the righteousness of Christ, by which alone any sinner can be justified; and the one chief evidence that Jesus is the spotless, sinless one, is to be found in the fact that he could not be holden by death, but has arisen from the dead and gone to his Father, so that in his flesh he is seen on earth no more. Still farther, the Holy Spirit sets forth the holy life of Jesus, and afterward his death, and his resurrection from the dead, as being that perfect obedience by which the law was magnified and made honorable, being fulfilled to the letter, and also in its spirit; and by which also the sins of his people are covered, and they are counted righteous. Just so far as the sinner is convinced of sin will he also be convinced of his need of righteousness; and as the Holy Spirit convinces him of his sin, so on the other hand does it reveal to him and convince him of his need of the spotless righteousness of Christ. The fact that Jesus went to his Father proves that his righteousness was complete; and as he came as our surety to bear our sins and redeem us from all iniquity, that he might present us

faultless before his Father, his going to his Father proves that his work in our behalf was accepted, and that we are complete in him, or righteous in him. This the Holy Spirit, the Comforter, sets forth for the hope of believers and the glory of God.

"Of judgment, because the prince of this world is judged." We have understood by the expression, "the prince of this world," that spirit by which this world is governed. It is the prince of the power of the air, the spirit that now worketh in the children of disobedience. This spirit once ruled in us all. We would further say that the word "judgment" here means the judgment of condemnation; and so the real meaning of the text is that in Jesus is set forth not only the perfect righteousness of God, but also the condemnation of this world, or of that spirit by which it is ruled. There is no exception to this. Whether the spirit of the world manifests itself in the shape of outbreaking sin, or in the shape of Pharisaical righteousness and self-confident boasting, in either case it is utterly condemned. What a volume of meaning there is in the expression of the apostle when he testifies of Jesus that he "condemned sin in the flesh!" In his life and in his death alike he condemned the spirit of the world. All judgment was committed to him; and he said, "For judgment am I come into the world." When the Holy Spirit sets before us the perfect life and teachings of the Son of God, it is to the condemnation of all that is earthly. "The prince of this world is judged." In the heart of every one to whom Jesus is revealed there is also a convincing sense of this same judgment; and at the end, in all christian experience, this threefold work shall be completed. Sin and righteousness and judgment! What solemn words they are! What fullness of meaning is in them! The world is condemned; and yet right here is the believer's hope assured, and the certainty of his salvation made plain. All is in Jesus, and all is complete in him, and all his people are complete in him.

C.

PLEASE BE SURE

IN sending remittances for renewals of subscriptions to give us the same name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur. It is a good plan to inclose in the letter one of the little pink slips containing the name, taken either from the margin of the paper or from the wrapper in which the paper comes.

EZEKIEL XVIII. 31, 32.

"CAST away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye."

We can no more rest in withholding such views as we have on the Scriptures from our brethren, when they call for them through our columns, than we can in withholding our understanding of the Scriptures from them through the pulpit. We have ourself been greatly edified, instructed and comforted by the communication of the views of our brethren, both through the pulpit and the press. We believe that God has provided gifts in his church for edifying the body in love, and that he has not only enjoined on those to whom he has given light to let their light so shine, and not conceal it under a bushel, but that he has often communicated light to his children through the use of those gifts. But we wish it always understood that while we write or preach, the Lord has enjoined it on the saints to judge of what we write and preach, and they are bound to try what we utter by the word and Spirit of the Lord; and so far as we are sustained by the Scriptures of truth and by the experience of the saints we shall hav their fellowship, and wherein we a not sustained by divine authori they are bound to reject our tes mony.

The passage proposed for cons eration is one on which many hones hearted inquirers after truth hav been greatly perplexed, and many Arminians have exultingly quoted in defense of their doctrine of conditional offers of salvation to all men. It is not difficult, however, for those who have been attentive readers of the Scriptures, and whose minds have been enlightened by the Holy Ghost, to discover that in this text, and in the whole chapter from which it is quoted, the nature of the law and its special claims on the nation of ancient Israel are prominently brought to view. That this chapter sets forth the claims of the law, and not the provisions of the gospel, will be seen, if we observe the following characteristic particulars.

First. It demands everything of, and furnishes nothing to, the guilty Israelites; whereas the gospel invariably furnishes everything necessary to justification before God to the guilty, and demands nothing of them as a condition, means or aid.

Second. All the terms and conditions expressed or implied in this text and chapter are the same that usually accompany the law of the Sinai covenant, and such as never accompany the gospel. "The soul that sinneth it shall die," was the declaration of the law of national Israel, and this is the emphatic language of this chapter; but the provisions of the new covenant to spiritual Israel are, "I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more," as saith the Lord God.

Third. The express provisions of the legal covenant to Israel, to whom alone that covenant was given, were conditional. If the Israelites obeyed all the provisions of that covenant the Lord promised to give them corn and wine and oil, and to fight their battles, and secure them from famine and from pestilence; but if they disobeyed this law he would send the famine, sword and pestilence, and they should be cut off and die. But all the promises of the gospel to spiritual Israel are in Christ Jesus yea, and in him amen, to the glory of God by them.

Fourth. The demands against Israel in this chapter are like all the demands of the law of God against sinners, such as no sinner is able to comply with; and in the text before us the utter inability of every sinner to satisfy the demands made must be perfectly plain to every soul that knows the spirituality of the law and the total depravity of fallen human nature. What sinner is able to put away all his transgressions? Job could not, even when he used snow water, and made himself never so clean. David could not, when he used nitre and much soap. The prophet of the Lord assures us that the Ethiopian can as easily change the color of his skin, and the leopard his spots; and yet the law demands at this shall be done or the sinner shall die! Now, supposing the sinner could comply with this first requisition of the law, and put away all his transgressions whereby he has ever transgressed the law of God, how, think ye, is he going to succeed with the second and the third, to make him a new heart and a new spirit? The demand is not merely to repair the old heart and reform the old spirit; they must be made new outright, or the sinner must die; there is no alternative provided by the law.

Fifth. The Lord positively promised that the new covenant which he would make with his people should not be like the covenant which he made with Israel when he took them by the hand to lead them out of Egypt; but the terms of this chapter are precisely like that covenant; therefore this chapter belongs to the old, and not to the new or gospel covenant. The death of the guilty sinner that dieth gives no pleasure to God; but as his law is founded in justice, divine justice demands that the sinner shall die. Nor can one single sinner escape; for God is a jealous God, and through his law he will in no wise clear the guilty.

It is clearly demonstrated that "By the deeds of the law no flesh living shall be justified." "For if a law had been given that could have given life, then verily righteousness should have been by the law." By this specimen of the law in this eighteenth chapter of Ezekiel all who have spiritual discernment must see that it makes no provision for saving the guilty; but it positively enacts that every sinner shall die. It demands, on pain of certain death, a complete separation from sin, a new heart and a new spirit. All these must be provided, or the law will not suffer the wretched delinquent to live.

Some of the Israelites sought for this deliverance from death and preparation for life, "as it were by the deeds of the law; for they stumbled at that stumbling-stone."—Rom. ix. 32. "For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."—Rom. x. 3. "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."—Rom. xi. 7. Now, in all candor we ask, In what respect do the Arminians of this nineteenth century differ in their manner of seeking for justification, from the carnal Israelites of whom Paul wrote these things? If modern work-mongers are not stumbling at the same stumbling-stone, namely, seeking for justification by the deeds of the law, why are they so much more partial to Ezekiel xviii. 31, 32, than to Ezekiel xxxvi. 25–30? The former of these Scriptures sums up the demands of the inflexible law of God; the latter shows by whom the demands of this law are met and canceled. The law of God in the first demands, in order to Israel's deliverance from death, that all her transgressions shall be put away; the latter Scripture shows the provision which God has made, for his own holy name's sake, for satisfying this demand of the holy law. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." This meets the first requisition of the holy law as set forth in the other text, and shows that God, and God alone, is able to provide a way to purge his people from their sins. The blood of Christ cleanseth from all sin. By one offering Christ has perfected forever all them that are sanctified. Thus the first demand of the law is met and canceled by our Lord Jesus Christ on the part of his people, "for he shall save his people from their sins." But the putting away of sin was not all that was necessary to prepare us for the enjoyment of spiritual things. "Make you a new heart and a new spirit," says Ezekiel xviii. 31, or you must die. "A new heart also will I give you, and a new spirit will I put within you," says God, in Ezekiel xxxvi. 26. How perfectly do the provisions of grace, as exhibited in the gospel, meet all the demands of the law. Is a new heart demanded? "I will give you a new heart," says the God of grace. Is a new spirit required, which the helpless sinner is unable to supply? "A new spirit will I put within you," says God.

But do we inquire, What is to become of the old heart? "I will take away the stony heart out of your flesh," says God, "and I will give you a heart of flesh." But what kind of a spirit does God in the gospel promise to give? Is it to be any way different from that which we derived from Adam? Hear the answer of the Lord: "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleanness."

We might extend our remarks, but perhaps enough is written to express our views on the subject proposed to satisfy our friend; and truly we believe that every heaven-born child, in comparing the rigorous demands of the law of God with the rich provisions of grace and mercy in the gospel, will say with the poet,

"Go, ye that trust upon the law,
And toil, and seek salvation there;
Look to flames that Moses saw,
And shrink and tremble and despair.

"But I'll retire beneath the cross;
Savior, at thy dear feet I'll lie;
And the keen sword that Justice draws,
Flaming and red, shall pass me by."

MIDDLETOWN, N. Y., May 15, 1850.

PRONOUNCING BIBLES.

IN addition to the list of Bibles published on last page we wish to call especial attention to the PRONOUNCING BIBLES, containing Old and New Testaments, King James Version, with marginal references. All the proper names of every person or place in these Bibles are divided into syllables, and accented as they should be pronounced, enabling the reader to readily pronounce correctly the most difficult names of persons and places.

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Nearly all accounts are in small amounts, of ten dollars or less, and may appear of minor importance to each one; but the debts we owe are for large sums, and to those who would not hesitate to sue us, even though in doing so they compelled us to discontinue the publication of the paper.

Brethren, once again we ask you to consider us, and at the earliest possible day send on your remittance.

(Continued from page 387.)

lost, I knew no reason why I should be saved. I felt desolate and helpless, but I think the language of my heart was, "Thy will be done." I could do nothing. But almost instantly I saw the plan of salvation; that Christ has suffered for me; that he had paid the debt; that he was my righteousness, my strength, my all; that my salvation depended in no way on myself; that he would have to undo all he had ever done if one for whom he died were lost. I felt secure in him. It all came with force and conviction, and with such comfort, I was almost overcome with joy. How plain it all was. It almost seemed to me I could make any one understand it; but I could not. No person could make it plain to me. I had learned nothing spiritually in Sunday School, where such things are supposed by some to be taught; and yet I had gone there almost from my infancy. But how wonderful are the works of the Lord. I felt now that nothing could make me doubt again. It was indeed a heaven below my Redeemer to know, and I felt to move along so quietly. But I could not express the anguish of mind and awful darkness through which I had passed; neither can I tell the joy I felt.

Doubts and fears soon troubled me again, and I could not understand it. I thought christians were always happy. I did not see my friend so often now, since the revival meetings had closed, and I had no one to talk to of these things. The preaching I heard did not comfort me. My mind began to be exercised about joining a church. I felt no desire now to join any other than the Old School Baptists. I thought if they would not receive me I would wait. I said to my friend Mary one evening, when the Methodists were taking in members on probation, that I could not take the step I knew she would think I ought to take, and I told her why; that I only believed immersion in water was baptism. I also told her some of my feelings in regard to the church. She said their church would immerse, but added, "Feeling as you do, Laura, I honor you all the more for not doing it." I had been a member of the New School Baptist Sunday School, and usually attended their services. When their pastor heard of my having experienced a hope he wrote to me, and said he knew my sympathies were partly with them, and asked me to say where I would meet him, to have some conversation on the subject. I told him I would meet him at my Sunday School teacher's home. We met one Friday afternoon; and while I could but agree with him on many points, my heart was not with them. I could not have felt at home there, and have felt very thankful that the Lord delivered me from those things, although I have never felt worthy to be where I am.

My health had not been very good

the most of the winter, but I had so much trouble of mind I scarcely thought of my physical condition. After I came home, O what a feast the first Baptist sermon was to me. How different it was from what I had been hearing. My mind continued to be much troubled and perplexed about many things. Sometimes I would think that perhaps what I had experienced was only a delusion of the mind. One day these words came to me, as though spoken to me, "Blessed art thou, Simon bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." My mind rested on that for some time. On the 28th of May, 1882, my father and I were baptized by Elder Joseph Correll. I did not know it was my father's intention until he came before the church. My mind was troubled about many things. I was not satisfied that I ought to ask for or expect a place in the church. I was young, and thought that perhaps I ought to wait until I was older and better. I now know that had I waited until I was better I would never have come at all. How very far I have wandered. Then I could scarcely interest myself in anything of a worldly nature; now am I ever spiritually minded? The Lord knows whether I am or not. He cannot be deceived.

Sometimes I have been sorry I promised to send you this. I have written much, and yet have told so little of the real exercises of mind through which I have passed. I trust you will not expect me to write like those who write for our papers.

Very unworthily your sister in hope of a better life,

LAURA GREENLAND.

NORTH BERWICK, Maine, Oct., 1895.

ELDER CHICK—DEAR BROTHER IN THE LORD:—I have been thinking for some time that I would like to have a little talk with you pertaining to the things concerning our God, especially since it was not in the providence of God that you should be present with us at our annual feast. O! my dear brother, I did miss you indeed. It is not with any thought of flattery that I am prompted to say these words; that is, if I know my own heart. I do feel like calling you brother; but it has been the hardest thing, a great deal of the time since I united with what I believe to be the church of Christ, to call one brother or sister; not that I doubted for a moment their being those for whom Christ died; but the thought that I, all polluted with sin, I feel it is wrong for me to claim such a relationship to the dear saints of our God. I have thought many times that I must go to the church and tell them that I had been deceived, and had deceived them; but before the time would come for me to meet with them some precious promise contained in the word of our God would come home to my heart with such sweetness that I felt to exclaim with one of old, "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." O! my dear brother, I want to tell you how I have been made to rejoice for the blessed privileges I have had. O how good the Lord has been to poor, unworthy me. I have been made glad in the coming to the church within the past three months of four dear, willing ones; yes, made willing to obey the Savior in the ordinance of baptism. And still more are lingering round the fold, and we have had good evidence that they have been with Jesus and learned of him. I shall not be able to tell you all that I have had to be thankful for, but will tell you a few things: one was to meet with Elder Jenkins. I have had a desire to see him, and it had grown stronger for the past year; also Elder Beebe. They came to us ladened with fat things, which were well refined on the lees, declaring to us the precious gospel of the Son of God; also Elders Vail, Campbell and Beal, all preaching the same precious truth, not one discordant note through all the meeting. All was harmony, joy and peace. For a number of weeks before our meeting these words followed me,

"Do not I love thee, O my Lord?
Behold my heart and see;
And turn each cursed idol out
That dares to rival thee."

But it is not always the case with me; sometimes I am so dead that I hardly have a desire about the things. Then I am in trouble because I am so unconcerned about the things I hope I love; but, dear brother, I have learned that when I look within all is dark and vain and wild. Jesus says, "I am the way, the truth and the life." When I am enabled to look away from self, and look to Jesus, trusting in him alone, then all is peace; but when I am left to trust in myself, feeling I have something on hand, I am often brought into the place where Peter was. He had to learn by bitter experience that he could not trust in himself. Dear brother, I trust I have been shown something of the depravity of my own heart, and am compelled to say, "Dear Jesus, I need thee every hour." How glad I am that Jesus said, "I came not to call the righteous, but sinners to repentance." What hope could there be for me if that were not the case? And "the wayfaring man, though a fool, shall not err therein." "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

I was very much pleased with what you said a few weeks ago, through the SIGNS, in regard to Sunday Schools. I cannot remember when I did not look on Sunday Schools with disgust. I said, when I was quite young, if I ever had a child of my own, that the last place it should go would be to Sunday School. For we read that they shall not teach every man his neighbor, saying, Know the Lord; for they shall all know him, from the least of them unto the greatest of them.

But my sheet is full, and I will bring this scribble to a close, for I fear I shall weary your patience. I hope you will pardon me for intruding on your time. I know the forbearance you possess, and believe you will cast the mantle of charity over all my imperfections, knowing my inability to write. Father is quite well; he is ninety years old lacking a few days. He and Myra join in love to you and your family.

From your very unworthy brother, if one at all,

J. F. HALL.

BYRON, Neb., Nov. 17, 1895.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—I am requested by a dear brother to write a few lines in regard to the situation of many brethren and friends in southern Nebraska and northern Kansas, where there have been three drouths in succession, and this year's the most distressing of all, causing the nearest total failure of all kinds of produce, the country having been drained of all supplies by reason of the two succeeding drouths. Now, just as winter is coming on, and the people all destitute of money, and their stock of clothing almost exhausted, what they are to do is more than I can tell, unless they can be aided in some way. Brother Hammons and I thought it best to write of the condition of the brethren and friends in this drouth-stricken section of the country, and request you to insert it in the SIGNS OF THE TIMES, that the brethren who are more favorably blessed may know of their distressed condition, and lend a helping hand in this their time of great need. Aid in the way of clothing is mostly needed, of any kind and of all sizes, for men, women and children, no matter if they have been worn. Brethren who may feel disposed to render aid in this or in any other way they may choose will ship goods by freight to Ruskin, Nuckolls Co., Neb., on the Rock Island R. R., to either Elder J. H. Hammons or Joel Hammons, or to Joseph Bruce, Byron, Thayer Co., Neb., on the B. & M. R. R., and we will distribute among those who are most needy. As we do not know whether the railroads will aid in any shipping, we will request that freight be prepaid, as we have not the money to pay freight. We will also notify any and all parties who may ship us goods as soon as they come.

Your unworthy brother,

JOSEPH BRUCE.

ERRATA.

IN the obituary notice over the signature of Wm. Grafton, on page 375 of this volume, the name of the deceased should be printed Sarah Weaver, instead of Sarah Weard.

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OBITUARY NOTICES.

Mrs. E. L. Baucum, wife of Mr. D. E. Baucum, was born in Pike Co., Ala., Nov. 3d, 1876, and died at her home in Cass Co., Texas, Sept. 24th, 1895, aged 18 years, 10 months and 24 days.

The deceased was the daughter of brother J. R. and sister S. J. Meadows. She moved with her parents to Texas the first of the year 1889. Eula, as she was familiarly known, was a dutiful daughter and a loving wife. She was married to Mr. Baucum on Nov. 8th, 1894; and although their married life was short, it was happily spent. She was taken sick with a pain in her head on Monday night and suffered untold agony until death relieved her the next day. The only words she spoke after her mother reached her were, "Mamma, how I'm suffering!"

Eula never professed a hope, but from all appearance she had been with her Savior. She delighted in waiting upon the Old Baptists when they visited her parents, and loved their conversation. Eula was a sweet singer, and her favorite song was,

"Why should we start or fear to die?
What timorous worms we mortals are!
Death is the gate of endless joy,
And yet we dread to enter there."

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

After a few comforting remarks by Elder J. H. McWilliams the deceased was laid to rest in the Beech Creek cemetery until the last trumpet's sound. She leaves a father, mother, three brothers, one sister and a husband, together with a host of friends, to mourn their loss. We would say to the grief-stricken parents to weep not for Eula. We feel that your loss is her gain. Look to God, who is too good to err or to be unkind.

Your brother in Christ,

J. S. McLEOD.

ATLANTA, Texas, Nov. 23, 1895.

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Signs of the Times.

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"THE SWORD OF THE LORD AND OF GIDEON."

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D. L. Blackwell 1June95

CORRESPONDENCE.

SOUTHAMPTON, Pa., Nov. 26, 1895.

DEAR BRETHREN:—In the SIGNS of August 7th appears a request of Eliza M. Hollingsworth, of Woodland, Cal., for my views upon Acts xiii. 41, which reads as follows: "Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

I seldom feel comfortable when I see such a request, for I feel unable and insufficient to think and write out what a portion of Scripture means. When any scriptural subject is on my mind, and in my heart, then it is easy for me to write, if I have opportunity. I cannot, even then, feel able to investigate thoroughly and make an exhaustive exposition of the meaning of the Scripture; but I can give some expression of what I see and feel in the subject, and it is a comfort to me to do so. But the thought of undertaking to search out the meaning of a portion of Scripture merely that I may have something to write about it, is not pleasant to me; yet when I have tried to do so, lest some dear lover of the truth should think me inattentive to his expressed wishes, I have sometimes been surprised to find the wells of salvation appear to my view, out of which I have been favored with joy to draw water to refresh my own soul. I wish it might be so now, and that some, at least, who read what I may write might be edified and comforted. But I do not at present feel that such will be the case. The Lord's people are brought by the dear Savior to sit down before him, scattered or in companies, waiting, hungry and expectant, and he feeds them by the hands of his servants, as he did of old the multitudes that he caused to sit down upon the grass before him in the desert place. The servant can take only what Jesus puts into his hand, and the hungry soul unto whom it is his privilege to hand it will give all the praise to Jesus while he eats of the heavenly bread. The true servant has no wish to receive any of the praise, but only that he may share in the bounties of grace and be held in the fellowship of saints.

It was while preaching in the synagogue at Antioch that the apostle Paul warned the Jews, and bid them beware lest that which is expressed in the words of the text as having been written in the phophets come upon them. What he speaks of is found written in substance in Isaiah xxix. 14, and in Hab. i. 5. His quotation seems to be more particularly according to the language of Habakkuk. The Lord declared unto Israel by the prophet many times that they would not believe the work which he would perform, though it would be declared unto them, and that he would himself blind their eyes, and pour upon them the spirit of deep sleep, and harden their hearts, so that they should not believe and be healed. To the natural understanding this looks inconsistent with the character of a holy and merciful God. But we have no right to judge the Lord, nor try to decide the meaning of what he says, by our reason, and by our thoughts as to what he ought to say or do. We can only know of what he ought to do by his declaration of what he has done. Sometimes it is given us in the gospel light to understand mysteries that were hid from past ages and generations, and to see how that which to the natural reason appears hard and cruel is really a manifestation of infinite holiness, goodness and mercy. But if it is not given us to see the gracious meaning of any portion of the word, yet we will bow to it, if we are led by his Spirit, knowing that it is infinitely wise and good because it seemeth good in his sight.—Matt. xi. 26. The work of salvation is that which is referred to in the text, which also involves the work of bringing to an end the legal dispensation, with all its shadows and types. The day of the Lord, which is the gospel dispensation, in which the power and goodness and wisdom of God are displayed, is darkness to those who still trust in their own power and goodness and wisdom to establish their own righteousness.—Amos v. 18-20. The law given to Israel, with all the ordinances of divine service pertaining to that legal covenant, proved absolutely that it is not possible for the natural man to render perfect service unto God, as Joshua said unto them, "Ye cannot serve the Lord."—Joshua xxiv. 19. When that legal system had perfectly fulfilled the purpose of God in establishing it over his fleshly people of Israel, and the truth had been fully demonstrated that by the works of the law no flesh could be justified, that system passed away. It was not the Lord's purpose that man should attain to a knowledge of spiritual things by his own power. "In the wisdom of God, the world by wisdom knew not God."—1 Cor. i. 21. In his infinite wisdom and goodness he decreed to hide these things from the wise and prudent, so that no man by searching should ever be able to find out God, or understand his ways, which he has made unsearchable and past finding out. Whatever shall ever be known of heavenly things must be known by revelation, and that revelation is to babes. For this the dear Savior rendered thanks to the Father, and rejoiced that so it seemed good in his sight.—Matt. xi. 25, 26. And this shall ever be a special cause for thanksgiving and joy on the part of all his people.

If it had been so arranged that by his own wisdom, power and goodness man must attain unto the knowledge and favor of God, then only to those of the flesh of Abraham who were absolutely perfect according to the measure of the law, could that knowledge and favor come; while every Israelite in whose work could be found any imperfection must be rejected; and all other nations and people, being "aliens from the commonwealth of Israel, and strangers from the covenants of promise," must remain forever "having no hope, and without God in the world."

Then, even if we can suppose any one able to come up to the perfect standard of the holy law of God, yet by this arrangement all the feeble minded, all the lame and blind, all the little, helpless babes, must be lost. But the Lord rejoices in helping the weak and nourishing the babes. His joy is in his people, his tender care is for them, his mighty power is manifested in their behalf, and as one whom his mother comforteth, so he will comfort them, and they shall be comforted in Jerusalem.—Isa. lxvi. 13. All his people are brought to the measure of a little child before the entrance into the blessedness of his kingdom is granted them. They receive his blessings, not as men of power who have earned them, but as little, helpless babes, whose cryings are hushed by the revelation to them of the good things which God has prepared for them that love him.

The Lord told Israel that he had blinded their eyes, and hardened their hearts, and given them the spirit of slumber, lest they should see and believe and be converted and he should heal them.—Isa. vi. 10. And this is repeated by the Savior concerning the unbelieving Jews as the reason why they could not believe.—John xii. 39; Matt. xiii. 13, 14. The apostle, also, refers to such declarations more than once. In writing to the Romans he says, "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."—Rom. xi. 7.

Does this appear like hard doctrine? The apostle did not regard it as hard, but as a cause for rejoicing, because he sees in this doctrine a way in which salvation can come to the Gentiles. "I say then, Have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles." Was the fall of the Jews merely because they carelessly stumbled through lack of attention to their work? Was it because they were not sufficiently prudent and energetic and careful in seeking righteousness by the works of the law, that they did not obtain it? Do you understand that there was a possibility of their having remained standing in that legal covenant if they had been more attentive to its requirements, and more watchful so as not to have stumbled at that stumbling-block? Certainly not. It was of the Lord that their legal table became a snare and a trap and a stumbling-block to them.—Rom. xi. 8, 9. The fall of them was the riches of the world, and the diminishing of them the riches of the Gentiles.

If any one under that covenant had stood by works, then that covenant must have remained valid, and no one but those named in it, the fleshly seed of Abraham, could have had salvation. But there was no salvation in that covenant, therefore it was found faulty, and must be taken away, in order that a better covenant, founded upon better promises, might be established. Those who were under that covenant must fall, in order that salvation might come to the Gentiles. Through the mercy of God salvation is not according to the works of the creature, but "it is of faith, that it might be by grace, to the end the promise might be sure to all the seed."—Rom. iv. 16. "For the gifts and callings of God are without repentance."—Verse 29. That is, God does not change his mind concerning those whom he will call; does not let his gifts and callings depend upon their works, so that a failure on their part might defeat his will. Nothing of that kind.

But the fall of the Jews opens a

door of mercy for the Gentiles, who now appear necessary to fill up the measure of the elect, since election is seen to have failed to secure its fullness from the Jews. That Israel, therefore, all of whom the Lord had declared should be saved, is not composed of Israel after the flesh. "For they are not all Israel that are of Israel;" "but In Isaac shall thy seed be called." And that seed is Christ. Israel, then, after the flesh, as concerning the gospel, are enemies for the sake of the Gentiles; but as touching the election they (the elect among them) "are beloved for the fathers' sake." "For the gifts and callings of God are without repentance. For as ye [Gentiles] in times past have not believed God, but have now obtained mercy through their unbelief, even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all [his elect among Jews as well as Gentiles] in unbelief, that he might have mercy upon all."

No wonder the apostle breaks out in this sublime expression of praise, "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!"

But why does the apostle preach in this manner to the Jews at Antioch, saying, "Beware, lest that come upon you which is spoken of in the prophets?" The next Sabbath day he tells the reason when the Jews were filled with envy because of the multitudes that came to hear the apostles preach, "and spoke against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles; for so hath the Lord commanded us."

It was preached to them first that its testimony against them might be confirmed by themselves, in their manner of receiving it. As Joshua said to their fathers, when they protested that they would serve the Lord, although he had told them that they could not, so it could be said to these, "Ye are witnesses against yourselves." The Jews were represented by those in the parable who had been bidden to the wedding feast of the king's son. They recognized themselves as referred to in the requirements of the law, and claimed for themselves all the dignities and honors and privileges with which it invested those who were chosen to be guests of the great king on so notable an occasion as the marriage of his son. But when the time came, and the announcement was made to them that the dinner was prepared, and that all things were now ready, and they were commanded to come unto the marriage, their treatment of this gospel call was such as to show that they had no regard for the king, no respect for his commands, no interest in his kingdom, and no desire for the food of his table; and thus they proved themselves not worthy of the honor of a place at that wedding, to which they had been bidden in the law. "The king said to the servants, The wedding is ready, but they which were bidden were not worthy." Not one of them was worthy. Not one of them, as Jews, came to the marriage. "For I say unto you, that none of those men that were bidden shall taste of my supper."—Luke xiv. 24.

But the wedding must be furnished with guests. The house must be filled. So the blessing comes to those who truly need it; to those who are ready to perish; to those who are hungry and thirsty for the very things which are so richly provided in the palace of the great King, and which are brought forth to all who come to the marriage of his Son. They are found houseless and helpless in the lanes and streets of the legal city, and wretched and desolate in the highways and hedges of the Gentile world. "Seeing ye put it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles."

And after all, the honor came to those for whom it was eternally designed. The Jews were mistaken in their proud assumption that the honor was theirs. They were mistaken in supposing the law designated them as the characters who would receive the favor of the King. The law required perfect righteousness, and it testified of Jesus, and of him alone, as having that perfect righteousness. Through him that perfect righteousness comes as an inheritance, a gift of God through Jesus Christ our Lord, to the poor in spirit; to all who feel themselves destitute of it; to all the meek, who regard themselves unworthy of God's favor; to all who mourn their sinful state, and hunger and thirst after righteousness; to all the pure in heart; for only a pure heart can feel a sorrow for sin, and a longing to be pure and holy; to all such, wherever they be, comes the more than invitation, the more than call, comes the fulfillment of the command, "Bring in hither the poor, and the maimed, and the halt, and the blind." "Quickly." "Compel them to come in." It is done. "O! what a wonder is this! What a heaven of bliss!" From the darkness and desolation of the lanes and hedges to the beautiful and pleasant rooms of the palace. But this would not satisfy the poor, blind, ragged beggar, but rather add to his wretchedness by the contrast. More than this; from darkness to light; from blindness to clearness of sight, filled with visions of beauty; from filthy rags, of sin and shame, to beautiful garments of righteousness and praise; from pain and weakness and wounds and bruises and putrefying sores, to health and cure and bounding strength, so the lame man leaps like a hart; and with flesh fresher than a child's; and with a tongue no longer silent, but filled with singing.

In this sermon, and in all his preaching, Paul, as is the case in all gospel preaching, clearly distinguishes the subjects of God's redeeming grace, both among the Jews and Gentiles, as they are manifested by the quickening power of God. "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, unto you is the word of this salvation sent."

This fear of the Lord distinguishes the subjects of grace among all people, for it is the beginning of God's work in their hearts; "the beginning of wisdom." The Lord said, "I will put my fear in their hearts, that they shall not depart from me." Without this holy principle no one on earth has any true wisdom, or any clean and pure motive to action. With regard to all legal worshipers, their fear of the Lord is taught by the precept of men.—Isa. xxix. 13. It is a slavish fear, whose promptings to obedience are only in order to escape punishment or to win some reward. It is, like the wisdom of the world, "earthly, sensual, devilish." But "the fear of the Lord is to hate evil," and it is therefore "clean, enduring forever."—Psalm xix. 9. Hatred of evil and love of holiness are motives that cannot be affected or debased by any of the selfish and corrupt influences of the world, but are ever seeking that which is true and pure and holy; therefore the fear of the Lord is called "a fountain of life, to depart from the snares of death." It shows us the evil of our nature, and never flatters with a show of some good thing in our flesh, where no good thing dwelleth; but it is itself pure and clean, and keeps alive in the soul a longing and thirsting after God; and therefore "the fear of the Lord is his treasure."

Those among both Jews and Gentiles who fear God will give heed to the warnings such as Paul gave them, while all others will despise them, thus proving that they are the despisers spoken of in the prophets, who shall perish with their own works when the day of the Lord cometh, which shall burn as an oven. The warnings stir up the souls of the Lord's people to search their own hearts, and to call upon the Lord to search and try them, and to bring them forth in his righteousness. "The fear of the Lord tendeth to life;" and the holy constraint of the love of Christ is ever upon those who possess this precious treasure of the Lord, the cause and source of their deepest sorrow and of their highest joy. These are the elect of God, chosen in Christ before the foundation of the world, that they should be holy and without blame before him in love. Saved and called by him 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.

"O for such love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Savior's praises speak."

SILAS H. DURAND.

GHENT, Ky., Oct. 14, 1895.

DEAR BRETHREN EDITORS SIGNS OF THE TIMES:—A desire has been expressed by some very dear brethren that I should give through your paper my christian experience, if I have any. I must say that it is with reluctance I attempt to comply with their request. They will please pardon me for commencing this narration with what occurred at a very early period in my life. When quite young I learned to read, and my now departed mother often required me to read her chapters in the New Testament. In complying with her requests I soon acquired some knowledge of the advent, character and sufferings of our dear Redeemer. I greatly sympathized with him in his poverty, his sorrows, his sufferings, and the cruel treatment extended to him by the Jews and the pagan idolaters, and my belief in him as the promised Messiah became indelibly fixed in my youthful mind. This led me in later years to say to brethren that I have no recollection of any period in my life in which I did not believe that Jesus Christ was the Son of God and the Redeemer of his people. But as I grew up to manhood the vanities of a sin-cursed world began to engross my time and attention, and continued till perhaps I was as vain as any that lived upon the earth. That long since has convinced me that the belief thus early formed was not the faith which works by love. But I had great reverence for the Bible, and it greatly annoyed me to hear any one speak lightly of its sacred teachings. My father was so seriously afflicted that he seldom attended meeting, and when I would return he would inquire of me about the preaching, and what the text was that had been used by the preacher. His inquiries led to my giving closer attention to the sermons that I heard than perhaps I would otherwise have done; and thus my memory was strengthened and my knowledge of the Bible increased.

It was thus I spent my early life till I was about eighteen years old, when I heard Elder John Scott, who afterward baptized me, preach what I then regarded a very able and searching discourse from the first and second verses of the fourth chapter of the prophecies of Malachi. While he was dwelling on the words, "All the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts," I was made to realize that I was the person referred to by the prophet; that I had done wickedly, and was full of pride and vanity. Such impressions had never before taken hold of me, and I was made to regard myself in altogether a different light from that which I had before regarded myself.

I had read the Bible to my mother and talked to my father repeatedly about the preaching I had heard, and sometimes would repeat the text used without referring to it in the Bible. This filled me with pride and self-conceit, which was wicked. I then turned to the Bible and read its sacred pages from a different motive. Every page I read seemed to condemn me as a lost and ruined sinner, as that stubble that should be burned up. I continued in that condition some months, searching the sacred oracles of God, but finding nothing to relieve me or give me comfort. I could then say with the poet,

"When to the law I trembling fled,
It poured its curses on my head."

I found in my father's library a small book, of which John Bunyan was the author, the title of which was, "Come and welcome to Jesus Christ." I read it with deep interest, but was deeply impressed with the thought that the title to the book did not apply to me; that I had been proud on account of having read the Bible and talked about its sacred teachings; but now it condemned me, and could not come and welcome me to Jesus Christ. But now and then a ray of hope would burst into my darkened mind. I was made to know that I was a great sinner, and I learned from those sacred oracles and from the searching expositions of them by Bunyan that Jesus Christ had come into the world to save sinners, and my sad experience taught me that I was chief among that class. The belief that I had formed in earlier life, of which I have spoken, that Jesus was the true Messiah, came to my aid, yet in a different form. That belief was the result of historical facts that I had learned by reading the Bible; but now my faith took hold of him as the Savior of sinners, and hope began to spring up that I was one of those sinners whom he had come into the world to seek and to save. It may seem strange to some that my faith and hope centers alone in our dear Redeemer, and when they are in lively exercise my poor heart is filled with love to him, and a desire to know his great and glorious name, all of which has been the result of my being made to realize and know that I am a sinner, and not because of any works of righteousness that I have done. In that condition I journeyed on for about two years, sometimes with a little hope, but never doubting the true character of our dear Redeemer, till in 1831, I heard Elder William Heckman, who had baptized my father and mother in Scott County, Kentucky, in 1795. I listened to his preaching with great interest both times that I heard him, and his able and plain expositions of the way in which poor, helpless sinners were brought into the fold of Christ greatly encouraged me, and led me into the full belief that our glorious Redeemer had come into the world, not to call the righteous, but sinners to repentance. Before that I had been looking and depending on my own righteousness, which I then found, and still find, to be filthy rags. I now fondly trust that my faith was then greatly strengthened; that to me had been given that faith which works by love, and that hope which is the anchor to the soul, both sure and steadfast, and that love which reaches and rests on Jesus, the chiefest among ten thousand and altogether lovely. That faith, that hope and that love was sufficient to cause me, poor and sinful as I knew myself to be, to confess him before men as my Redeemer. I went before the church and in a stammering way told the dear brethren and sisters then present some of these things, all of whom have long since gone to their eternal home. I was then received, and on Sunday, which was the fourth Sunday in September, 1831, was baptized by Elder John Scott and received into the full fellowship of the White's Run Baptist Church, in Gallatin (now Carroll) County, Kentucky. But alas! how deeply I have often been impressed with the thought that I then committed a great wrong, an unpardonable sin; that then I deceived those dear brethren and sisters; that I did not then in true and living faith enter that strait gate which leadeth to life; that gate which is the entrance into the true church of Christ, our adored Redeemer. Ah, dear reader, for more than sixty-four years have these fears hovered over my pathway; and now, standing as I am on the verge of a never ending eternity, in my eighty-fourth year, I can most fully adopt the language of the poet,

"'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no?
Am I his or am I not?

"If I love, why am I thus?
Why this dull and lifeless frame?
Hardly, sure, can they be worse
Who have never heard his name."

But some times, perhaps very few, as I have been for so many years treading my lonely pathway, bright scenes of glory have shone around me. Then I could most sweetly adopt the language of the psalmist, "O that men would praise the Lord for his goodness, for his wonderful works to the children of men." "O give thanks unto the Lord, for he is good; because his mercy endureth forever." One of those sweet and precious seasons occurred, and I fondly trust was given me, near ten years after I was received into the church; and I often try to call up in fond memory the joys of that precious hour. I was then traveling on horseback in the state of Missouri, in a large prairie, alone, where no habitation of mortals was visible. That thought, and the thought that I was alone, west of the great father of waters, a stranger in a strange land, filled me with the deepest feelings of loneliness, when suddenly and as forcibly as if it had been audibly spoken to me these words came up in my mind, "The Lord is in this place, and I knew it not." Such feelings of joy and rejoicing then were given to me as I had never known before. How long I remained in that truly happy condition I know not; but when it had subsided this question was suggested to me, "Is that language in the Bible?" In those days when traveling far from home I usually carried a small Bible in my pocket, and when opportunity offered I tried to find it, but failed; but some months later I found that language in the sixteenth verse of the twenty-eighth chapter of Genesis. They were the words of Jacob at Bethel. But then, O how much like Jacob I seemed to be. He was a supplanter. He had supplanted his brother in the matters of his birthright and his father's blessing; but I in early life had seemed to be trying to supplant my glorious Redeemer in the praise due to his holy name for my salvation, by claiming that I was doing an important part in that great work by reading his holy word and talking to my father about the preaching I had heard, and perhaps criticising it, which was all the vanity of vanities, because it was prompted by natural pride.

It is thus I have traveled through a long life, and the more closely I approach the tomb the more deeply I am impressed with this irresistible conclusion, that if I am saved it is a sinner saved by grace alone, and that if I have ever done anything good it was because God worked in me to will and to do of his good pleasure, and to his great and wondrous name is due all the glory.

But if it will not worry you too greatly, dear reader, I will mention one more occurrence which occurred in my eventful life. I left the city of Louisville one evening on a steamer for St. Louis. The next morning I was sitting in the cabin, in conversation with a gentleman from Lynchburg, Virginia. He appeared to be a very intelligent man, and very much inclined to talk on the subject of religion, and soon I learned that he was a Presbyterian. While in conversation a gentleman came into the cabin, and my Lynchburg friend pointed to him and said, "There is a man in whom I was greatly but agreeably deceived. When I took passage on the stage for Wheeling I found that gentleman there, and from his appearance I concluded he was a gambler and a blackleg; and I soon learned that he was on his way to Missouri, which greatly mortified me, for I found I would be compelled to have him for a traveling companion. When we reached the Ohio River we both took passage on the same boat. But I soon learned that I was greatly mistaken, for I found him to be one of the most pious and intelligent men I had ever met." While in that conversation that gentleman took a seat with us. His home was on James River, Virginia, and his name was Flournoy. A friend of his asked him for his traveler's guide. I inquired if he found it necessary to have a guide to enable him to travel among us southern and western fellows; to which he replied that he carried two traveler's guides, but the other pointed to that far off land to which he fondly hoped we were hastening. I knew that he referred to the Bible, and casually took mine out of my pocket. He took it out of my hand and said, "Are you a professor of religion?" I answered in the affirmative, and said I was a Baptist by profession. With suppressed emotion he said, "You are the first Baptist I have ever met while traveling." I found him to be a sound and consistent Baptist, and very familiar with the great truths given to us in the Bible. We then spent most of our time together on that trip, and the subjects that most engrossed our time and attention were the great and wonderful teachings given to God's dear people in the sacred volume, and I became greatly attached to those two devoted christians. I give these incidents, not to show to any that I am an Israelite indeed, but the apostle has said, "We know that we have passed from death unto life because we love the brethren." The Israelites knew each other by the sign of circumcision. But the apostle says, "He is not a Jew which is one outwardly." "Circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." And the evidences that the saints have while in the flesh is that love which binds them together and makes their conversation sweet. Those conversations are most sweet, because they are of Jesus and his great and wonderful love to his people, his redeemed. I have never met either of those two truly devoted men since we parted at St. Louis, but their memory has been dear to me ever since June, 1841, when we feebly uttered the last farewell to each other. But they gave evidence of their regard for me by urging me to go to Virginia and make the acquaintance of God's dear people in that old state. Brother Flournoy in urging me to visit Virginia said that if I would meet him at a given time in St. Louis, and go with him to his home, his house should be my home as long as I was willing to stay, and he would take me among the Virginia Baptists, whose company and conversation would afford me great pleasure.

After reading this communication over I am much inclined not to mail it for publication, it is so disinteresting and badly written; but I subscribe myself affectionately yours,

H. COX.

DE KALB, Ill., Sept. 1, 1895.

DEAR BROTHER FLITTON:—On this lovely Sunday morn I seat myself, after doing up my work, to try to pen an answer to your last favor; and knowing it is to no purpose to try to exonerate myself from blame for

(*Continued on page* 398.)

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 11, 1895.

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

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All letters for this paper should be addressed, and money orders made payable as formerly, to

GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

THE VINE, THE BRANCHES AND THE HUSBANDMAN.

SISTER M. J. Dorman, of Summitville, New York, has requested our views of the parable named above. We feel now like trying to comply with her request. The parable is recorded in the gospel of John xv. 1–8. We have called it a parable, though it is omitted from all the lists of our Lord's parables compiled by men that we have seen. It seems to us to bear all the marks of a parable, as much so at least as the parable of the sower, and others that might be named.

Here Jesus compares himself to a vine, his Father to the husbandman, and his disciples to the branches of the vine, and the words and works of the disciples to the fruit of the vine borne through the branches. The figure is a very forcible one, and the Savior made it the means of conveying very solemn lessons of instruction and warning to the disciples; but while he was then speaking especially to the eleven, yet the lessons of the parable belong to all who believe in every age. In response to our sister's request we desire to call attention to a few things which seem to us connected with what the Savior here has said.

First. It seems to us that the Savior's words here relate to this present gospel day, or rather, as it may be more definite to say, to the present time state of the church. Various things spoken in the parable compel us to believe this. We understand the Savior to speak to us more especially of experimental things. He is not, as it seems to us, speaking of what might have been true in the past, but of present things—things that we experience here and now as disciples or believers. The present or future tense is used all the way through. "I am the vine;" "my Father is the husbandman." It is upon earthly soil this vine is planted. Considered with relation to his eternal Godhead, our Jesus needed no husbandman. It is in his relation to his people here on earth, as Immanuel, "God with us," that the relation of vine and husbandman comes in; and so he says, "I *am*," "my Father *is*." So the experience recorded in the second verse is in the present; for the verbs "beareth," "taketh," "purgeth," are in the present tense, and also imply continuance of action. Also, in the third verse the verb is "are clean;" and in the fifth verse the word again is "I am," "ye are;" and so on through the whole parable. In the eternity past or in the eternity to come (if indeed we do right to speak of that as past or future which is without beginning or end) there is no such thing as not bearing fruit, or taking away or purging the branches; but here in this present state all the people of God are imperfect, and so these various experiences are needed for the perfecting of the branches and of their fruit.

Second. There is no question raised in the parable concerning the final salvation of the people of God. It all relates to fruit-bearing, and to the manner in which the husbandman works to obtain this fruit. So far as the figure of the vine itself is concerned, all is plain. The husbandman is described as doing just what would be seen every day in any vineyard. Now, Jesus here says that the great husbandman does with his vine just what any vine-dresser would do. No man dresses or cares for a vine except for the object of gathering fruit. To this end he dresses it, he prunes it, he cuts away withered and useless branches, and he trains it carefully. He directs all his skill and energy to the production of fruit. The vine-dresser is praised as a skillful, careful and painstaking man when a rich harvest results. So the great husbandman is here represented as dealing with his vine. If any branch bears not fruit he takes it away. If it bears no fruit it but hinders those that do. It is an injury to all the rest. If any branch bear fruit, the husbandman cares for it, and cuts away everything that would hinder the perfection of the fruit. He purges it, that it may bear more fruit. May not this explain why it is so often seen that the most useful and humble-hearted disciples are the most deeply tried and afflicted? Is not the Lord purging them, that they may bear more fruit? So in verses four, five and eight the Savior still presents the bearing of fruit as the subject. The branch, he says, must abide in the vine to bear any fruit at all. Not only must the branch abide in the vine, but the life and substance of the vine must abide in the branch also. This is true, we all know, in nature. Jesus here says that it is also true in the spiritual world; and when the vine bears fruit the husbandman is glorified. "Herein is my Father glorified, that ye bear much fruit."

Third. There is no question raised in the parable as to how the branches came to be in the vine; and so we do not now pause to discuss this subject. Here we have to do with a fact that exists, and not with how it came to exist. The Scriptures abundantly answer the question of the God of heaven spoken through the prophet, "How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations?" But in the parable of which we are speaking the vine and the branches are regarded as being already united in one. "I am," "ye are," is the language of the living Savior addressed to his living disciples. It is a real, living, experimental union of which he speaks, and not a mere dead, dry, formal profession.

And so, fourth, we would point out that the Master does not say, "The church is the vine," but "I am the vine." A man may have his name enrolled on the church book, and so have a name to live, when he is not a branch of Christ at all, and is dead. On the other hand, a man may be cut off from his membership in the visible church, and his name be cast out as evil, while yet he is one in all inward experience and feeling with the vine. We recall that many years ago we heard brethren appeal to this parable as setting forth the orderly administration of the discipline of the church, and it was spoken of as though the church were the vine; but this seems to us to be an entire mistake. The relation spoken of here is not that of church membership, but of membership in Christ; and the work here spoken of is not that of a church dealing with its members, but that work which Jesus by his Holy Spirit works in the heart experience of all his children, whether they are members of the visible church or not. It is not the church which is here represented as cutting off the one branch and pruning the other, but the husbandman, who, Jesus says, is my Father.

But, fifth, it may be said, Is it true ever, or in any sense, that a real branch of this true vine can be cut off from Christ? Does not this contradict the general tenor of the Scriptures elsewhere? For answer we appeal to the text itself. The Savior himself spoke these words; and he said, "Every branch in me [not in the church, but in me] that beareth not fruit he taketh away," and it is cast away as a branch, and is withered, and men gather them and burn them. If we believe the Savior's testimony, then it is sure that this is true of a real child of God. There is a sense in which a branch may be separated from this vine. We know that nothing can separate us from the love of God, which is in Christ Jesus our Lord; and nothing can prevent the atonement of Christ from having its full result, viz., the final salvation of all for whom Christ died; and we know that the sinner made alive unto God cannot perish, because he has eternal life, which the Lord has given him. This we believe and are assured of, and the parable does not touch or throw any doubt upon these grand truths; but it is true so far as the present experience of the joy of salvation is concerned. So far as present faith, hope, love, peace or assurance enter into our life, there is such a thing as being cut off from these things. Very many Scriptures present this truth under different forms of expression. To one only will we occupy space to refer at this time. "If ye live after the flesh ye shall die," &c. Others will readily occur to our readers. This cutting off from the joy, peace and love of the Savior's felt presence, and from growth in him, and from the power by which alone we can bear any spiritual fruit, is more by far than exclusion from membership in the visible church, for it may be that one may be unjustly excluded from the church, and still have the assurance of the presence of the Savior with him; but to be thus cut off from the presence of the Savior is darkness and death, even though his sin be so hidden from the church that he is still honored and esteemed among them. Viewed in this light, what solemn words are these in the parable, and how anxiously will each believing heart inquire, when he reads about this cutting off, "Lord, is it I?"

Now, sixth, we desire to emphasize one or two suggestions that are in our mind with regard to what the parable does teach. Jesus says here, "I am the true vine." Each word here is full of meaning. I, Jesus, and no one besides me, am the true vine. We cannot understand aright any part of this parable without a clear apprehension of this one thing. He says also, "I am;" not I have been or will be, but I am. This is as true now as ever. "The true vine." The definite article "the" shows that there is but one true vine. The people of God can grow and thrive spiritually in union with no other vine. All others are false vines; and if the living branches in Christ seek for life and nutriment and help and hope anywhere but in Christ they seek in vain. How many poor souls have tried the false vines to their sorrow! How lean and barren have their souls become as they have endeavored to find their blessings out of Christ. Perhaps they may have trusted in rituals, as the Galatians did, or in good works, or in prayers, or in church ordinances, or in ministers; but no matter what it was besides this true vine, the effect was always the same. They became fruitless, dry, barren, withered, cast forth, gathered by men, burned.

Another suggestion is, "the Father," not men, is the husbandman. He has prepared the ground, he has planted the true vine, he waters it, he prunes it, he cuts away the fruitless branches, he purges the fruitful branches, he is glorified in the fruit. He does all, he receives all. "My Father is the husbandman." He is all-wise and faithful and true. The husbandman is perfect, the vine is perfect, but how faulty the branches! What folly, then, are we guilty of when the imperfect branch endeavors to do the work of the perfect husbandman! The poor branch cannot even prune and train itself. How can it then prune and train others?

Our Lord purges the branches;

not the vine, but the branches. He purges not the fruitless branches, but the fruitful ones. He purges in his own way and by his own processes. We would in our folly lay hold of the fruitless branches and seek to make them fruitful. We would trim, train, urge and admonish those who seem to us the farthest off from the dear Lord; but he judges otherwise. He deals with the branches that are fruitful. How impossible is it by searching to find out God! and how little of him is known! We wonder when we see those who are the lowliest, humblest, meekest and most self-denying of the flock subjected to the severest conflicts by inward temptation or outward afflictions. Is not the answer to our wondering here? It is that they may bear more fruit.

There is no bearing fruit that will glorify God except as we abide in Christ. This does not mean that it is in our power to live or not to live in Christ, so far as his real indwelling is concerned, for this same Jesus said concerning this, "I give unto them eternal life; and they shall never perish." Again, "Because I live, ye shall live also." Paul said that nothing should separate us from the love of God, &c. The admonition to abide in Christ, and the warning concerning the consequences of not so abiding, in this parable, must mean something else, therefore. To us it has long seemed sure that the language of which we are speaking means to look to Christ, to rely upon and trust in him alone. In short, not to be as the foolish Galatians, who had turned from Christ to legality, or like some others who have followed fleshly lusts, which war against the soul. If one is anxious to abide in Christ, so that he may be a fruitful branch, he will be found close beside the shepherds' tents, hearing the word, mingling with and conversing with those who love God, and striving to walk humbly before God and consistently before men. Much more will no doubt suggest itself to our readers in regard to this. We can here only say a few things.

Jesus says to such as these, "Ye shall ask what ye will, and it shall be done unto you." How intimate, then, is the communion between the branches and the vine! "If ye abide in me, and my words abide in you." This is real and vital godliness. But some questioning, fearing one may say, How can this be true? It seems more than can be true of me, that I should ask what I will and it shall be done unto me. How is this? In the first place, we desire to say that when a true disciple so abides in Christ, and the words of Christ so abide in him, as this language signifies, it is sure that his desires and prayers will be according to the holy will of God. If such an one asks what he will, it is his will because it is God's will. God has put his word, his thoughts, his will, into the heart of that man. In him the Spirit makes intercession according to God's will. When led by such a spirit all our prayers are indited by this Spirit, and are right and heavenly and pleasing to God; and so because of this it shall be done unto us. There is not the shadow of a justification here for the blasphemous assertion that prayer prevails to change the unchanging will of the God of heaven. If at any time we ask what we will, and it is done unto us, it is because, and only because, the God of our salvation has caused us to so live in Christ, and his word to so live and bear fruit in us, that we have the mind of Christ; and when we ask for any blessing we must ask in harmony with that mind, and such things shall be done unto us.

We leave these suggestions to the perusal of sister Dorman and all who may read. We are well aware that but a partial response to our sister's request has been given, but it seems to be the best we can do now.

C.

2 THESSALONIANS II. 10.

WE understand the apostle to write in this chapter of the revelation of the man of sin, the son of perdition; and by comparing the descriptive traits here applied to identify him with the description given of antichrist in other parts of the New Testament, in his various developments, we are fully satisfied that antichrist is substantially the same in all ages of the christian church, whether as here described in its elements, or as afterward displayed in its organized maturity, in the red dragon, the seven-headed beast, the two-horned beast, the image of the beast, or the Mystery, Babylon, &c., seated on the scarlet-colored beast, in Revelation xii., xiii., xvii. The text proposed for consideration is a part of the description given of this wicked which was to be revealed. The revelation of this antichrist could only be made by a falling away of those who professed to be the people of God, in which, as we are elsewhere informed, many should depart from the faith, giving heed to seducing spirits and doctrines of devils. In its elements this antichrist already in the days of the apostle was working; but its workings were let or restrained until the time appointed by him who let should come for his manifestation. We cannot understand that the non-professing portions of mankind are ever in Scripture called antichrist; but the term invariably points out a religious or ecclesiastical organization claiming to be the church, and aspiring to an elevation higher than anything that is worshiped as God. His coming, we are here informed, is like the coming of all false religious institutions, after the working of Satan. Let it not be forgotten by those who revile the church of God for their anti-efforts, &c., that Satan is a zealous worker, especially in getting up religious institutions, doctrines and revivals, which, being without divine authority, are opposed to God, and ultimately make war against the kingdom of our Lord Jesus Christ.

The revelation of this mystery of iniquity, as we are informed, was to be "with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." These are clearly the general characteristics of the man of sin in all his developments, whether Pagan, Papal or Protestant. "With all power." Every false religion professes to have the power of free-agency—the power to save or damn their own souls, and the power to promote the salvation or damnation of their fellow-men; but in the full development of this wicked, it monopolizes the power to dictate the faith and practice of not only its members, but of all others, to domineer over the conscience of all within the range of its influence. "With all power," both secular and ecclesiastical, power of church and power of state, and power to reign over the kings and governments of the earth; power to make their own creeds, establish their own order, make their own ministers and furnish their own converts; power to get up revivals at pleasure, and power to proscribe and persecute all who dissent from them With all "signs, and lying wonders," such signs as the Jews required, tangible to the natural senses of men; great worldly prosperity, wealth, learning and popularity; and such lying wonders as causing fire to come down from heaven in the sight of men, or as things appear to men; as when they profess to conduct religious revivals, and make men believe that they really, by their prayers, anxious-benches and other machinery, bring down the Holy Spirit from heaven. But these, it must be observed, are all lying wonders. "And with all deceivableness of unrighteousness." All these unrighteous pretensions and workings are deceptive, and calculated to mislead the judgment of natural men; and all that is deceivable in unrighteousness is monopolized by antichrist, and brought to bear on "them that perish." Beyond this limit the powers of antichrist cannot go. They can find no enchantment against the Israel of God. "If it were possible, they would deceive the very elect." "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." But all those who dwell on the earth, whose names are not written in the book of life of the Lamb slain from the foundation of the world, shall be deceived, and shall worship the beast.

The two-horned or Protestant beast, which evidently predominates at the present time, "exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven in the sight of men, and deceiveth them that dwell on the earth by the means [for they are great sticklers for means] of those miracles which he had power to do in the sight of the beast."—See Rev. xiii. 11–14.

"Because they received not the love of the truth, that they might be saved." From these words, with many other passages of the Scriptures of like import, it is clearly demonstrated that all who receive the love of the truth are God's people; that their names are found in the book of life of the Lamb; that God hath from the beginning chosen them to salvation through sanctification of the Spirit and belief of the truth; and that all who are not thus chosen unto salvation and enrolled in the book of life shall worship the beast, shall be deceived, and shall receive strong delusion and believe a lie, that they all may be damned who are of this character; that is, who believed not the truth, but had pleasure in unrighteousness. Hence the words, "Because they received not the love of the truth," are equivalent to a declaration that they are not chosen of God from the beginning to salvation; that their names are not found written in the book of life, &c.

The poor, tried and doubting saints have reason to bless God that these words are used; for while they equally express to those who are instructed of God his sovereignty in the election of his saints to glory through sanctification of the Spirit and belief of the truth, and his appointment of all others unto wrath, with the other passages quoted above, they teach us that all who do love the truth are sanctified through the truth, and are chosen of God to salvation. Christians are sometimes reduced so low as to have no other evidence within their reach that they are born of God and ordained to glory but their love of the truth; and this is sufficient to outweigh all doubts, when rightly understood. No man by nature loves the truth. Those who love it have received the love of it, that they may be saved; for none can be saved without the love of the truth. No man receives this love of the truth except God has from the beginning chosen him to salvation through the truth; and hence the apostle affirms that "we are bound to give thanks unto God always," &c., on this account, for the choice which he has made, the purpose which he has purposed in himself. If from our own volition we could love the truth savingly, without this provision of God, that obligation to thank God always would not be so strong; but the reason of the obligation is evidently because "Salvation is of the Lord." He is God, and beside him there is no Savior.

MIDDLETOWN, N. Y., June 1, 1850.

(Continued from page 395.)

not answering before, I would just say that I cannot now find your last; but I remember that one item of the same consisted in an expression of a strong desire to hear the precious gospel preached once more. Now allow me once more to invite you to our annual gathering or association, the which is (D. V.) to take place next Friday, Saturday and Sunday. Ministering brethren are expected from your state, and from east and south, I presume. Shall the servants of the Most High make sacrifice of time and worldly gain to try to meet the longings of the hungry, thirsty, sighing sons and daughters of the royal family of the King of kings and Lord of lords, and some members of the family start the inquiry, as of old, "What think ye, that he will not come to the feast?" And, "Shall David's place be empty?" I will send with this a copy of the SIGNS, and in the associational notices you will see that of ours with the rest, with instructions for those coming from the north. There will be conveyance to the place of meeting, and entertainment, and a royal welcome to all visitors, I will assure you. On the account of the long drought, so recently and mercifully broken by such plentiful and refreshing rain, I have been able to make but very little for the past six weeks; but should the dear Lord so will, I do hope to be there to meet and greet the dear children of the heavenly King. You are well aware that the instructions of the King of Zion (which city, by the by, is "beautiful for situation, the joy of the whole earth") were on one occasion addressed to those of whom it is said, "They all with one consent began to make excuse;" and the one who seemed to have the most forcible excuse of the whole said, "I have married a wife, and therefore I cannot come." That seemed to pull stronger than the one who had to prove the yoke of cattle. But the will is the principal piece of furniture of the mind of us poor, sinful and loathsome worms of the dust, and whatever controls it. It seems a great deal like the spirit of the living creature in the midst of the wheels, of Ezekiel's vision. It (the will) sets all the parts of the complicated machine in motion. Now, if there be first a willing mind, dear old brother Paul argues, the gift is accepted. O for very much more of the controlling power of the unction of the holy One, to put our minds in frame to wait upon him with an ever-increasing satisfaction and delight. Ah, how vain and evanescent are the most endearing joys of earth. Yes,

"There's nothing here deserves my joy;
There's nothing like my God."

And although our most dear of earthly joys and comforts and companionships are removed from our embrace for a while, still

"How can I bereaved be,
Since I cannot part with thee?"

But ah, how lonely to have no precious one of earth in the house to exchange a word with when the toils of the week are over. But "I will not leave you comfortless; I will come to you." And again he saith, "O Israel, thou shalt not be forgotten of me."

I will just add that Wenona is on the Illinois Central Rail Road. No difficulty in changing cars. And now in conclusion I will say, that should the Lord so will it I am purposing to make a visit to England about the first week in November, if I can possibly raise the funds by that time. I have a heavy job on my hands, I know. But if I cannot raise enough to pay my interest and taxes, in addition to my fare, I shall be quite content to stay where I am, or perhaps come and make you a visit, and go around and see some of the members of my scattered family. I will hope to see you at the meeting, when we will have an opportunity of a rehearsal of some of the paths traveled. You know it is said, "They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the Lord,"&c. So to ancient Israel deliverance was wrought, and none but Israel share deliverances to-day.

Please give my kind christian regards to your step-daughter, and accept the same in all sincerity yourself. From your poor, weak worm in a precious hope,

THOMAS NORRIS.

(See obituary on page 399.)

WHITEFIELD, Maine, Oct. 17, 1895.

ELDER CHICK—MY DEAR BROTHER IN CHRIST:—It has been on my mind for some time to write you ever since our association, but have put it off until this morning. I feel that I cannot delay longer. When I heard you were not to be at our association I felt so grieved that I was made to cry unto the Lord to reconcile me to his will. I felt as though it would not seem like our association if you were not there, as I had never attended an association but you were present. But the Lord heard my cry, and blessed me with all spiritual blessings, and I felt to say, "This is none other than the house of God." I was made to see and feel that if the Lord's presence is with us it is a heaven below, and that we are not dependent upon Elder Chick or any one minister; for if they preach Jesus it is all the same; and really I felt that perhaps it was good for us you could not come, for it showed us more clearly where our dependence lies. Elders Beebe and Keene were with us, and, behold, how we loved them. I had had a great desire to meet Elder Beebe face to face and hear him preach; and when I first beheld his face I could not keep the tears back. He looked so beautiful to me, and such a solemnity about him to me, that he came right into my heart before I heard him speak. Behold, how we loved him. And Elder Keene we love more and more, as we see the meek and humble spirit he manifests among us. The Lord sent him here to spend a week with us, and it has been a heavenly sitting together in Christ Jesus. We were filled to overflowing as he preached Jesus and him crucified. The Lord was with him in all our gatherings. Sisters Nellie Moody and Jennie Hubbard came forward and were baptixed last Sunday. It rained very hard at the time, and I think I never witnessed a more beautiful sight in seeing those three going down into the water through the rain drops. Their faces looked angelic to me. We do feel that the Lord is in the place, and that there are others who will soon come forward and tell what the Lord has done for them. My own sister in the flesh, Emma, one year ago professed a hope and went to the New School Baptists; but the Lord has shown her that the god they worship is not her God. How it rejoices my poor heart to see and feel that the Lord is with us, carrying on his own undisturbed affairs without let or hinderance. The past week that Elder Keene has been with us has been a more blessed season than I can find words to express. It was Jesus manifest in him that we loved. How can poor worms of the dust ever be thankful enough for the goodness and mercy that have followed us all the days of our life? He has never left nor forsaken me, although I have wandered so far away from him. He has been with me and kept me as the apple of his eye.

Dear brother, I often wish I could see you and hear you talk of the things we love. I am made to look back over the precious seasons I have had in your presence. It is Christ in you that I so love, and that draws like cords around my heart. How far it surpasses all natural love. It is a love I once knew nothing about. It is a love I have no control over. It is like a well of water within me, springing up into everlasting life. It is a well that never goes dry, no matter how dry I am. It is a love that goes out to all God's little ones. The Lord says by the mouth of one of old, that he will give waters in the wilderness and streams in the desert, make the desert blossom as the rose, and make the lame man leap as a hart. I know that nothing but the power of God can do this, or even give the desire that it should be done. I do believe the Lord will build up the waste places, and "of these stones raise up children unto Abraham."

Dear brother, I must draw my scribble to a close, as I have already written at a great length; but I want to say a few more words. I want to tell you how glad I was that the Lord put it into the hearts of the brethren to have you assist in the editorial department of the SIGNS, as Elder Beebe was not able to continue his labors. We felt badly when Elder Beebe had to give up, and we could not have had any one to take the place that we so love as we do you. It seemed to me you were just the one to do so, for you are so widely known.

We felt sorry that Elder Vail could not attend our association this fall, and I do hope the Lord will open the way for him to come here next fall. I long to see and hear more of God's ministers proclaim the riches of Christ. How beautiful upon the mountains are the feet of those that preach the gospel and bring glad tidings to the hungry soul. Elder Campbell has been able to meet with us but two or three times this season, so you can imagine how hungry we are for the bread of life which none but God can give, dealt out by his gospel ministers to us, the sheep of his pasture. The thought comes into my mind, Can I claim to be one of those little ones? Yes, by the grace of God I feel the witness in my own breast that I am one of his chosen, in great tribulation, and without spot or blemish before him in love. When you can spare the time I shall be glad to hear from you. May God be with us all.

ELLA S. PULSIFER.

MUCH ESTEEMED FRIENDS:—I feel much impressed to write a few lines, and feel that it will be doing my duty. This is a dark day, and it is raining some; but the good Lord has caused a ray of sunshine to enter my mind. For two or three days my mind has been taken back to my childhood days. I can remember, when only seven years old, going back off of my father's barn, near a large tree, and trying to pray. I thought, O if I could only see Jesus and be where he was! It was my last thought at night and my first thought in the morning. And yet I was afraid to die, for I knew I was not good. But O! what a strong desire I always had to be like the Savior. When but a little child I would rather be alone by myself and watch the clouds in the sky, for I thought Jesus was there. Thus I traveled on in a a childish way for quite a while. The stronger desire I had to be good, the more I could see of my sinful self. I attended Sunday School and tried hard to be good. At last I rested in the thought that I was young, and that if I should be taken very sick, and knew I had to die, there was death bed repentance, and then I could give up my heart to God and be saved. This did very well for a short time; but then my trouble came back, and I felt worse, and saw myself a greater sinner than ever before. Thus I traveled on, and was like the troubled sea, and what had happened with me years before came fresh to my mind. While I was at school one day I felt so oppressed, and saw myself such a sinner, that I rose up from my seat to go and ask the teacher to pray for me. But be-

fore the winter had passed away it pleased the Giver of every good and perfect gift to remove that burden. As the weight of sin was lifted from me these words came with force, "The Lord quickens whom he will, when he will, and where he will." So I was taught that it was of God from first to last, and I feel to praise his most holy name. The stars had never seemed so beautiful. The world seemed like a new world to me, and everything seemed to be praising God. Years have passed away since that time, but the hour when I first felt my sins forgiven is as fresh and sweet to my memory as ever. O what a God is our God! O how precions he is to me, one of the vilest of the vile! He watches over us, and his everlasting arms are underneath us to bear us up. He is good from first to last. He knew the end from the beginning. I feel to sing with the poet,

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word;
What more can he say than to you he hath said,
You who unto Jesus for refuge have fled?"

He died and rose again for his people. What more can our dear Redeemer do? O what a precious Savior! O how I feel to praise his most holy name! He has led me along through dangers seen and unseen. When away down in the valley, O what words of comfort he has spoken to me! When sinking down in despair he will cause the Sun to shine forth. He has promised never to leave nor forsake us. I sometimes think, will I ever again doubt his love? But before I am aware I am doubting. I know I am a sinner, and do so freely know and realize that if I am saved it is by grace alone. I want every one to know that I am a sinner, for I feel that I am a sinner, for I feel it so strongly within, and do not want to be a deceiver. I must give to God all the glory. I do feel at this moment to sing to his most holy name. The way has seemed so dreary and the way so long until the last few days; but now I feel that I am enjoying the presence of the once crucified but now risen Savior, and feel to say,

"Ye trembling souls, dismiss your fears,
Be mercy all your theme;
Mercy which like a river flows
In one continued stream."

The night is as as necessary as the day, and when my mind is in darkness, and the light breaks forth again, my Sun seems all the brighter, and I know it is all for my good. "Whom the Lord loveth he chasteneth." Then be not discouraged. Our path is not a smoothe one. There are many clouds to pass through; but Jesus passed through them all for our sakes. Yes, the time will come when we shall read our title clear to mansions in the skies. What a precious thought it is that we shall be free from sin and be free from nature. But may we remember that whether we live or die we are the Lord's.

Please excuse me for writing these few lines; but I had to write them. Do with them as you may see fit, and all will be right.

From a sinner,

E. J. N.

PINSONFORK, Ky., Nov. 11, 1895.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—Elder P. W. Sawin, of Henry County, Kentucky, on his return from the eastern associations, paid us a short visit, which was the first time he had ever come among us. He was with us six days and preached for us seven times. Truly it was a feast of fat things to us all, a rich repast, a season of rejoicing. We, the Mate's Creek brethren and sisters, never have been more comforted and built up in our feelings by preaching than we were by our much beloved brother Sawin's preaching. Surely the Lord was with him and blessed him with grace to preach Christ, in demonstration of the Spirit and of power. Believing as we do that it was the Lord's doing that our dear brother came among us, we do sincerely trust that the Lord will so bless him and direct his way that he may come among us again. But should we never meet again in this world of toils and tears, we have an humble hope that through Christ we shall meet to part no more.

W. J. MAY.

EDITORIAL NOTICES.

CRUDEN'S CONCORDANCE.

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HOLIDAY PRESENTS.

To our brethren and friends who may be contemplating making "Holiday Presents" we suggest that they look over our list of Bibles, Hymn Books, Concordances, Histories and other books, and see if they cannot find what they want.

MARRIAGES.

BY Elder F. A. Chick, on Wednesday, Oct. 30th, 1895, at the bride's residence, Miss Nellie Bond, daughter of John Bond, of Baltimore Co., Md., and James A. Hollifield, of Baltimore, Md.

BY the same, on Wednesday, Nov. 27th, 1895, at the bride's residence, Miss Elizabeth N. Woolford, daughter of Samuel Woolford, of Dorchester Co., Md., and Ralph H. Rees, of Chesapeake City, Md.

OBITUARY NOTICES.

OUR beloved father, **Eld. Thomas Norris,** was born at North Church, county of Hertford, England, July 12th, 1820, and fell asleep in Jesus on Sept. 4th, 1895, at his home in De Kalb, Ill.

He was ill about two days, dying quite suddenly. He was married to Elizabeth Mallard on April 23d, 1843, and came to America on June 21st, 1855, and settled in the county where he died. He received a good hope of eternal life in Christ Jesus, his beloved Lord and Master, at an early age, was baptized at Chesham, county of Buckingham, and received in the fellowship of the Particular Baptist Church in his native village of North Church, England. He was surely a sent servant of the Lord, and was ordained to the work of the ministry when quite young. He continued in that calling more or less until the time of his death, ever ready to contend for the cause of his Master. He is survived by four sons and three daughters, to mourn his departure. A beautiful life ends not in death, and we feel that our loss is his eternal gain. "The Lord gave, and the Lord hath taken away."

JULIA HAISH.

CAPE GIRARDEAU, Mo., Nov. 10, 1895.

(*See communication on page* 398.)

Elder Wm. Adams fell asleep in the triumphs of a living faith in Jesus on Nov. 22d, 1895, at his residence in Newton Co., Ga., in the 65th year of his age, after thirteen days of excruciating suffering with bowel disease.

He was a son of James and Frances Adams, of Jasper Co., Ga. In 1849 he and Miss Susan F. Hurst, of Newton Co., were united in marriage, with whom he lived happily until death. When married he was about eighteen and his wife about sixteen years old. In 1855 both of them were baptized at the same time in the fellowship of the Harris' Spring Church, Newton Co., by Elder I. Hamby, where he lived an orderly and exemplary member until removed by death. Soon after he united with the church he acted in the capacity and served the church both as Clerk and Deacon satisfactorily until he was called to ordination as a minister of Christ, in 1877. The presbytery was composed of Elders I. Hamby, W. D. Almand, J. G. Eubanks and Y. M. Gunter. He was judged worthy, and set apart to the full work of the ministry. From that time he served his own church faithfully until his death, serving also other churches, and his labors were truly blessed of the Lord. It was evident that he had a pastoral gift. He was blessed and prospered of the Lord, both spiritually and temporally. He was blessed with a large and devoted family. To them were born sixteen children, ten sons and four daughters now living, all grown, seven of whom are orderly and consistent members of the Primitive Baptist Church, and we have evidence to hope and believe that others of them have a good hope through grace. The writer was with him for days, and his whole mind and talk were of heavenly and divine things, adoring God for the riches of his grace, and not a murmuring word escaped his lips.

His remains were laid to rest in the family cemetery, near his residence, surrounded by a host of weeping, heart-stricken relatives and friends. There were present Elders W. D. Almand, F. M. McLeroy, J. F. Almand, N. B. Hardy, M. F. Hurst and John D. Curtis. Elders W. D. Almand, McLeroy and Hurst preached appropriate and comforting discourses from the text, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." After which his remains were deposited in the grave, there to remain until the last trump shall sound, when, as we confidently believe, he shall rise and meet the Lord in the air, and so ever be with the Lord. "Wherefore comfort one another with these words." May God bless the surviving wife and children with patience and grace according to their trial, is our prayer, for Christ's sake.

JOHN N. HURST.

DIED—Nov. 18th, 1895, near Boiceville, Ulster Co., N. Y., after several years' illness with consumption, **Elmer R. Whittle,** in the 30th year of his age.

It was my privilege to see this young man at his home and at meeting at different times during the past two years. He was gradually failing in health, and the patient manner of an afflicted body bespoke a Christlike interest. He did in patience possess his soul, though he had sought in a southern climate relief in vain from the disease with which he was afflicted, finally dying at home and in his father's arms, with an apparent view of heaven being opened to see some of the angelic host. We trust that he left this sorrowful clime for a better world on high. Though not a professor, yet he was a possessor of a life that never dies.

In this sad bereavement Mr. Whittle and our dear sister Whittle, two brothers and one sister of the deceased, with their families and other relatives, are left to mourn. Although the weather was stormy on the day of burial, a large concourse of people were assembled at the Reformed church-house in Shokan, Ulster Co., to show their regard for the family and the dear one who had passed to the great beyond. The writer tried to comfort the living by preaching Christ and him crucified, the way, the truth and the life, the only hope of lost and perishing sinners. May the Lord resign the afflicted ones to his will.

ALSO,

DIED—Very suddenly, with a shock of apoplexy, Nov. 22d, 1895, near Clovesville, Delaware Co., N. Y., **Andrew J. Green,** in the 62d year of his age.

Brother and sister Green were at home alone, their two sons having gone to the village. After dinner brother Green went to the barn to thresh some oats. Not hearing anything of him, and it being about time for the cows to be put in, sister Green went to the barn, and to her surprise he lay on the floor dead, having fallen backward, and died apparently without a struggle.

By this sddden affliction and bereavement our dear sister has been called to sense the power of the heart-searching and rein-trying Lord, who only can give a reconciled mind to his will and government. By this bereavement the little church at Clovesville is bereft of its only male member; yet the same God reigns, and to him we must look. All is in his divine and gracious hand; and I have learned long since that all things in heaven and all things on earth on his almighty will depend, and all must to the greater good end sooner or later; for life, death and hell, and worlds unknown, hang on his firm decree, and he does not borrow leave to be.

As I was away from home, Elder Clark attended brother Green's funeral. He left our widowed sister, two sons, one daughter and other relatives to mourn. May the Lord sustain and comfort them.

ALSO,

DIED—After a long illness, at the residence of her son, at Griffin's Corners, Delaware Co., N. Y., Nov. 23d, 1895, sister **Rosena Kelley,** in the 66th year of her age.

Sister Kelley was an exemplary member of the First Roxbury Church, and whenever she could be present with the church she enjoyed the privilege. She was one of the meek ones in deed and in truth. Although seldom of late years was she at meeting, her expression when there was one of comfort and edification to others. But she has gone to her reward, where all tears are wiped away, and the inhabitants will not say, "I am sick." Three sons and two daughters, with their families and other relatives, are left with the church to mourn.

Although a very rainy day, a large company assembled at the M. E. church-house to pay their last respects to the departed, where the writer talked to the people from the words, "Blessed are the meek: for they shall inherit the earth." May the Lord comfort the mourners.

J. D. HUBBELL.

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VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, DECEMBER 18, 1895. NO. 51.

POETRY.

THE SUFFERING OF JESUS.

BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—Last night I slept but little, and my thoughts ran chiefly on the suffering of Jesus in the garden before his crucifixion. My thoughts flowed in "numbers," which are substantially as follows. If you please you may print them; if not, all is well.

W. B. SLAWSON.

BURDETT, N. Y., Nov. 25, 1895.

BELIEVERS in Jesus, all hail!
Let us now to the garden repair,
And list to the woe and the wail
Of Jesus while suffering there.

O listen to his sad distress,
For never was prayer like his own
So perfect such horrors to kiss,
Saying, "Father, thy will must be done."

And "If I cannot pass it by,
I will drink it up all to the fill;
How bitter soever my cry,
I must thy whole purpose fulfill."

Believers in Jesus, shall we,
Who hope for salvation through him,
Endeavor chastisement to flee
When sin has our pathway made dim?

Shall his woe force the sweat through his pores,
And be counted a trifle, while we
Forget the law-thunder that roars,
While we are unable to flee?

Is our "fellowship" for him awake
If his meekness we strive not nor seek?
How then can we pray, "For his sake"
Forgive us our sins, low and meek?

O help us, dear Lord, to aspire
To put on thy likeness before
We can claim to perfection admire,
Or Christ's full perfection adore.

CORRESPONDENCE.

MARK IV. 28.

"For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."

A deep and abiding interest lies hidden beneath both the theme and the reality of a growth in grace to the subjects thereof. Almost every one of those who really do grow in grace and in the knowledge of our Lord and Savior Jesus Christ judge themselves to be a barren and unfruitful field. They "walk about Zion, and go round about her, tell the towers thereof;" yet the cry of the poor, burdened soul is, "My leanness! my leanness!" But notwithstanding that, the seasons take their place in the calendar of time, spring melts away into summer, and so on till the winter. Seed-time is succeeded by harvest. Activity and growth are the evidences of life, and without life there would be neither. We find life manifested in multitudinous ways; and in each item of creation where there is a seed-time and a harvest fruit is brought forth after its own kind. All things in creation work together in harmony under the directing and guiding hand of the Creator. Nothing comes by chance, for God is the author, the designer and the finisher of all things; and he is omnipotent, omniscient and omnipresent. His work is perfect. His sovereign pleasure, therefore, will all be accomplished. The Savior in this connection is setting forth in parables the things that are true, and that are wrought out in our daily experience. He is showing unto his disciples the manner of the work of the Spirit, illustrating it in simple yet forcible language; typifying the spiritual growth by the natural production from seed-time to harvest.

"For the earth bringeth forth fruit of herself." This is wonderful language when considered (as it properly should be) as the type of the Spirit's work in the heart of man. Then, following the pattern, we must necessarily deduce this meaning, that the posterity of Adam, who is of the earth, earthy, bringeth forth fruit of himself. This opens up to our view a vast field, wherein only the spade of the wisdom and knowledge of God can unearth the rich treasures of truth, the which are hidden forever from the natural investigation of the mind of man. Jesus said, using a parable typifying his own death, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." The natural wheat might lie in the garner for hundreds of years, the germ of life remaining in it, yet yielding no fruit. Death must ensue ere life can be made manifest, and necessary to the proper yielding of fruit it must fall into the earth and die. Now let us keep in mind the other words, "For the earth bringeth forth fruit of herself." When the corn of wheat falls into the ground, death or separation takes place; and the germ of life, hitherto dormant in the grain, springs into action by reason of the elements in the soil, which has been prepared for its reception by the husbandman. It was by the same necessity that Jesus must needs go into the bowels of the earth (which was the chamber of his bride) and die, that much fruit, even the redemption of Israel, should be brought forth. The corn of wheat (Jesus) dies in the earth, and the earth yields up her dead in a new and living way, making fruitful the fields of spiritual Israel. The leading thought in connection with this clause of the subject under consideration is the unity of the christian experience (embracing both Jacob and Israel), and the fullness of Christ in being "the fullness of him that filleth all in all." The unity of the christian experience is exemplified in the illustration that "the earth bringeth forth fruit of herself." It is not that the new man does one part in the working out of our salvation, while the old man does another part; but it is I, myself, that becomes a conscious sinner. It is I that suffers on account of sin. It is I that groans, being burdened. It is I (the earth) that bringeth forth fruit of myself. It is I that rejoices in a risen, living Savior. The unity of the christian experience is beautified in the working of all things together for good to them who love God. As the seed is planted in the earth, there is a working together of all the elements to bring about the result designed by the great husbandman. The elements that are in the earth work together with the elements that are in heaven (the firmament), the rain, the sun, and the four winds. The earth, then, is typical of the creature, of Adam, which is also the chosen vessel of God's mercy, in which the seed is planted, the "incorruptible seed, by the word of God, which liveth and abideth forever," even Christ Jesus our Lord. The heavenly elements enter into the soil, which is prepared by the God of the earth and of the elements. The love of God is shed abroad in the heart of the virgin soil. Grace is ministered unto it, and mercy is vouchsafed. As in the natural planting the fruit yielded is from the seed that was sown after its kind, the earth bringing forth the fruit of herself, so in the spiritual. The fruit proceedeth from and cometh out of the incorruptible seed (the fruit of the Spirit); but the subject of the ministrations of love, grace and mercy bringeth forth the fruit of herself. The fullness of Christ embraces both the head (which is Christ) and the body (the church), which is the earth, and out of this mysterious unity and fullness "the earth bringeth forth fruit of herself."

"First the blade." When the good seed has been sown in the ground well prepared, and death has ensued, then begins the reproductive process. As the tiny life-germ is set free by the separation of death, the first manifestation is a shooting down into the earth of miniature roots, and at the same time an upward growth of the blade into the light of day. The apostle tells us that "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." The beginning of the work has already been noticed; now goes on the gradual and invisible growth. From the time the acorn falls into the ground and dies, until it reaches in perfection the mighty oak, no man has ever been able to see the growing process with his natural eyes. So also is the growth of grace in the heart, gradual and invisible, always sure, never failing. The work of the growth in grace manifests its accomplishment in two exactly opposite directions, precisely as in the type, "taking root downward, and bearing fruit upward." One is a knowledge of self, with its dreadful depravity and sinfulness disclosed; the other is a "knowledge of the glory of God in the face of Jesus Christ." In the beginning of the work (or growth) the little roots have made but a slight descent into the earth; as also the knowledge of self is not complete. The awful depths of human depravity are not yet brought to view. The little, delicate blade, as it peeps up from the earth, personifies the little child as it enters the kingdom, with its eyes open to the new surroundings of glory and of truth, yet not understanding (but rejoicing in) all that its eyes rest upon; not being weighted with matters of doctrine, but desiring "the sincere milk of the word" in its simplest and most digestible form. The little blade has not the strength to resist adverse winds and cruel storms, which, when they beat upon it, shrinks and falters; and so the little child is too sensitive and delicate to resist the attacks of the enemy. But as the growth goes on the roots descend deeper and deeper into the earth, and the little blade becomes a hardy stem. This is actually true of the growth in grace. As the knowledge of self grows broader and deeper, so also the weary pilgrim becomes more and more established in his righteous course. He sees through the windows of a longer and deeper experience. The doctrine of salvation by grace is his to uphold. The fundamental truths as set forth in the Bible he delights to meditate upon. One by one the idols of his heart are broken and cast away forever. Day by day he realizes, with one of old, that "Cursed

be the man that trusteth in man, and maketh flesh his arm." Suffering becomes more acute, because sin appears more and more sinful; while on the other hand hope becomes brighter and brighter, because faith points out more clearly the race that is set before him, and the crown laid up, when the course is finished and the victory won.

"Then the ear." When the ear has formed upon the stem, then do we have the promise of the harvest, an earnest of that which is to come. We see the rainbow in the heaven, upon the dark background of the storm-cloud that has just passed over, and we remember a covenant-keeping God, and the covenant of promise which he made with the fathers, and which promise we already see fulfilled in Jesus. "For he remembered his holy promise, and Abraham his servant; and he brought forth his people with joy, and his chosen with gladness." Now, in this season between the seed-time and the harvest, we obtain the earnest of our inheritance. The ear has appeared upon the continuously growing stock. Jesus has died, and he has risen again. This is the will of the Father by which we have received the earnest. "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." Through the appearing of the ear of promise we cease from all our labors, and do enter into the rest which the fulfillment of the promise has secured unto us. It is a time of rejoicing. The long, dark night under the law (abounding with sin in every horrid form, amid the dead and the dying) has passed, the Sun of righteousness arises with healing in his wings. "My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs [the ear cometh upon the stem], and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away." From the time the blade made its appearance there was hope; for the life that is implanted in the once dead sinner is an everlasting life, and doth abide; and the life is made manifest in the growth. Now that the ear has appeared, it is a confirmation of the hope that it is a good hope through grace. Jesus is that hope; and if we by the light of faith in grace are enabled to discern his body, it is an incontestible evidence that we possess his life, and therefore have we hope. We cannot perceive the growth in ourselves, but we can bear witness to it in our brethren. The work of the Spirit in the heart of the fallen sinner is a great mystery. "My doctrine [saith the Lord] shall drop as the rain, my speech shall distill as the dew." It is in this secret, invisible way that the subjects of his grace "publish the name of the Lord," and ascribe greatness unto our God. Passive in his hands are all his saints. The knowledge of this truth is a source of constant and continuous thankfulness; because if we were permitted to take one step of ourselves it would be in the way of destruction. The growth in grace which manifests the work of the Spirit is also mysterious and full of wonder; yet it is apparent to them who have eyes to see, ears to hear, and hearts to understand. A church or an individual, walking in gospel order, does grow in grace and in the knowledge of the Lord, showing forth the beauty of holiness so plainly and so clearly that "he who runs may read."

"After that the full corn in the ear." After the flood came and destroyed all living upon the earth (save the eight souls which were saved by the same waters), and the waters had abated from off the earth, Noah and his family went forth from the ark. "And Noah builded an altar unto the Lord;" and when he had offered, "the Lord smelled a sweet savor; and the Lord said in his heart," "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter and day and night, shall not cease." When the process of reproduction reaches the full corn in the ear, then may we know that the harvest is near; and the object of putting in the sickle is to gather the fruit of that which was sown in the earth. This cannot refer to the end of time, as many would have us believe; because when the fruit is gathered the earth is left to bring forth more fruit next year. So also the children of the heavenly King, when they have yielded the peaceable fruit of righteousness, it does not necessarily end their natural life; but they go on showing forth the praises of him who hath called them, and gave himself for them. When the natural wheat is gathered into the garner it is then prepared as food for the sustenance of the household; and so the precious fruit of the Spirit that is gathered and garnered by the Lord of the harvest is for the upbuilding of Zion, and for the nurture and admonition of the inhabitants thereof. The household of God is not a people independent and separate from each other, but they are an endless chain, knitted and woven together, each link depending upon all the others. Throughout all the chain flows the fruit of the Spirit, and each link is nourished thereby. The apostle tells us that "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." These are what the earth (conscious sinner) brought forth of herself, by reason of the good seed sown in the earthy material of the heart. When the apostle said, "With the mind I myself serve the law of God," he had rendered the acceptable service by which is set forth the praise of the glory of God's grace; and, as he farther said, "But with the flesh the law of sin." We realize another law in our members, in which the works of the flesh abound, and they are these, "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, revelings, and such like." Of these two opposing principles the sinner saved by grace is made up: the one, the law of life in Christ Jesus; the other, the law of sin and death. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." Also, equally beautiful is it to witness the yielding the fruit of the Spirit in the Lord's saints, knowing as we do that it must come out of a gracious experience, through sore tribulation and deep heart exercises, beginning with "first the blade, then the ear, [and] after that the full corn in the ear." Love stands at the head of the list of the fruit of the Spirit, as placed by the apostle, and it is essential throughout all the christian experience to the proper yielding of all the other fruit. Every exercised heart is bathed with the fear of the Lord, which is the love of God. The loving bride looks upon her gracious Redeemer as perfect in all his parts, and altogether lovely, and her song is, "As the apple tree among the trees of the wood, so is my Beloved among the sons." Love sees no other object but Jesus. Her desires are not divided; all that is within her praises his holy name. When the eyelids of love are moistened with the dew of long nights of bitter groanings on account of sin, groanings that cannot be uttered, and are kissed by the rays of the morning light from the Sun of righteousness, then follows peace, joy, long-suffering, with all the other fruit of the Spirit in pleasing array, rich in the colors of the rainbow of promise for the "sure mercies of David," sweet to the taste and nourishing to the whole body. This is the "full corn in the ear," and is clearly illustrated by David in the twenty-third Psalm, after his despairing cry in the twenty-second Psalm, his dreadful cry in the night, "My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?" &c. The morning light appears, the warm, soft rays pierce and dispel the thick darkness, and now love's echo comes up from the bleeding heart, whose springs are being dried by love's enchantment, and out of its abundance the mouth speaks, "The Lord is my shepherd; I shall not want," &c. The soul is filled with all the rich, ripe fruit of the Spirit. "My cup runneth over." Jesus said to his disciples, "I am the vine, ye are the branches." The life of the vine extends to all the branches. The rich clusters of grapes hang upon the branches; they yield the fruit by reason of the life in the vine. So "the full corn in the ear" depends upon the life which produces it, giving glory to the Creator in its full fruition.

B. F. COULTER.

PHILADELPHIA, Pa., Nov. 30, 1895.

LIVING OF THE GOSPEL.

"EVEN so hath the Lord ordained that they which preach the gospel should live of the gospel."—1 Cor. ix. 14.

I am in receipt of a letter from brother J. E. Wilkinson, of McComb, Miss., in which he asks for my views on the above text. We are, as he says, strangers in the flesh, and from his truly interesting letter I am strongly inclined to the opinion that brother Wilkinson could with his own pen give the readers of the SIGNS OF THE TIMES a much clearer and more interesting exposition of that text than any have a right to expect from me. But I have for many years greatly enjoyed talking in social converse upon the consoling theme given to us in God's holy word, as well as writing in my feeble way for publication on many of the subjects given to God's dear people in that word.

Evidently the apostle was presenting in that chapter the duties of the churches toward the ministers of the gospel who labored for them in holy things. Their labors inured to the spiritual comfort, edification and building up of the saints, and by the preaching of the gospel all whose faith rested in Jesus grew in grace and in a knowledge of the truth as it is in him. But the apostle was talking to the church at Corinth upon the subject of the members of that church providing for the temporal needs of those who preached the gospel to them, and what he records in that chapter applies with equal force to the churches of this age of the world as it did to the church at Corinth when it was written, in the fifty-eighth year of the christian era. The language employed by the apostle in that text is plain and forcible, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." The word ordain means to appoint, to decree. The apostle says, "As many as were ordained to eternal life believed."—Acts xiii. 48. The plain teaching of which is that as none other but God was clothed with power to give eternal life, it was he who ordained both that life and that belief or faith which is in strict accord with his irrevocable decrees. "Him hath God exalted with his right hand a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins." Those who were called to preach the gospel were ordained to that great work, and, like the priesthood under the

law dispensation, must live of the gospel. Those priests must live of the altar. The apostle in that chapter said, "Do ye not know that they which minister about holy things live of the things of the temple, and they that wait at the altar are partakers with the altar?" Those priests were of the tribe of Levi, and were solemnly set apart to the temple service, and as they waited at the altar they were partakers with the altar. The apostle here seems to draw a comparison between the temporal support of the priesthood under that dispensation to like support of those who preach the gospel in the new dispensation; for he says, "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?" Then it is evident that God ordained in the law which he gave to Moses that "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." He gave that rule of law as a figure to govern his people in the new dispensation; for he said it for our sakes no doubt. Then the apostle makes the application and says, "This is written that he that ploweth should plow in hope, and that he that thresheth in hope should be partaker of his hope." This language is given to us for our learning, and as a rule to govern the true church in regard to the duty incumbent upon the members toward those who labor in holy things. He says, "If we [the ministers of the gospel] have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" This epistle was written "unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all in every place that call upon the name of Jesus Christ our Lord, both theirs and ours." Then, as I have said, it applies to the church in this day with as much force as it did to those Corinthian saints. But the apostle does not say in laying down this plain duty, You may organize societies outside of the church for the purpose of raising means to support the ministry in foreign lands, and thereby convert the heathen and transform them from the worship of idols to the service of the true and living God. Our Lord while on earth laid down no such rule for the kingdom which he set up. He gave no such authority to his disciples. But he did say, "Go 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." The authority to teach, as given by the great Head of the church to his disciples, was limited to teaching "whatsoever I have commanded you." Nothing more, nothing less; and the apostle does not depart from that rule in his letter to the Corinthian Church; but he does say, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel;" not of the word. The Jews did not go out among the Gentiles and beg them to contribute to the temple service, and bring in their fatlings and lambs to be offered in that service. And those who in this way go out into the world and establish societies to raise means to help the Lord of hosts build up and sustain his church, do not know him, who rideth upon the heavens in the help of his people. They are obeying the commandments of men, and attempting to add to the teaching of him who is Wisdom. To them he says, "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."

But, dear brother, does not that language of the apostle present to us a vastly deeper and and more interesting subject than the subject of the temporal support of the ministry? All things under the law were figurative. The apostle calls attention to that law and says, "Do ye not know that they which minister about holy things live of the things of the temple?" The priests under that dispensation made the offerings on the altar, and they lived of the altar. The true ministers of the gospel, in the new dispensation, are the antitype of the priests who officiated in the temple service; and while those priests lived of the altar, the true ministers of the gospel live spiritually of the things of the true tabernacle. He is made by the quickening power of the Holy Spirit to hunger and thirst after righteousness; and when he is filled with that heavenly gift he is fitted to offer an offering in righteousness. That offering is none other than the great sacrifice for sin, the glorious Son of God, the great antitype of those offerings made on the Jewish altars. When the true minister of the gospel is pointing with heavenly delight to that great offering for sin, he is preaching the gospel, and is living of the gospel spiritually. He then in rapturous delight points to Jesus and proclaims to all around that he by one offering hath perfected forever all them who are sanctified; that they are sanctified by God the Father, preserved in Jesus Christ and called. Then that minister of the gospel is living of the gospel in an infinitely higher form than any temporal support. To him the glorious Son of God is the sum and substance of the gospel; and when he is preaching him in his great and wonderful fullness, then he enjoys a feast more delightful than was ever set before any of the nobles of earth, and more precious than the gold of Ophir or the wealth of the Indies. Then he realizes that he is in the great banqueting house of the saints, and the banner of his Beloved is over him. That banner is love, and he in joy and gladness cries out, "Eat, O friends, drink, yea, drink abundantly, O beloved." In that great banqueting house he fills the place of a steward and hands out to all within its sacred walls the precious truth of the gospel, which is Jesus, and in an ecstacy of delight cries out, "Behold the Lamb of God, which taketh away the sin of the world." His work is a labor of love in which he takes great delight, because it is in the house of the Lord where his best friends and kindred dwell. They are brought by the power and grace of God into that banqueting house, the true church, and their joys are not measured by the numbers that are present at their solemn and sacred feasts. They know that their glorious Lord hath said unto them, "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." But when their dear Redeemer is with them, and they are given to know and realize his life-giving power, they rejoice to know that he hath said, "Where two or three are gathered together in my name, there am I in the midst of them." He is there to comfort them and to drive away the darkness and gloom that often envelops them by reason of their habitations being in this sin-polluted world. His language to them is, "I will never leave thee nor forsake thee." O what a glorious thought! What a blessed assurance to the poor, mourning followers of Jesus to be assured that their dear Redeemer will never forsake them. Although they day by day are made to know the corruptions of the flesh, and to mourn on account of sin, yet they greatly rejoice when they by the quickening power of the Holy Spirit are enabled by faith divine to see the King in his beauty, and like the ancient prophet to say, "Mine eyes have seen the King, the Lord of hosts." He was mourning on account of sin, and said, "I am a man of unclean lips, and I dwell among a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." This, dear brother, is your condition, and the condition of all the dear saints while here below. They often say with that ancient prophet, "Woe is me, for I am undone." But in the dark night of their sorrow and mourning this sweet assurance comes to their relief, "Weeping may endure for a night, but joy cometh in the morning." When the poor wanderer upon the sterile plains of earth has a bright ray from the eternal throne by which he is enabled to say, "Mine eyes have seen the King, the Lord of hosts," then it is morning with him, for the Sun of righteousness has sent his healing rays upon him and healed the wounds that sin hath made. Then in an ever precious faith he in joy cries out with David, "Thou art, O Lord, my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah." Then they sweetly sing,

"Surrounded with sorrows, temptations, and cares,
This truth with delight we survey,
And sing as we pass through this valley of tears,
The righteous shall hold on his way."

Then, dear minister of the gospel, is it not true that you live of the gospel, in an infinitely higher and more holy sense than all that earth with its rich treasures can afford?

Brother Wilkinson will please accept these poor thoughts, if they are published, as a feeble token of my love for him and the great and ever glorious cause of our dear Redeemer, to whose great name be all the glory.

H. COX.

GHENT, Ky., Oct. 28, 1895.

WARWICK, N. Y., Nov. 20, 1895.

THE following good letter should have been forwarded for publication sooner, but I have been closely occupied since its reception.

WM. L. BEEBE.

BRUNSWICK, Maine, Oct. 27, 1895.

ELDER WM. L. BEEBE—MY DEAR BROTHER:—Your face has come before me in such a manner this morning that I find I cannot write to any one until I have talked a while with you. I can say now, I am glad you had my letter published, for I have received a very comforting letter from brother Chambliss, of Florida, who assured me that the witness within testified that the things were true which I wrote, and he rejoiced in the additional evidence of his being a child of God. I will confess that I felt rather doubtful about the readers of the SIGNS finding any comfort in it, for it was only a talk with you, and it gave me so much pleasure to write it that I felt I had all the sweetness of it in my own heart. But when brother Chambliss' letter came I was made to realize again that the Lord's power was sufficient for all things, and in an instant a song of praise to God sprung up in my heart. I felt just then as if I would like to say to every brother and sister to whom I write, If you find anything in my letters which you think will be of comfort to the saints, send them to the editors of the SIGNS, and let those whom I love in the truth share them with you; for I do not know when the Lord enables me to declare what he has done for me in a way that will be a comfort to his little ones. I am kept at home again to-day by a bad cold, and as it is getting late in the fall I begin to fear I shall not be able to meet with the saints again until next May or June. They are willing to read a letter from me at every conference, and that is comforting to me, for my mind is not easy until I write what I would like to say if I were present. The Lord has been mindful of me all those winters I have not been able to go out, and they have been many, as the last winter I went out was when I was eighteen years old, and now I am forty-three: I would like

(*Continued on page* 405.)

EDITORIAL.

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ONE FOLD AND ONE SHEPHERD.

OUR brother, J. H. Blackburn, of Chatham, Ontario, has requested our views upon the language of Jesus recorded in John x. 16, and such thoughts as we have we will submit. The text reads, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

We will say at the beginning that we have no doubt that the commonly received view of this Scripture is correct, viz., that the Savior meant simply to say that he had a people among the Gentiles as well as among the Jews, and that he came to bring or gather his own elect into one church, and under one Head and Leader, both among Jews and Gentiles. He uses the figurative words "sheep" and "fold" and "shepherd," because all through the chapter he is presenting his relation to his people, and their relation to him, under the figure of a shepherd and his sheep. Stripped of the figurative language, the text means, as we have said, that Christ would gather his elect people together from all parts of the world, as well as from among the Jews; and that instead of the middle wall of partition between Jews and Gentiles continuing to exist, it should in his new kingdom be forever broken down, so that henceforth, as an apostle afterward testified, there should be neither Jew nor Greek, Barbarian nor Scythian, bond nor free, but all should be one in Christ Jesus.

The Jews believed that they alone were the chosen people of God, and that in the blessings to be vouchsafed to them the Gentiles should have no part; and even the disciples themselves were slow to comprehend the fact that the Gentiles should be fellow-heirs with the Jews in the Messiah's kingdom. Jesus now and again gave utterance to expressions which set this truth forth very clearly; and some among the Gentiles, like the Roman centurion, manifested their faith in him, and received blessings and answers to their prayers at his hands. But yet until the day of Pentecost this truth was but dimly seen, and but few could conceive such a thing to be possible. It is not likely that those who heard the words of the text clearly understood them, but yet they plainly declared that salvation should now be extended to the Gentiles.

This discourse of Jesus concerning the sheep has for a long time in our mind been set over against the twenty-third Psalm, in which one of the sheep discourses concerning the shepherd. "The Lord," says the psalmist, "is my shepherd;" and in this tenth chapter of John Jesus said of himself, "I am the good shepherd." How sweetly and confidingly the sheep acknowledge their shepherd, even as he delights to call them his. Every word here uttered by the Savior breathes forth the most tender care, anxiety and love for the sheep. Jesus would teach us that as an eastern shepherd loves and cares for his own sheep, so he as the Savior and Bishop of our souls cares for men and women, his elect people. What a wonderful consolation it is to a weary, sin-burdened child of God, full of weakness and foolishness, to know that he is the object of the Savior's care and love, who will not suffer him to perish!

The teaching of the Savior in this text was not new. The Old Testament clearly declared the same things. In Isaiah lvi. 8 we read, "For mine house shall be called a house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, besides those that are gathered unto him." In Malachi i. 11 the Lord declares that his name shall be great among the Gentiles, and in every place incense shall be offered to his name. We will not here make further references to the Scriptures of the Old Testament. Its pages are full of just such declarations as the above, all pointing to the coming kingdom of heaven which should be set up on earth, wherein should be gathered Gentiles as well as Jews.

We must be permitted a brief reflection here. With all these multiplied declarations as to the gathering of the Gentiles in the Scriptures of the Old Testament, the Jews remained in almost total ignorance concerning the purpose of God in this matter. This is shown by the fact before alluded to in this article, that even the disciples themselves were slow to admit its truth, so much so that Peter must be convinced by the vision of the sheet let down from heaven full of all manner of beasts and creeping things. What folly, then, to suppose that natural men may come to know the things of God by the mere teaching of the letter of the word. The Jews made their Scriptures their study, but remained in dense ignorance of their true meaning. What wonder that the mass of Sunday School scholars today are also densely ignorant of what the Scriptures really teach; and how utterly ignorant of facts is the man who supposes that by this sort of teaching men will grow up to know God!

"Other sheep I have, which are not of this fold." Not only are we taught in these words that Gentiles are to share in all gospel privileges with the Jews, but the doctrine of election is also clearly set forth. "Other sheep I have." That is, there are those who belong to me among the Gentiles; and elsewhere Jesus tells us how they came to be his. "My Father, which gave them me, is greater than all," &c. It is not our design here and now to dwell upon this truth. We desired to call a moment's attention to it. No matter how much men may hate the doctrine of God's sovereign choice of a part of mankind to salvation, it is taught directly or indirectly in almost every page of holy writ. One argument we desire to submit without fear of successful contradiction. It is this: if the doctrine of a finished atonement is true, then also is the doctrine of personal, unconditional election true; but if the latter be not the truth, then the former is not. Still farther, if election and a finished atonement be true, then salvation is not conditioned upon the choice of man. If the choice of man decides the matter of his salvation, then is election not true, and Jesus did not complete the work of the atonement. Every one with whom we have ever conversed who denied election, also denied that the death and resurrection of the Son of God settled anything as regards the work of salvation. There is a divine harmony in the truth. If one part of it be denied, all the rest of it is involved in such denial. Every word of Scripture that goes to prove a finished atonement, also proves with equal force the doctrine of election. In the text this election is shown to be among the Gentiles as well as among the Jews.

"Them also I must bring." It is a part of the ordinary duty of a shepherd to gather his sheep together; and so Jesus here declares that he must as the true shepherd gather all his chosen ones to him within the one fold. Jesus then here declares that to bring his chosen ones to the fold is not the work of ministers or human agencies of any sort considered by themselves, but his own work. "Them also I must bring." The word "must," used by the Savior here, is the same as "behooved" in Luke xxiv. 46, where Jesus said, "Thus it is written, and thus it behooved Christ to suffer," &c.; and the word in both places signifies literally "that which is binding on." It was binding on Jesus, then, to bring his sheep together in the one fold. It was binding on him, because this was what he came to do, and it belonged to his office as the shepherd of the sheep. What a blessed thought it is that Jesus, our shepherd, will fulfill all his obligations to his Father and to his flock. We understand that the work of bringing or gathering his sheep includes all his righteous life in the flesh, his death upon Calvary, his resurrection and ascension to his Father, and his gift of the Holy Spirit, by which his chosen are quickened into life, and brought to know and serve God. The word "bring" literally signifies "to lead on," and to lead with the idea of power or authority. It is the very power or authority which belongs to the shepherd of the sheep that is here signified. Jesus does not attempt to lead or bring his sheep, but he brings them. Jesus will not fail for lack of willingness; he cannot fail for want of power. How secure are the sheep, then, of being gathered and folded!

"And they shall hear my voice." There is a fullness of meaning here. Jesus does not say they shall hear "my words," but "my voice." There is a difference. Two men may utter precisely the same words, and yet the voice be entirely different. The sheep shall hear his voice. Others may utter the same words as Jesus does, thinking to deceive the sheep, but his voice they cannot imitate. We heard a lecture once from a man who had been traveling in Judea and Palestine. Among other things he said that they one day fell in with a shepherd. They expressed a desire to see his flock of sheep. He willingly complied with the request, but said to them that perhaps they would like to call the sheep together, at the same time telling them what words to use. One after the other called, using the words given, but met with no response; but when the shepherd had raised his voice, at once the sheep responded from every place around. It was the voice, not the words, that they heard; and so Jesus said, "They shall hear my voice." Elsewhere Jesus said, "The voice of a stranger will they not follow." Who among those children of God who have had any length of experience have not had an experience like this? "The words of the man seemed all right," they have said, "but something was wanting. The words did not come to our hearts." What was lacking? It was the voice. The voice was not the voice of the true shepherd which they had heard before. They could not follow it. Jesus speaks to the heart. No one else can speak in this way. If we have heard preaching that has exposed the secrets of our hearts, and that has been full of comforting power to us, we may for a time have been deluded into praise of the speaker, but at last we have learned that the power and glory which we saw was beyond the preacher; it was the voice of the shepherd. The Spirit of Christ through the preacher but spoke to the experience which we already had through having heard his voice in the past. This is all that true gospel preaching is intended to do; this is all that it can do.

"And there shall be one fold, and one shepherd." We cannot measure the full force of these words; we cannot grasp all that they involve. This much is sure: the people of God are one. Their common experience has made them one in feeling, as their life is one in Christ. There is

but one fold; there is but one shepherd. This divinely wrought oneness cannot be broken. We may fail to fully realize its power and its truth, but still the union exists. The hand may be so diseased that it does not share in the ease nor the pain of the other members of the body, but still it is all the same a member with them. The union is not sundered; only the experience of this union is marred. Strife, coldness, alienation may exist among the sheep of this one fold; but still there is but one fold, and they all are sheltered in it. O! if we could but realize how safe the fold is, how loving and careful and watchful the shepherd is over us all, and over all alike, we should not be pushing with side and with horn, but, being sure that the shepherd will not let any of us want for any good thing, we should strive to draw our brother closer to us, anxious only that he should share in our good things, and rejoicing to see how greatly the Lord had blessed him.

What is so good an evidence that we are Christ's as when we hear his voice, and dwell gladly in the one fold? If we ourselves are only intent on hearing the voice of Jesus, and running to him when he calls, we shall only come nearer and nearer to all others who hear his voice as we all come nearer to him. Fellowship consists in oneness of life and of experience. It is by this one life and one experience that Jesus brings his chosen into the one fold, and becomes the shepherd of them all; and the summing of it all up is when the sheep each one for himself can say, "The Lord is my shepherd."

C.

BENEFITS AND EVILS OF RELIGIOUS CONTROVERSY.

THE benefits resulting from an investigation of all subjects embraced in the faith and practice of the saints of God, and a candid, meek and friendly interchange of such views as are held by brethren, is eminently calculated to edify and instruct one another, and to enlarge our knowledge and understanding of those things which we shall never fully comprehend until we are taken to that happy place where that which is in part shall be done away. Another benefit resulting from discussion is the exposure of errors, and especially such errors as are most likely to be entertained by the children of God. That the saints are free from error in doctrine and practice is not claimed by any who really belong to the household of faith; and hence it is provided in the order of the gospel that the saints shall admonish one another. This admonition is not the setting up of the judgment or opinion of one over another, but rather a reminding of each other, in the spirit and humility which the gospel inculcates, of what the Scriptures teach, and what the Holy Ghost also in the experience of the saints teaches. Regarding the Scriptures as the infallible standard (and when these Scriptures are so understood as to harmonize, not only with themselves, but also with the spiritual experience of God's children, we have the best assurance that they are correctly understood), the utility of the discussions for the mutual enlargement of our understanding, for edification and comfort of the body, the church, we think can hardly be doubted by any, when the grand object of such discussion is not defeated by some impropriety in manner or matter which renders the effort abortive, so far as edification is concerned.

When an undue warmth of feeling is betrayed, and a departure from a courteous, modest, humble temperament of mind is observable, or a disposition to make what we conceive to be the error of a brother look worse than it is, or to cast personal thrusts at him whom we conceive to be in error, or when we deal in dark suspicions of the motive, and charge the motive of the brother with corruption, &c., the force of our arguments, however good and conclusive, is greatly impaired, if not altogether lost. Religious discussions should not manifest excitement; we cannot be excited in debate without showing it, to our own great disadvantage. In all our religious discussions we would do well to remember that "When Ephraim spake trembling, he exalted himself in Israel." There is something so Christlike in the unaffected humility of the gospel, that no christian can discover it, even in his opponent, without admiring it. It is true we may be so much excited ourselves as to fail to discover it sometimes where it would be quite apparent to us if we were perfectly calm and deliberate ourselves; but when we do see it, if we are christians, we shall assuredly love it.

We speak of unaffected humility; for in the heat of controversy brethren sometimes use terms which express the greatest sense of their own nothingness, and of their inability to speak or write to the edification of the saints, and at the same time betray a violent disposition to misconstrue and even ridicule the views of a brother, without regarding his feelings, or even the principles of justice and common fairness. It is certainly a delicate matter to engage in discussions. None are so well qualified to so engage as those who not only have light on the subject of debate, but have as great a desire to hear as to speak—to receive as to impart instruction. Before we controvert a brother's position we should be sure that we understand it; and when we are satisfied that we do understand, be sure that we do not exaggerate or misrepresent it. Could we in all our communications with each other feel the necessity of being swift to hear, slow to speak, and the importance of humility, patience and brotherly kindness, we should soon learn what are the benefits of religious controversy.

What we have witnessed of controversy has fully convinced us that one brother cannot enlighten another by thrusting a flaming torch into his eyes; this would be more likely to deprive him of what light he has than to increase it; but present the torch in a judicious manner, and if he be in darkness you may enlighten him. Among the evils to be deplored, which often attend religious controversies among brethren, is an alienation of feelings, of love, forbearance and fellowship; and if discussions cannot be conducted without such results, for Zion's sake and for the sake of the peace of Jerusalem let us forbear to engage in them. "There is a time for every purpose under the sun." Let us wait that time. Our Redeemer at a certain time told his disciples that he had many things to communicate to them, but they could not bear them then; and the apostle Paul also found it necessary to deal with some of the old saints as though they were babes.

MIDDLETOWN, N. Y., June 15, 1850.

PLEASE BE SURE

IN sending remittances for renewals of subscriptions to give us the same name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur. It is a good plan to inclose in the letter one of the little pink slips containing the name, taken either from the margin of the paper or from the wrapper in which the paper comes.

CRUDEN'S CONCORDANCE.

TO MOST of our readers the above mentioned book is too well known to need any introduction or a description by us. While many of the Bibles have a Concordance appended, they are generally so condensed or abridged as to be of little or no use. Cruden's Complete Concordance, however, enables one to readily turn to any passage of Scripture of which they can call to mind two or three words, and in our opinion is the most complete and convenient as a reference book of any published. In addition, it contains many other aids in studying the Bible, as may be seen by reference to advertisement on last page. Remember, both the books there mentioned are CRUDEN'S COMPETE.

HOLIDAY PRESENTS.

To our brethren and friends who may be contemplating making "Holiday Presents" we suggest that they look over our list of Bibles, Hymn Books, Concordances, Histories and other books, and see if they cannot find what they want.

(Continued from page 403.)

to meet the saints often, but I do not dread the winter if my mind is with them, and the desire is given me to be with them. Some of them can come here during the winter, and my heart runs over with gladness to see them, and I look forward with pleasure to the time when I can meet with them in their conference and speak of the goodness and power of God. I surely can trust in God the coming winter to lead my mind into the truth, causing me to rejoice. Early this morning I was thinking of the meeting to-day, and feeling sorry I could not hear the preaching, when these words came to my mind, "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." I had many pleasant thoughts which I cannot now recall, but I saw a beauty in the "everlasting joy" which I had not seen before. It is a joy which will last forever, to know Jesus, whom to know is life eternal. It is always the ransomed of the Lord who come to Zion with songs of praise to him who has redeemed them by his blood. We have been bought with a price. Jesus has redeemed us from death and ransomed us from the power of the grave. When this truth is sweetly felt within our hearts, sorrow and sighing flee away. Jesus appears as the one altogether lovely, and the chiefest among ten thousand. We sing, "Salvation to our God which sitteth upon the throne, and unto the Lamb." We also say with David, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" You will see, dear brother, from what I have written, that I had a good sermon without hearing a natural voice. I hope the "still small voice" of the great Preacher was heard in my heart as the beauties of the gospel were presented to me. The gospel is the power of God unto salvation to every one that believeth, and it is the work of God when we believe on the Lord Jesus Christ. We cannot say that Jesus is the Lord, only by the Holy Ghost. Boasting is excluded in every way. I have taken much comfort in reading the twenty-seventh Psalm, as it expresses much of my experience. Mine enemies and foes did stumble and fall, and could not overcome me. There has been a desire that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. In the time of trouble he hid me in his pavilion, and set me up upon a rock. "Therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord."

I cannot tell why I am writing you such a long letter, only you filled my mind so completely I could not write to any one else. You have

expressed a hope that I may feel impressed to write often to the SIGNS. I wish I could make you understand what a fear comes over me when I attempt it. I do not think what gift has been given me is for writing to the SIGNS, but to the brethren. I cannot express and bring out what I wish to, unless I feel I am talking to the one to whom I am writing. I I know I have written many times to the SIGNS, but it has been with fear and trembling. When the impression comes I find more peace and rest in obeying, and more of a spiritual mind. I have experienced a poverty of heavenly things when I have not followed the impulse to write. I have always had confidence in the editors of the SIGNS that they would not publish my letters unless they contained the truth. In my conversation with the brethren, and when I have spoken in any of the meetings, I have felt they would not allow me to speak without correction if I did not declare the works of the Lord. I was permitted to be at the conference meeting two weeks ago, and felt it was good to be there. Elder Beal preached for us on Sunday, and I could not help thinking of what you said after he spoke at our association, "Sister Attie, you do not need any better preaching than that." It was Christ and him crucified. We surely can have nothing better. I enjoyed the ordinance of the Lord's supper, for it is in remembrance of Jesus as oft as we do it. We show forth the Lord's death. It is always a heart-searching time with me. I desire to look carefully at myself and see that none of my works have crept in unawares, but that I am trusting wholly in the finished work of Jesus; that his flesh is my meat indeed, and his blood my drink indeed, and then I shall not eat unworthily. Do you recollect speaking to me twice at our association about Martha? You said, "Jesus loved Martha." I did not make any reply. I could not, for I had not the time to tell you what I had experienced in regard to it. Perhaps the next time I write I may be able to talk about it. I must not weary you with too long letters. I expect you will be able to perceive as you read this that I have enjoyed what has been in my mind. I know my letters are all alike, and I hope they always will be. I do not want to write of anything else but our Lord Jesus Christ and what he has done for me. When you have time I shall be more than glad to hear from you. I hope your health is improved, and that you have been able to meet with the saints to-day and declare the redemption of the Lord's people. May our God lead our minds into the truth as it is in Jesus, and enable us to realize that his will is done in the armies of heaven and among the inhabitants of the earth. We all join in love to you and your family. I hope to hear from you soon. Your sister in Christ,

ATTIE A. CURTIS.

KELLY'S CORNERS, N. Y., Nov. 21, 1995

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—With your tolerance I will pen a few notes by the wayside, for publication in the SIGNS, for the benefit of the general readers, and for the especial benefit of some who have requested me to give some account of my travels among them. First of all, the journey of a pilgrim and stranger here in this mortal state is the proof that each in their experience is fearfully and wonderfully made; and they are conscious that their God has wrought all their works in them, because they feel to hope that he has made them, and not they themselves. Thus being of his begetting, and also loving them that are begotten of him, they dwell together in love, and know that God is love; and as they endeavor to keep the unity of the Spirit in the bond of peace, they prove the Spirit's power, and do love one another with a pure heart fervently. Then it is no task to bear each other's burdens, and so fulfill the law of Christ; and then is fulfilled the saying, "Behold, how good and how pleasant it is for brethren to dwell together in unity." All this I have realized in the passing days and weeks for the past five weeks, as I have been privileged of my gracious Lord and the good will of my brethren at Indiantown, Md., Welsh Tract, Del., Delmar, Del., New York City, Burdett, N, Y., Cammal, Pa., and Abbington, Pa. At all these meetings the proof was of the one body and one Spirit, even as all were called in one hope of their calling, having knowledge and bearing witness of the one Lord, one faith and one baptism, and evincing that the same one God and Father was over and through them all. Not a discordant note was heard, but all was to the edifying of one another of the Lord's lambs and sheep, the people of his choice, a remmant remaining at this present time, according to the election of grace. Surely God is good to Israel, even to such as are of a clean heart. But as for me, my feet were almost gone; yet I do hope I was conscious of having received a banner, and of displaying it only because of the truth. I do hope, as I remember all the way the Lord has led or brought me (if it is indeed his work), and as I have been "led about," or shown that without Jesus I can do nothing, and as I have been brought out of many pitfalls and valleys, that I have learned it is through much tribulation we must enter the kingdom of God. Thus the going in and out to find pasture is the night and day with my soul, the field and the pasture. The night seasons are remembered differently, because the night or darkness is not so pleasant; for all the light I can then have, be the night ever so clear, is only a borrowed light. So when by night upon my bed I seek my Jesus, or in the broad ways, or by inquiring of the watchman, "What of the night?" and being told that the morning comes, and also the night, I still seek my Jesus; and he has always been a little beyond all the power and skill of my earthly wisdom, and at an unexpected time, coming into my soul-felt joy as the morning, and as the quickening Spirit, restoring the joy of God's salvation. So have I learned spiritually that I have not where to lay my head on these earthly shores, more than had the Master. Here I have no continuing city, but am seeking one to come.

Now, dear brethren and sisters, let us lay aside every weight, and the sin which doth so easily beset us (unbelief and ceremonial righteousness), and run with patience the race set before us, looking only to Jesus Christ, following no man, only as he follows Christ; trusting only in the Lord, from whom alone comes our help. I desire to recognize no other hand than that which holds the destinies of all, who from the foundation of the world prepared a place for his people, and who will bring them there in peace. I would do injustice to my brethren and sisters with whom I met, here and there, as expressed in this letter, if I did not thank them for their hospitality and kindness to me by the way. Fare ye well.

J. D. HUBBELL.

BYRON, Neb., Nov. 14, 1895.

EDITORS SIGNS OF THE TIMES:—It is with a deep feeling sense of my weakness that I attempt to address you, dear brethren, in the precious hope of a blessed immortality through the atoning blood of Jesus Christ, who bore the sins of his people in his own body on the cross, and put them away by the sacrifice of himself, and arose again for their justification. But I hope that God, who is omnipotent and everywhere present, will guide my pen in a way that his name may be glorified, and to the honor of his precious cause. I will leave the result to your better judgment and for your disposal. There is a portion of Scripture recorded in Jeremiah xvii. 5 which has impressed me to write, and I hope to relieve the burden of my mind. The Scripture reads thus, "Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." I know there is a time in the experience of all God's children when it pleases God, in the fullness of his appointed time, to cause the light to shine in their hearts, which were darkness; and the darkness comprehended it not. Then the poor child flew to the law for justification. But were they justified by the law? No, not by any means. The law condemned them, saying in thunder tones, "Pay me that thou owest." "The soul that sinneth, it shall die." Where was their hope and trust then, while in darkness? Was it not in man, and the arm of their own flesh, striving to appease the wrath of an angry God, and to work themselves into the favor of God by their own efforts or good works? But the more they strove against its power, they felt the weight of their guilt the more, until the last prop was taken away from them, and they were made to see their just condemnation, and that God would be just in cutting them off. Then their cry was, like Peter's, "Lord, save, I perish." Then the light of the omnipotent God shined again; for "God, who commanded the light to shine out of darkness, hath shined in our hearts. to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. iv 6. Then it was that the poor child was brought into the glorious light and liberty of the children of God; his burden was gone, and his sorrow and mourning were turned to praise and thanksgiving to the Lord for what he had done for him. Thus we see that as long as we trusted in man, or the ability and power of man, whether our own or some other man's, we sank deeper and deeper, and our hopes were all blasted, and all was given up for lost.

But how often do the children of God give way to the arm of flesh. In reading portions of Scripture which they cannot understand, they often forget the portion of Scripture which says, "If any of you lack wisdom, let him ask of God, who giveth to all liberally, and upbraideth not." The thought occurs to them, I know what I will do; I will send this text to brother A, B or C, for they are wise and gifted servants of God, and they without doubt can unfold it to my understanding. Are they not then trusting in man for that which God has commanded them to ask of him? Surely they are. For if the Lord does not indite a subject in the heart, and lead the mind into the light of that subject, what is it to the servant or to the hearer? If the Spirit does not take of the things of Jesus and give them to the servant, and also give the hearing ear and the understanding heart, what is it but as sounding brass and a tinkling cymbal? For "the preparation of the heart in man, and the answer of the tongue, is from the Lord."

With these few scattering remarks I will close, hoping the brethren may ever look to him who is the Giver of every good and perfect gift, which is the prayer of a poor sinner saved by grace, if saved at all, and whose desire is for the welfare of Zion.

Yours in a precious hope,

JOSEPH BRUCE.

BROOKLYN, N. Y., Nov. 5, 1895.

ELDER BENTON JENKINS—DEAR BROTHER:—The inclosed letter from our sister Hallock, addressed to the Ebenezer Church, in the city of New York, was read at our meeting on Sunday last. At the request of the church I forward it to you for publi-

cation in the SIGNS OF THE TIMES at the convenience of the editors.

Your brother,

R. M. STRONG.

CHESTER, Conn., Oct. 30, 1895.

TO THE EBENEZER CHURCH, NEW YORK—DEAR BRETHREN AND SISTERS:—I feel impressed to write to you this evening. It has only been a short time since you gave me a home among you, but it seems as though I had always known and been one of you, unworthy as I am. I cannot have the privilege of meeting with you, but my heart and thoughts are with you as you meet together to hear the truth proclaimed, or gather about the Lord's table. I often wonder why these privileges are denied me, when they are given to so many others; but I feel sure that it is all for my good and God's glory in some way, even though I do not understand it. I sometimes wonder if I am so much more hard-hearted and rebellious than others, that I need harsher treatment to keep me humble, and willing to sit at my Savior's feet and learn of him; and yet I have so much to be thankful for. God does not leave me alone. He has said, "I will never leave thee nor forsake thee;" and my experience teaches me that it is true. When clouds are thickest, and not a ray of light is to be seen, then a still, small voice will whisper, "Fear not; for I have redeemed thee; I have called thee by thy name; thou art mine." Thus God leads us on in the way that is best for us. Troubles must come. "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." As he has overcome the world, we shall overcome through him. The dross must be consumed, the gold refined, before we shall be fitted to dwell with him; and although we may seem to ourselves to be growing worse, as the thoughts of our hearts are evil continually, and at times we are almost discouraged, the evidence of our hope is so small, yet "God is greater than our hearts, and knoweth all things." We must say, with Peter, "Lord, to whom shall we go? thou hast the words of eternal life." Poor and sinful as we are, that is where we long to be, listening to the words of eternal life, feeding on the bread of heaven. The Savior says, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." We do indeed live on him. His life flows through all the members of his body, uniting them as one in him. The Savior says, "At that day ye shall know that I am in my Father, and ye in me, and I in you." All one in Christ Jesus. That is very precious to me. I feel that I was included when those words were spoken; not because of righteousness which I have done, but because our Lord was merciful to a poor sinner.

Your sister, I hope,

NELLIE H. HALLOCK.

EDITORIAL NOTICES.

WILL OUR BRETHREN

AND friends who sent us *new* subscribers for this year at the one dollar rate please to ascertain of them whether they wish their paper continued or not? Many of the new subscribers are not aware of the fact that it has always been our rule to continue a subscription after the time paid for has expired, unless ordered to discontinue it, and therefore neglect to notify us if they wish it discontinued, and when they find they are delinquents in many cases repudiate their accounts.

BOOK NOTICES.

WILL you notice in a few numbers of the SIGNS that "Reminiscences and Letters of Mary Parker" is now reduced to sixty cents, sent by mail post-paid? There are a few hundred copies left on my hands, and I wish to dispose of them, and so I give the friends an opportunity to get a most interesting book at half price.

SILAS H. DURAND.

SOUTHAMPTON, Pa., July 27, 1895.

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

Eliza W. Smith, W. Va., 2, Attie A. Curtis, Maine, 1, Eliza Moberly, Ind., 1, Mrs. T. V. Richardson, Md., 3.—Total, $7.00.

CHURCHES CONSTITUTED.

PURSUANT to a request from a number of baptized believers holding to the faith of the Primitive Baptists, scattered in Colfax Co., New Mexico, in the southwestern Rockies, Elder Asa Howard, of Zion Hill Church, Parker Co., Texas, and Elder A. D. Bourland, of Denton Creek Church, Tarrant Co., Texas, met with these brethren and sisters on the 2d day of November, at the residence of Mr. J. B. Dawson, at Mount View, New Mexico, and proceeded to the organization of a Primitive, Predestinarian Baptist Church.

Letters were presented from Primitive Baptist Churches in six different states, and were accepted by the council after due examination; and the Moderator, Elder A. a Howard, pronounced the first Old School Predestinarian Baptist Church of Colfax Co., New Mexico, to be a regularly constituted church in gospel order.

The church then proceeded with business.

A unanimous call was given for the ordination of brother G. M. FETTER, a licentiate of the Old School Baptist Church of Southampton, Bucks Co., Pa., and one of the constituent members of said church just organized.

Two young men, one from Colorado, and one the eldest son of J. B. Dawson, presented themselves before the church, related some of the dealings of the Lord with them, and were received for baptism.

Preaching, praise and prayer occupied the remainder of the day and evening.

On Sunday morning, Nov. 3d, pursuant to arrangement, the church assembled, and presented the candidate, brother G. M. Fetter, to the presbytery for ordination.

He related his christian experience, call to the ministry, and gave expression at length of his doctrinal views; and after examination, the presbytery being fully satisfied with his calling and qualifications requisite to that of a gospel minister, proceeded with the laying on of hands by the presbytery.

Prayer by Elder A. D. Bourland.

Charge by Elder Asa Howard.

Right hand of fellowship by the members of the presbytery, and by each member of the church.

On Sunday afternoon, at two o'clock, brother L. D. Thompson, of Trinidad, Colorado, and brother A. G. Dawson, of Maxwell City, New Mexico, were buried in baptism in the Vermejo River, near the residence of J. B. Dawson, and received into full membership with the newly constituted church, which has adopted the name of SHILOH, and we trust that others who are lingering without may be gathered into it.

On Sunday evening Elder Bourland, in a most impressive sermon, spoke from the words, "Come hither, I will show thee the bride, the Lamb's wife." He was followed by Elder Howard, who continued the same subject with great liberty.

At the close of preaching the church convened to celebrate the ordinance of the Lord's supper, Elder G. M. Fetter officiating.

Monday morning the church convened for business, and proceeded to elect brother A. G. Dawson Clerk, and Elder G. M. Fetter Pastor and Moderator of the church.

Tuesday, after a meeting of a most impressive character, and spiritually "a feast of fat things, of wine on the lees, well refined," we separated, and each returned to the usual vocation of life, carrying with us precious memories of a wonderful meeting in the southwestern Rockies.

To those who live where there are many Old Baptists and old established churches it does not sound strange to hear of the constitution of a church and an ordination; but these scattered Baptists gathered into a church organization came from the Atlantic slope, from the sunny south, from Iowa, and all came together loving the same truth, and all standing aloof from the "lo heres" and "lo theres" that are on every side. Very remarkable, too, was the impression that led the two Elders, beloved for the truth's sake, to journey from Texas to this far-distant country last August to visit a scattered people of whom they had heard but little. The whole is very wonderful. We trust the Lord led them to us the first time they came, and that the same mighty hand returned them to us.

With love to all the household of faith, your sister in hope,

ELIZABETH H. BOGGS.

RATON, New Mexico, Nov. 10, 1895.

OBITUARY NOTICES.

SISTER **Newkirk,** beloved wife of Elder I. N. Newkirk, was born March 2d, 1840, and died Nov. 21st, 1895, aged 55 years, 8 months and 19 days.

She was married to I. N. Newkirk on March 20th, 1856, united with the Santa Rosa Church of Jesus Christ, called Old School Baptists, in 1869, and lived a consistent and worthy member of said church until she, with Elder Newkirk and others, were constituted into a church in Lake Co., Cal. In 1879 or 1880 that church lettered off some of its members, and the majority of the church moved bodily to Washington Territory, and soon joined the Harmony Church of like faith, in Columbia Co., of which sister Newkirk lived a humble and consistent member until her death, which event I will let the brother's own words describe. He says:

"Her faith triumphed over death through her blessed Lord and Savior. Her faith was true to the doctrine of salvation by the grace of God as the needle to the pole. Her words on her death-bed were almost like inspiration, and were eloquent with heavenly wisdom. She prayed for all her children, and felt she had received assurance that they would come out all right, and felt fully resigned to leave them in the hands of God, whom she said she loved with the same love with which he had loved her first. She praised him with the praise he had given her, and there was nothing at all of herself; no, all is from him. She rejoiced greatly at the prospect before her in the hour of death. She seemed to see that land which was far away, and all her enemies were scattered at the moment of her triumph. She was like a spring self-emptied and dipped in living water until it is full. Her sufferings were long, but her patience was great, while the radiance of heaven shined on her. She suffered after her illumination for fourteen days, with variations of light and shade. Sometimes her mind was wandering, and her feelings were variable in her subsequent walk through the valley of the shadow of death. It is not known whether she was conscious for several hours before her demise; but when she was dead such a radiance settled on her countenance as made me think her most beautiful, although I had not thought her beautiful before. Three of her children were with her during her suffering, the others arriving too late to see her alive."

What shall I say more of her? Words are weak in describing a heaven-born and heaven-taught soul in the triumphs of faith. Our sister in the faith of Jesus was blessed with the chief graces of a follower of the meek and lowly Nazarene. Few possessed a deeper sense of humility than she, always at the feet of her brethren. Physically she was not over strong, but was always triumphing through the faith of God's elect. The humble writer has often felt a strong desire to be blessed with those beautiful graces that seemed almost her nature. May her five living children be enabled by grace, though in sorrow, together with our dear brother, to bow in humble submission to the will of God. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Elder Pate being away at the time, there were no funeral services.

A. H. HAGANS.

SOUTH PASADENA, Cal., Dec. 2, 1895.

IT is my sad duty to record the death of our precious sister, **Mary A. Bouie,** another of Frying Pan's most devoted and beloved members. It grieves our heart to part with her, yet our grief is not without consolation. We cannot for her grieve as those who in this life only have hope. We have a blessed assurance that she lives; that her blessed Master, whom she so dearly loved and adored, has called her home. She was, we believe, willing rather to be absent from the body and to be present with the Lord; yet it is hard to give her up, and especially hard for her beloved husband, who was so dearly attached to her, and she to him. They were without children, but as children they were to each other. We beg that he will accept our sincere sympathy. Our prayer is that he may receive sustaining grace.

Sister Bouie was the daughter of Silas and Cynthia Cornwell. She was born April 1st, 1832, and died Oct. 12th, 1895. She was baptized by the writer in the fall of 1884, in the fellowship of the Frying Pan Church, where she remained until her death, loving and loved by all.

Your brother, I hope,

E. V. WHITE.

LEESBURG, Va., Dec. 10, 1895.

YEARLY MEETINGS.

THERE will be a yearly meeting at Halcottsville on the first Saturday and Sunday in January (4th and 5th), 1896. We give a cordial invitation to all lovers of the truth to attend.

JAMES AVERY, Clerk.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 63. MIDDLETOWN, N. Y., WEDNESDAY, DECEMBER 25, 1895. NO. 52.

D L Blackwell 1June95

CORRESPONDENCE.

SOUTHAMPTON, Pa., Dec. 4, 1895.

DEAR BRETHREN:—Among my old letters I find four written by our dear aged sister, Mrs. Ann M. Fetter, of this place, from which I will send you some extracts for publication in the SIGNS. Her name is pleasantly familiar to your readers, as she has written occasionally for many years, and her communications by the pen, as well as in conference and conversation, have been of interest and value to spiritual readers and hearers, because they have ever been the expression of one deeply exercised upon spiritual things. The first of these letters was written in 1867, a short time before Elder Wm. J. Purington moved to this place to take the pastoral care of the church; the last was written in 1881, two years after he had moved to Hopewell, N. J., and three years before I became the pastor. Our dear sister has passed through deep trials and afflictions, and on account of ill health and weakness of body she has not written much of late years for the SIGNS, and has been often prevented from attending the meetings of the church, which is always felt by the brethren and sisters to be a great deprivation to them, by whom she is dearly loved and highly esteemed; for though she felt herself to be one of the poorest and weakest and least useful of the members, we feel that she is to us truly a "mother in Israel," and a very helpful and comforting one, on account of her deep and varied experience, her clear view, her care for others, and her steadfast devotion to the cause of truth. We are glad for ourselves and for her that she is now able to be at our meetings. She is about seventy-eight years of age, and is one of the two oldest in membership in our church, although there are others older in years. One of our dear sisters is ninety-four and still a regular attendant at the meetings when the day is pleasant. What a comfort it is, and what a cause for thankfulness and praise to our God, to see those who from childhood, or from the time of their first love for divine things, have attended the meetings of the church whenever it was possible, and who at such a great age are still as eager as ever to meet in the assembly of the saints. "Even down to old age" they prove by this "God's sovereign, eternal, unchangeable love;" for how is that love of God more manifested in its power and blessedness than in creating and keeping alive in the hearts of poor sinners such a desire toward the house of God that they can truly say that they prefer Jerusalem above their chief joys, and desire this one thing of the Lord, that they may dwell in the house of the Lord all the days of their life, to behold the beauty of the Lord, and to inquire in his temple? And what a beautiful example is thus set before the younger brethren, who are so often tempted to think that there are times when they really ought to disregard the dear Savior's command, and seek first some wordly thing instead of the kingdom of God, and who are liable to fall into the dangerous and pernicious habit of sometimes forsaking the assembling of themselves together, on account of some worldly business or pleasure. No child has a right to disregard the appointments of his mother, the church, and it is a blessing when he does not want to do so.

Your brother in hope,

SILAS H. DURAND.

SOUTHAMPTON, Pa., Sept. 16, 1867.

DEAR BROTHER IN CHRIST:—I have often thought of you since you were here, and of the kind advice you gave me when I was telling some of my troubles, "Cast all your troubles upon the Lord, for he careth for you." It appeared to be accompanied by the Spirit of Christ, and has been a comfort to me ever since; and the conversation I had with you on other matters was a comfort to me. O that we had more of that Spirit of love and kindness toward each other as brothers and sisters. But alas! how often we see, when a brother or sister is overtaken in a fault, that they are met with hard words and a feeling that would crush him to the earth. O! do we feel our own weakness when we thus act? Do we not read of things that happened for our examples, to warn and instruct us? "Let him that thinketh he standeth, take heed lest he fall." O that we may have the Spirit of love and forbearance with one another, and that we may cultivate that spirit.

JUNE 23, 1877.

DEAR BROTHER DURAND:—I will now try to comply with your request, although I feel very incompetent to write to one that stands upon the walls of Zion, and one that I value so highly as a minister of the gospel. Why it was that you requested me to write you when you were here at our association, I do not know. Fe[illegible] ignorance and weakness I[illegible]e to attempt it; but P[illegible] "Be ready always to gi[illegible]r to every one that asket[illegible]son of the hope that is in y[illegible]ekness and fear." Now if the Lord will be pleased to give me light and understanding, I will try to pen a few lines. I was much pleased with our association. Yes, I think I can say that I was pleased beyond my expectation. I was built up, comforted and strengthened. I felt to say, How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things. Dear brother, how beautifully you spoke of the dream. I have it in my mind yet. I think I was prepared for our association.

I will try and tell you some of the exercises of my mind for the last six months. For some months I was in the valley, very low down indeed, almost in "Doubting Castle." I did not know but I should be shipwrecked. My sins rose up before me like mountains which would hide my precious Jesus from my view. I almost felt forsaken. I wandered about trying to seek relief, but no relief could I find. I would read the promises in the Bible where I had found relief before, but I had no key to unlock them. I was in this state of mind for three or four months. One day I went into my room and sat down, wishing to seek relief. I told my granddaughter to hand me a book from the table. She asked, "What book?" I told her I did not care which. I had no choice at first, but my eye fell upon the "Pilgrim's Progress," and I told her to give me that. I opened to where Christian and Hopeful got into the hands of "Giant Despair," and I read something of what I had experienced. After they had been beaten and used roughly, and almost despaired of life, and when it was midnight with them, they began to pray. Dear brother, those that have been in like condition know their feelings. I dare say you have traveled the same road. We only know it by experience. Now, when it was almost break of day, what light broke into Christian's mind. He was amazed when he remembered that he had a key in his bosom called promise, which he was persuaded would open any lock in "Doubting Castle." O how it cheered his brother. He advised him to pluck it out of his bosom and try; and as he tried it how the bolts gave back, and the doors flew open with ease. Some of the bolts went hard, yet the key opened them, although one made such a creaking noise that it awakened "Giant Despair," but he felt his limbs fail so that he could by no means go after them. Then they went on and came to the King's highway again, and so were safe.

Dear brother, when we are enabled to lay hold of the promises of the gospel it is then we can rejoice and sing,

"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 heavenly strings,
And vie with Gabriel while he sings,
In notes that are divine."

I think I was enabled to lay hold of some of those promises that Christian and Hopeful spoke of while on their way. I was edified and comforted in reading their travel. I had read the book before, but never saw so much beauty in it as now. I would pause while reading it and wonder if any one else ever saw so much of their experience in it as I did. I thought perhaps I was wrong. The next Sunday Elder Purington preached as though he knew the state of my mind, and at the close of his discourse came over the very part of the "Pilgrim's Progress" I had been reading. I could but smile for joy, and this passage came into my mind, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." It reminded me of the time I was relieved of my burden and found peace. It was on this wise. I was in great trouble of mind, and my dear old mother gave me a book she prized highly, called the "Christian's looking glass." It was treating on this passage of Scripture, "We know that we have passed from death unto life, because we love the brethren." While I was reading I was made to rejoice, and felt to say, "Almost thou persuadest me to be a Christian." Yet my joy was not full. I was afraid to accept consolation because it was the writing of men. But on the next Sunday I was permitted to hear the same doctrine from the pulpit, and my joy was full. Thus we see that the Lord brings relief in his own time and way. O what a comfort there is in the gospel! "Comfort ye, comfort ye my people, saith your God." "The voice of him that crieth in the wilderness, Prepare ye the

way of the Lord; make straight in the desert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain; and all flesh shall see it together; for the mouth of the Lord hath spoken it." May we not say, "O the depth of the riches, both of the wisdom and knowledge of God!" O, dear brother, when we are permitted to view him in all his perfections does it not humble us in the dust? I am often made to cry out, O wretched one that I am! who shall deliver me from the body of this death? I often find myself rebelling against God's providence, and abusing his blessings, which makes me abhor myself and repent in dust and ashes. I have no perfection of my own, but may I be enabled to press toward the mark for the prize of the high calling of God which is in Christ Jesus. May I have that hope as an anchor of the soul, both sure and steadfast.

I will now close my letter. I have written it in the night, when all was still and quiet, as it came to my mind. Such as I have give I unto you. You will find out many mistakes, which you will have to excuse. If we are never permitted to see each other in the flesh, O may we be so happy as to have part in that resurrection which our beloved Elder Quint set forth at our association. I never saw it so beautiful before. I must say I believe the Lord was with us at our meeting, both in preaching and hearing. I felt, as I sat and listened to our dear Elder Beebe, that it was perhaps the last time I should ever hear him. He seemed to have so much liberty, and was so clear in his remarks, I rejoiced to hear him. A great many points were cleared up to my satisfaction by some one of the speakers; I cannot tell which one, neither does it matter. They were all taught of the Lord, and all spake, "not with the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." O that I may be kept by the power of God unto salvation.

APRIL 7, 1879.

DEAR BROTHER IN CHRIST:—I have been much depressed in spirit of late, and I feel like writing to you, as I have received words of comfort from you heretofore. I hope I have no other object in view than the honor and glory of God. I have been led much on the subject of the children of Israel, how they were led through the wilderness. What a true type of the church of Christ! How often they rebelled and complained against Moses for bringing them into trouble; and yet when they were out of their troubles how soon they forgot their deliverances and went right back into bondage again. Just like it is with the children of God now. How often we forget our blessings, and do not appreciate them as we should. We find fault and complain of our lot in providence, forgetting that our heavenly Father knoweth what is best for us. Then in order that we may appreciate his goodness and mercy, he hides his face from us for a while. O how often our way seems hedged up, just like the children of Israel when they came to the Red Sea; they were hedged in upon every side. But Moses said unto the people, "Fear ye not, stand still, and see the salvation of the Lord, which he will show you to-day." I have thought what a glorious passage of Scripture to be left on record, w[illegible] are hedged up on every sid[illegible] not go forward or back[illegible] to either the right hand o[illegible] O what a comfort, when [illegible] his condition, to hear that [illegible] ill, small voice, saying, "Stand still, and see the salvation of the Lord." O that we may have faith given us to rely upon his word. I never before saw so much meaning in that portion that says, "If ye have faith as a grain of mustard seed, ye shall say to this mountain, Be removed to yonder place, and it shall be removed." O what mountains of unbelief and trouble faith removes! I feel that I am a poor, dull scholar in the school of Christ, if one at all; but sometimes I think that I have a glimpse of the promised land. O that I might live as a pilgrim and a stranger while here below. God forbid that I should bring a reproach upon the cause that I am so much interested in.

I suppose you have heard that we are going to lose Elder Purington as our pastor, something that we were in hope would not take place. We are very sorry indeed. We loved him for the truth's sake. He shunned not to declare the whole counsel of God. We feel to bid him God speed wherever he may go. O that we may be enabled to say, "Thy will be done." Dear brother, pray for us that we may be kept by the power of God unto salvation. Pray that the great Head of the church may send us a pastor after his own heart. I hope the Lord has a people in this place, and he says that his portion is his people; Jacob is the lot of his inheritance. While we are in the wilderness may the good Lord lead us about and instruct us; and while he stirs up our nest, as an eagle stirreth up her nest so that the young eagles will fall, may he take us and bear us on the wings of his love; and may he so lead us that there will be no strange god with us. We feel that we are a poor and afflicted people, but our trust is in the Lord, feeling confident that he is able to hold us up.

JUNE 15, 1881.

I have thought much about you since our association. I was glad to see you, and hear you preach once more. We had excellent preaching throughout the meeting. After Elder Bundy was through speaking, and Elder Beebe arose and said, "Perhaps it would be well to close the association then," I felt to realize his feelings. I felt that we were full. I think I can speak for the church at Southampton, that she was built up and comforted and refreshed. Some of us had been much cast down and in the dark before, and had felt to stand still and see the salvation of God. We feel that he has not altogether forgotten to be gracious. He is too wise to err, too good to be unkind. O may we have faith given us to look to him, and trust in his almighty power, and to feel that without him we can do nothing; and may we wait patiently for him to send us a pastor to go in and out before us, and break unto us the bread of life. We greatly feel that we need one, but the Lord knows what is best for us. May we wait upon him, and not say, "The Lord delayeth his coming," and so go into any undutiful means. May the Lord bless you, and make the path of duty plain before you. I formerly thought that ministers were the happiest people in the world; but I think differently now. I believe they have more anxiety of mind than any others; but the Lord has promised to be with them, even to the end of the world. O what a promise! If they have his presence they need no more.

I remain your affectionate sister in the Lord,

ANN M. FETTER.

DRAIN, Oregon, Oct. 31, 1895.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—At our last meeting Elder Williams requested me to write my christian experience. When he spoke to me about it I trembled, and told him I had very little to tell. Since I came home I cannot get it off my mind, knowing that he is far advanced in years, and that I too am growing old. I am afraid if I do not comply with his request I may some day regret it. I have never talked about any subject that so humbles my pride as that of what I believe to be the Lord's dealings with me, poor, sinful me. I am naturally high spirited, and it has been a source of great trouble to me; but the power of God is able to bring the most stubborn heart under subjection to his holy will.

I was born on February 1st, 1845, and was raised by good, christian parents. When I look back over my past life and see how many times I have grieved them with my wayward ways it brings tears to my eyes; but I never knew at that time what they felt for me, as I have since I have had a family of my own. I loved to attend dances, and always went with good company, but have often seen my mother in tears after she had given her consent for me to go. Time rolled on until her death, in the year 1866, and then was the last time I had any desire to visit the ball room. When I looked upon the dear lifeless form of my mother my sins rose like mountains before me. I felt, O if I could only bring her back again long enough to ask her forgiveness of all my sins; but alas! it was too late. I tried to ask the Lord to forgive me, but got no relief. That same fall of 1866 my husband joined the Mt. Zion Church, and then my troubles increased. I felt that it caused a separation between us, and perhaps for life; not naturally, but spiritually. He joined on Saturday. I did not go to the meeting that day. I asked him why he was not immersed that day, and he replied that he wanted me to see him baptized. I told him I could not go; but he insisted that I should go, so I went. I never had any thing to hurt my feelings as that did, that I could not go with him and be immersed. Tears flowed from my eyes. I did not go up with the congregation, but stood by the stream, too weak to walk.

Time passed till the fall of 1869, when my trouble came on with double force. It seemed like I surely could not live in that state of mind much longer. On the second day of January, 1870, my babe, our third child, fell over agaist a heating stand (I had him tied in a rocking chair), and was burned so badly that for three days we all thought he would die. This I blamed myself for, and thought, Where is your God that you have been praying to? I now believe that it was Satan making such suggestions to me. Such hours I had never experienced as I then passed through for three days and nights. Finally on the third morning I went into my room, locked the door, and fell on knees, never expecting to rise again. I had just knelt down when a still, small voice whispered, "Daughter, be of good cheer; thy sins are forgiven." I raised up in amazement, and tried to get my burden back again; for I thought, What will the people think of me if I go back praising God, where my babe is laying, expecting every hour will be the last with him? But thanks be to my heavenly Father, my babe was spared to me, but with scars on his face that he will carry to his grave. Often when I look at him my mind goes back to the time when that event took place. But at the time I was so happy, right under the chastening rod, and in the midst of death, as I thought. My tears were dried, and I concealed my feelings as best I could, and went out of my room. All eyes were turned on me, and if I had been with a band of holy angels they surely could not have looked sweeter to me than the faces of all who were there.

Thus I have told of my wonderful deliverance from sin unto salvation, if I am not deceived; but I very often fear that I have been deceived, for I know that surely I am the chief of sinners. Now I want to tell you of my disobedience. After I felt that God for Christ's sake had taken

me up out of the miry clay, and placed my feet upon the only sure rock, Christ Jesus, and put a new song in my mouth, I went on for five years before I united with the church, and had to be brought in under the chastening rod. Dear brethren, can any of you tell me why it is that some children never obey, only under the rod? I sometimes think I can explain that. They have such stubborn, stony hearts that it takes more to soften them than others. I acknowledge that has been the case with me; and I have also a very unruly tongue, and say and do things that constantly grieve me. But the brethren and sisters have borne with me in my sinful nature for these twenty years that I have had a name with them. O how I love them!

My husband and I left Illinois in 1877, with letters of dissmission from Mt. Zion Church, in Fulton County, and have been deprived of church privileges most of the time since. Let me say to all who are situated in the same way that we can sympathize with you. It is a painful thing to be separated from those we love better than all others upon earth; but we feel it is for God's glory; for those who can write have often comforted God's children more than those who have access to the house or church of God, who have plenty, and lack nothing. They do not know what their scattered brethren suffer for the lack of gospel preaching. They are scattered, I sometimes think, for that very reason, that the name of the Lord may be honored and glorified through their writing. I cannot say that it has been the case with me, for I never could write to the comfort of any of the dear children; but I can drink freely from the writings of those who have been thus situated, as we have been.

The blessed Lord is reviving our little church. Last May we held the first meeting we have had for several years, and several have come in and united with us. Last Sunday, October 27th, we had the happy privilege of seeing our two oldest daughters buried with Christ in baptism, after relating to the church the dealings of the Lord with them. It was a beautiful sight to me to see my loving young girls obeying their Savior's command. My cup was full. There are others who are near and dear that are waiting outside of the door. I pray that strength may be given them to come in.

I must close. This is at your disposal. If you publish it, and Elder Williams reads it, he will find out how sinful I have been, and may not have much fellowship for me. I want ever to be kept humble at the feet of Jesus. I believe he is a complete Savior.

"Nothing in my hand I bring,
Simply to the cross I cling."

In christian love to all who know the joyful sound, I am your weak sister,

SARAH MORNINGSTAR.

OPELIKA, Ala., Nov. 15, 1895.

EDITORS OF THE SIGNS—DEAR BRETHREN:—Some have desired through the SIGNS to hear from me, and I take this opportunity to comply. I reached home safe after an absence of thirty-two days, visiting the Corresponding Meeting in Virginia, and churches in that state; also the Salisbury Association, which met at Delmar, Del., and the Delaware Association, which met with Cow Marsh Church, in Delaware. The meetings were well attended, and there seemed to be a spirit of hearing as well as of preaching the word of the Lord. There was a spirit of love and fellowship manifested among all with whom I met. If there was anything of a wrangling, jangling voice I failed to hear it, or was not well educated enough to discover it; but should I have heard or seen such, I would much rather, like Shem and Japheth, have taken a covering and walked backward and hidden it from view, than to publish it to the world. The preaching was spiritual and able, and I believe the Lord was in it. Indeed I felt unworthy to be permitted to enjoy it. I do not think I could make allusions to each preacher and say what should be said without unintentionally and seemingly show partiality, which I would not wish to do. But I can say that I became much endeared to the brethren and sisters and all the ministers whom I met, and only regret that I could not be with them more, my stay seemed so short. I hope I will be excused in saying that my eyes were filled with tears when Elder W. L. Beebe said we might not see his face again. He is beloved and esteemed among his brethren, who delight to honor him as beloved in the Lord. I trust the Lord may spare him days to come to speak in his name the blessed things of his kingdom. The brethren received me very kindly, and I assure them in this that I have love for them as the children of God, as saints in his kingdom, and as ministers of Jesus. There was almost a general expression of heart-felt devotion while our highly esteemed brother, Elder Rittenhouse, spoke at the Salisbury Association. It was indeed to me a wonderful sermon, which I shall never forget, because I felt it in my own heart and in my experience. I felt like I wished I could preach like him. This I cannot help but refer to; yet I heard other preaching which was wonderful indeed. It was of the Lord.

I have heard of some who dreaded, as preachers, to go among able and great men; but not so with me, for I always learn something from them; and when my time comes to speak as the Lord gives me ability (for I can do no more), and in the confidence of that God, the true and living God, who can thresh a mountain with a worm, I am emboldened to go forth. I filled thirty-two appointments, traveled two thousand three hundred and sixty miles, and lacked nothing in the journey, and have some humble hope the Lord was in it. I wish to say also that I reached home safe and found all well and anxious to see me again. "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." I did not expect to write so much, but felt like I did wish to express a few things. I hope the Lord may bless his dear people among whom my lot was cast, and whom I visited with so much pleasure to myself. "What shall I more say?" for time and space forbid more at present. The Lord bless you all, and continue to le[illegible]ou in paths of righteousness [illegible]me's sake, is my prayer.

[illegible] hope,

W. LIVELY.

KINCARDINE, Ont., Dec. 14, 1895.

DEAR BRETHREN AND READERS OF THE SIGNS OF THE TIMES:—I have no doubt that there are a great many who have felt very anxious for our favorite paper, the SIGNS OF THE TIMES. And why is it our favorite paper? Because in reading it we are often assured that we are not alone in this world, but that there are others who are being brought by a way they knew not, and led in paths they have not known. Because the editors and correspondents are manifested as lovers of God, because God first loved them. By him are given able ministers of the new testament, who rightly divide the word of truth. In reading the SIGNS have we not oft been refreshed in our souls and made to bless God that there are such ministers and people in the world? Look at the editorials from the commencement of the SIGNS until the present, and see how clearly and fully the glory of God is set forth; not only that he is infinite in love, but also in wisdom and power; yes, infinite in all his attributes. And O how the dear Savior of sinners is set forth; not as a beggar, not as inviting, but as mighty to save; as dying the just for the unjust; as finishing the work his Father gave him to do, and declaring, "Because I live, ye shall live also." Have we not proved the above? Do we ever live without Jesus? I know I do not. I can live only as I see Jesus by faith. Then I can rejoice in God as my all for time and eternity. Then alone can we run and not be weary, and walk and not faint.

The above are a few of the reasons why we love and would pray for the prosperity of the SIGNS. Remember, dear brethren, that many of the readers of the SIGNS are scattered ones, who are not favored to hear preaching more than once or twice a year, if as often as that; and as they cannot hear the preaching, nor meet with their brethren, therefore they long for and are thankful to God for the SIGNS OF THE TIMES. May the dear Lord favor us to remember the above named things, and put it into the hearts of all to remit their subscriptions when due, so that the publishers may know how they stand, and not be harrassed and perplexed.

I remain your brother in the hope of the gospel,

R. CASE.

EDITORIAL NOTICES.

WILL OUR BRETHREN

AND friends who sent us *new* subscribers for this year at the one dollar rate please to ascertain of them whether they wish their paper continued or not? Many of the new subscribers are not aware of the fact that it has always been our rule to continue a subscription after the time paid for has expired, unless ordered to discontinue it, and therefore neglect to notify us if they wish it discontinued, and when they find they are delinquents in many cases repudiate their accounts.

PLEASE BE SURE

IN sending remittances for renewals of subscriptions to give us the same name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur. It is a good plan to inclose in the letter one of the little pink slips containing the name, taken either from the margin of the paper or from the wrapper in which the paper comes.

CRUDEN'S CONCORDANCE.

TO MOST of our readers the above mentioned book is too well known to need any introduction or a description by us. While many of the Bibles have a Concordance appended, they are generally so condensed or abridged as to be of little or no use. Cruden's Complete Concordance, however, enables one to readily turn to any passage of Scripture of which they can call to mind two or three words, and in our opinion is the most complete and convenient as a reference book of any published. In addition, it contains many other aids in studying the Bible, as may be seen by reference to advertisement on last page. Remember, both the books there mentioned are CRUDEN'S COMPETE.

HOLIDAY PRESENTS.

To our brethren and friends who may be contemplating making "Holiday Presents" we suggest that they look over our list of Bibles, Hymn Books, Concordances, Histories and other books, and see if they cannot find what they want.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 25, 1895.

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

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GILBERT BEEBE'S SON,
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THE NEW BIRTH.

WE have received several requests of late for our views upon this subject. Among them was one from our brother, Elder E. V. White, of Virginia, and one from brother J. H. Blackburn, of Chatham, Ontario. The last named mentions especially John iii. 5, and asks us to write, because he says there is a difference of opinion among Baptists upon this subject.

In reply we desire first to say that we do not suppose there is any difference among Old School Baptists as to the truth itself that a man must be born again to see the kingdom of God. There can be no difference as to the fact of the new birth without involving a denial of the testimony of the Savior himself. It is not of this that our brother speaks, we feel sure, when he says there is a difference among the Baptists. Brother White, in writing to us, also alluded to the fact of there being some difference of view in various sections. We ourself are well aware that several years ago a variety of views were held concerning questions connected with the new birth, and there was a very full and free expression of these different views through the SIGNS, and in the columns of other papers. We will frankly say that we have hesitated for a long time about writing upon this subject, because it was so fully discussed some years ago. If we are permitted to write upon the subject at this time, we do so with no desire to do more than present our own view, and ask the kindly consideration of the brethren upon it. We would have a controversy straightway with any one who should venture to deny the fact that a man must be born again to see or enter the kingdom of heaven; but if any brother fails to agree with our view concerning many questions that might be asked, with him we shall have no controversy; for we remember that the Savior himself said of it that it was like the wind, whose coming and going we could not control nor understand, and which was known to us only by its effects.

We have hesitated about writing upon this subject at this time for another reason. In the SIGNS for March 20th, current volume, Elder H. M. Curry has a most able and exhaustive article upon this subject, which we felt at the time, and do still feel, to cordially indorse, and to which, it has seemed to us, we could add nothing. Perhaps, however, this is no good reason for keeping silence ourself upon this theme, since we should not soon write upon any Bible subject if we waited to find one that had not already been presented. Our chief object, however, in calling attention to brother Curry's article was that we might express our cordial appreciation of it.

The new birth is referred to in the following places in the Bible. John i. 13, where it is declared to be not of the will of the flesh, nor of the will of man, nor of blood, but of God. This clearly proves that this new birth did not originate with man or with God; that it was not brought about by any fleshly aid, but by the power of God; that there was no qualification for it originally in the flesh or by nature in man, but that it is altogether divine in its origin, nature and results. In verse twelve of this same chapter it is declared that those thus born become the sons of God. We then are not by nature children of God, but children of wrath, but in the new birth are given power to become the sons of God.

In John iii. 3–8 we are taught clearly, first, that no man by mere teaching can either see or enter the kingdom of God. Nicodemus, it is here said, came confessing that Jesus was a teacher come from God. He came to ask for instruction. Jesus tells him in substance that no man can be instructed in the things of the kingdom of heaven, or even see that kingdom, except he be born again. "Ye must be born again." Second, that this birth is from above; for the Greek word *anothen*, here translated "again," signifies literally "from above." That is, it is not brought about by human agencies, but by divine power. The kingdom is from above, and so is all that pertains to it, including the birth. Third, that as we are born into this natural world, and into all that this world contains, so we are born into the spiritual world. Both worlds are entered by a birth: the one of the earth, the other from above. Fourth, that each birth is after its own kind. The one is all natural in its origin, nature and effects; the other spiritual in its origin, nature and effects. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Here it seems to us that Jesus teaches what every day's experience proves to be true of us all. Every desire, thought, feeling, passion, imagination and work of the flesh is necessarily like the flesh, because every stream is like its fountain; while, on the other hand, every desire, thought, feeling, passion, imagination and work that is spiritual in its nature is of the Spirit, and therefore is spiritual. Fifth, that we cannot trace back to their source nor on to their end the operations of the power which produces the new birth, any more than we can trace the wind before it comes and after it has passed by; but we simply feel the present power of the divine work, and witness some of the present effects. The new birth is like the coming of the Son of man, which Jesus said again was like the lightning, which shines from one part of heaven unto the other. If man could anticipate it, or trace it either forward or backward, it would not be, as it is declared to be, of God, and not of the will of man. No atom of human might nor wisdom can enter into that which is under the supreme control of the power of God. Sixth, that it is not a second natural birth. If it were but a second birth into this world, then it would of necessity be a natural birth; but it is a birth from above, and by it we are brought forth into that kingdom which is from above. No one that we are aware of has ever said that a man must be born over again, and we have been at a loss sometimes to know why some have been fighting this expression, since no one uses it. If the birth were a second entering of the womb, when a man was old, and being born, as Nicodemus seemed to think the Savior meant, then we might say that men were born over again, but not otherwise. Men are simply born from above, not born of the earth a second time. To be born again, by a second natural birth, would not enable a man to see the kingdom of heaven, any more than he can do so by his first birth. No; the man must be born from above to enter into the things which are from above. Seventh, that it is man that must be born again. Man, the very man who came to Jesus by night, must be born from above. "Except a man." "Marvel not that I said unto thee, Ye must be born again" (from above). It is not a part of a man. Jesus did not say, Except the soul or the body or the spirit be born again, but a man. Why should any man desire to say that only a part of a man is born again, when Jesus made his language so full as to take in the whole man? It seems to us sure that any view of what the new birth is which will not give the full force and emphasis to the Savior's testimony, that not a part of man, but man, is born again, must of necessity be but a partial and imperfect view of the matter; and any view of the new birth which does not embrace man as its subject seems to us utterly mistaken and misleading. To the term "man" must be given the plain and simple meaning that it has anywhere else in the Scriptures, or that we would give it in our ordinary conversation. According to this Scripture it is man, not a part of him, not something else besides man, but man, that must be and is the subject of the new birth. We may reason about this matter. Our reasonings may be true or false (they are more likely to be false than true), but the direct testimony of the Savior is sure: "Except a man be born again."

Six times in his first epistle this same apostle speaks of believers as being born of God, and gives many evidences by which it may be known that the new birth has taken place. In all these places it is declared that this birth is of God, and the testimony is as clear as language can make it that man is the subject of this birth; and the evidences of the new birth, as enumerated by this apostle, are "doing righteousness" (1 John ii. 29), "love" (1 John iv. 7), "believing" (1 John v. 1), and "overcoming the world" (1 John v. 4).

In 1 Peter i. 23 the new birth is again spoken of. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Let it be noticed that here the apostle Peter indirectly presents the same testimony as does John in the first chapter of his gospel. There, as we have before called attention, the apostle testifies that it is not of the will of the flesh, nor of the will of man, but of God; and here Peter, after saying it is of incorruptible seed, by the word of God, which liveth and abideth forever, says, "For all flesh is grass," &c. Because all flesh is perishable, like the grass, therefore the birth which is divine and spiritual cannot be of the flesh, but must be of the Spirit, and by his word; and still farther, here we must also take notice that it is not said to be by the preaching of the word, but by the word or testimony of God himself, which, when once heard, shall abide forever.

These are all the places in the New Testament where the new birth is directly spoken of, at least by name. Many other Scriptures allude to and imply the new birth, but these are all, we believe, which treat directly upon it. In the Scriptures of the Old Testament the word "born" is used two or three times relating to the kingdom of Christ which was to be set up upon earth. They are Psalm xxii. 31, Isaiah lxvi. 8, Psalm lxxxvii. 6, and perhaps one or two other places; but two of these places at least do not refer to the new birth in the New Testament sense of the word, as applied there to individuals, but rather to the glorious ushering in of the gospel dispensation, when Jesus arose from the dead, and brought all his chosen ones out from under the curse of the law. In Psalm lxxxvii. 6 the reference is to the happy estate of the man who was so blessed that it could be said of him, "This man was born in Zion." While it may be urged that the reference here is rather to the literal city of Jerusalem, yet we know that Jerusalem was a type of the spiritual city of God; and so the psalmist was here inspired to write of that which in the ages to come should be clearly revealed in the testimony of the Savior and his apostles.

We have now called attention to those Scriptures which directly use the term "birth" or "born" with reference to the kingdom of heaven,

and we have seen that they make some things very plain with regard to it. Man himself cannot bring it about, either in himself or in another man. It is of God, and from above; and it is a birth of the man himself, not of a part of the man, nor something besides man nor outside of man, but the man. It seems to us that these things at least are clearly testified in these Scriptures which have been quoted, and that inferences which may be drawn from other Scriptures, which do not directly present the new birth, ought to be received with a great deal of caution, if those inferences seem to contradict these direct testimonies to which we have been referring. At all events, we think it right to adhere as closely to plain scriptural testimony as we can.

The Scriptures state facts, but they do not always state the reasons for those facts being what they are. We may reason and philosophize about these things, and no man is bound to accept our reasoning. On the other hand, all of us are bound to accept and believe every word of the Scriptures. We have here tried to confine ourself to the plain letter of the word.

We are well aware that there are many questions concerning the new birth which have arisen among the best brethren, and about which much has been said. Of these we cannot now speak. We have never thought that they should affect the love and confidence of brethren. We do not think they will, when we are being led by the Spirit of Christ. We submit these thoughts to the brethren, and hope they will throw the mantle of that charity which hides the multitude of faults over what we have said. We should be glad to hear from both brother White and brother Blackburn upon the subject proposed by them.

C.

PSALM XV.

THE poetry of this psalm is most gloriously sublime, and the figures employed are grand and beautiful.

"My heart is inditing a good matter." It is not a mere superficial display of bombast, nor the vain speculations of the brain; the subject is seated deeply in the heart, the seat of life, whence all the warm flow of vitality gushes forth through its ten thousand curious channels to minister life and vigor to every part of the body. The conceptions of the heart are expressed by the tongue; for with the heart man believeth unto righteonsness, and with the mouth confession is made unto salvation. That which is indited in the heart, like the new wine, must have vent, or it lies as fire shut up in the bones. "I will speak." And what shall be the theme? That heart in which God has shined, to give the light of the knowledge of the glory of God in the face of Jesus Christ, will allow the tongue only to utter the things indited touching the King. Everything else recedes, nothing else seems worth a thought, and the tongue yields its passive obedience to the dictation of the heart. "My tongue is the pen of a ready writer." How forcible the figure! No writer's pen has power of itself to write; but the tongue as an organ for the heart, the life, the vitality of the church of God, is like the pen, depending on the wisdom, skill and management of the ready writer.

Time and space would fail us were we to trace what is here set forth "touching the King," God's King, whom he hath set on his holy hill Zion, as the antitype of David. "He is fairer than the children of men." He is God, the Son of God, and the Son of man. He is the Word that was with God, and he is the Word that was God, and he is the Word that was made flesh and dwelt among us, whose glory the primitive saints beheld, the glory as of the Only Begotten of the Father, full of grace and truth. He is the brightness of the Father's glory and the express image of his person. "His brightness was as the light; he had horns coming out of his hand, and there was the hiding of his power." —Hab. iii. 4. Yet fair and bright and heavenly as he appears, God has predestinated all whom he foreknew to be conformed to his image, that he should be the first-born among many brethren. "Grace is poured into thy lips." View him as the Head of the church, which is his body, as inseparably and indissolubly identified with that body, as he is inseparably and indissolubly identified with the eternal Father, and that grace which is poured into his lips, and of which he is full, constitutes that unwasting fullness of which all the members of his mystical body have received, grace for grace. Grace *is* poured, not *to be*. God has saved us and called us, 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. In his lips what grace appears! His lips utter the words of eternal life. The words which proceed from his lips are spirit, and they are life. In his lips is that grace which feeds, comforts, instructs and secures his children. The grace of his lips speak all the promises which are in him, yea, and amen, to the glory of God by us. From his gracious lips proceed all the laws and ordinances of Zion; not in the thunder of that voice in which the Sinai covenant was uttered, but from lips that are filled with grace and truth. "Therefore God hath blessed thee for evermore." Although as a Son Christ could receive blessings of the Father (he asked for life, and God gave to him length of days for evermore), it is not therefore to be inferred that he was not in his own eternal Godhead that very God from whom all these blessings and life proceed. He was not only with God, but he was God, and that in the most unqualified sense of the word, or else it would be idolatry to worship him. As the King whom God has set on Zion, as the Mediatorial head and life of his church, he could and did receive grace, poured into his lips, for all the members of his body; for as all the fullness of the Godhead dwells in him bodily, so is he the complete and perfect embodiment of all the church. "And ye are complete in him, who is the Head of all principality and power." Col. ii. 10. All his body and members are then vitally interested in and partakers of the everlasting blessing which God has bestowed on him as their representative. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in he[illegible]places in Christ, according as he has 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. And all these blessings of the saints in Christ are for ever.

Are those whom God has predestinated to the adoption of children, in their fallen, Adamic nature, in rebellion against God? And must they be conquered, subdued and subjected to his government? This also is provided for, and the provision is found in the things indited and spoken touching the King, in this psalm. "Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things." The work of subjecting sinners to his government is not left to the will or power of men, to misssionary boards, or missionary funds, to human persuasion or conquest. Girded with all the power of heaven and earth, having power over all flesh, that he should give eternal life to all that the Father has given him, in majesty he rides forth, making the clouds his chariots, and riding on the wings of the wind, and in his excellency on the sky. Nor does he ride in vain, wooing, striving and pleading, and anon despairing, and leaving many, or any that the Father gave him, to sink down to hell at last. But with majesty he rides prosperously, not only in subduing his subjects and bringing them to rejoice in his government, but also in defending his kingdom from all the assaults of sin, and death, and hell. His arrows are not offers and proffers of conditional salvation presented to the volition of men, but they are effectual and irresistible.

"Thine arrows are sharp in the heart of the King's enemies." These arrows from Jehovah's quiver are not directed at the volition or fleshly passions of men, but they are in the heart; "whereby thy people fall under thee." None are brought under Christ by any other arrows, or means, or instrumentalities, but by his arrows, directed, sent forth from his bow, and never failing to strike the very individuals to whom they are sent, between the joints of their harness, and penetrate the heart. Nothing short of this could effect the design of this divine Archer. He neither lacks skill to direct the arrow nor power to send it into the heart, consequently it never fails to do its execution. As in Revelation Christ is represented as riding with his bow and with his crown, from conquering to conquer, so also in this psalm his arrows and his throne and his sceptre are spoken of in his riding prosperously. "Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre." This language, according to the inspired interpretation, Heb. i. 8, is addressed to the Son of God to show that he is not only superhuman and superangelic, but that he is one with the Father, even as he is one also with his church. That he is really God in the full sense of the word, is not only demonstrated in this recognition, but we find that all the attributes of the Godhead are ascribed to him, equally as they are ascribed to the Father and to the Holy Ghost. His throne and sceptre in this case refer to his Mediatorial government, for they are connected with his kingdom in the text as the sceptre of his kingdom; and in Hebrews it is said, "I have set my King upon my holy hill Zion," &c.; and this government being for ever and ever, will never be superseded by councils, conventions, mission boards, popes nor bishops; it is a right sceptre, and therefore cannot be improved or changed for the better.

"Thou lovest righteousness and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." As the head of the church is Christ, so the head of Christ is God; and as the whole Christ dwells in the church, so the fullness of the Godhead dwells bodily in Christ; and as Christ in his Godhead is truly the only wise God our Savior, so in his Mediatorial Sonship (or if the term be more appropriate, we will say in his Mediatorial Headship) he is the anointed of the Father; and God, even his God, has anointed him. Hence he is the Christ (or anointed) of the Father.

Having thus far treated upon the things indited in this psalm touching the King personally and relatively, as God, and as Mediator between God and men, the inspired writer proceeds to illustrate the glorious attractions by the use of a cluster of appropriate and well selected metaphors. "All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad." The incense and fragrance of spices offered under the old priesthood were typical of what is here applied to Christ; his offering is of a sweet smelling savor unto God. By his garments we may understand, first, the vail, that is to say, his flesh, in which his Godhead

was vailed in the day of his incarnation, his zeal which he wore as a cloak, his vengeance which he put on as a garment, and above all, his vesture dipped in blood; or the robe in which John saw him, in Rev. i., which was girt about the paps, and which extended down to his feet. Or, secondly, it may be applied to the garments of righteousness and salvation in which he has clothed his mystical body, the church. These are all richly perfumed; and when shaken from the dust, and released from the bands of her neck, she is made to "Arise and shine," and she puts on her beautiful garments. All these garments come from the ivory palaces; they belong to the royal family, and are to be worn by none but kings and priests who shall reign with Christ for ever.

"Kings' daughters are among thy honorable women," &c. This declaration, with what follows in the 10th, 11th and 12th verses, seems intended to set forth the superlative glory of the King's household, as also in Cant. vi. 8, 9. "There are three score queens, and four score concubines, and virgins without number. My dove, my undefiled, is but one; she is the only one of her mother; she is the choice one of her that bare her. The daughters saw her and blessed her; yea, the queens and concubines, and they praised her." Whether by the kings' daughters we are to understand the numerous branches of the church of Christ set forth, or whether this figure is intended to represent something else, we shall leave our more enlightened brethren to determine; but we conclude from the description given of the queen in gold of Ophir, that the church in her gospel organization, as one perfect, full and complete body, embracing all her members, is intended. Her position is at the right hand of the king, thus honorably distinguished and approved. In verse 13 she is called the king's daughter. Allowing Christ to be the king, in the spiritual import of this figure, and the church his daughter, the glorious doctrine of seminal union is inculcated. Christ is not only represented in the Scriptures as the Head, Husband, Elder Brother, Shepherd, Bishop, &c., of the church, but he is also "The Everlasting Father and Prince of Peace." And while every figure is full of beauty in the illustration of the revelation and union of Christ and his church, this figure very fully sets forth that her life was in Christ before it was developed in the setting up of his kingdom, even as Levi was in the loins of Abraham when Melchisedec blessed him. "She is all glorious within." If we contemplate the eternal splendor of the church of the First-born, we are filled with admiration and delight in view of her surpassing excellency. The glory of her internal arrangement must embrace not only her laws, ordinances, fellowship, provisions, wardrobe, doctrine and order, as delineated in the New Testament, but it is said, "God is in the midst of her, she shall not be moved;" and again, "Out of Zion, the perfection of beauty, God hath shined." He is a wall of fire round about her, and the glory in her midst. She is all glorious within; for no unclean thing can enter; nothing polluted, defiled or defective can be admitted. "Except a man be born again, he cannot see" her. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." All her subjects are cleansed with the washing of regeneration, and their garments are made white in the blood of the Lamb.

"Her clothing is of wrought gold." She is clothed with garments of salvation, and covered with the robe of righteousness. This very [illegible]e figure shows that the m[illegible]rial of which the clothing of the King's daughter is composed is the most precious, valuable, incorruptible and enduring substance that we can conceive of; that it is that which shall stand the wreck of ages and the violence of fire; that it is proof against the powers of corruption, and must ever retain its full intrinsic value throughout all ages. And not only so, but as it is called wrought gold, we may learn that it has come from the deep mines of God's eternal counsel and wisdom, has been in the crucible of trial, has stood the test of trial, and is so wrought into a glorious garment as to perfectly fit and become her. All the mediatorial work of the Son of God has been laid out in fitting and applying this invaluable robe of righteousness to cover, beautify and adorn her.

"She shall be brought unto the King in rainment of needle work." There is no uncertainty involved. She shall be brought. The mouth of the Lord hath spoken it. "All that the Father giveth me shall come to me, and him that cometh unto me I will in no wise cast out." This is made to rest on no contingencies; it depends on no missionary operations of men, on no amount of money or labor to be contributed by the liberality or industry of the sons of men. God has spoken the word, and it stands fast. God has commanded, "Bring my sons from far, and my daughters from the ends of the earth," and it shall be done. The daughters of Tyre shall be there with a gift; for God has given to his anointed "the treasures of darkness, the hidden riches of secret places."—Isa. xiv. 3. They shall be brought. God himself has this work in hand, and he has declared the end from the beginning, and his purpose shall stand, and he will do all his pleasure. And they shall be brought unto the King. Not merely into a salvable state, or into a condition where they may choose or refuse. Unto the King every knee of them shall bow in submission to his crown, and every tongue shall confess his kingly power, and swear allegiance to him. And let it not be forgotten that God himself is to bring them. "I will bring the blind by a way that they know not, and lead them in paths that they have not known," &c. "And they shall call them The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, a city not forsaken."—Isa. lxii. 12. She shall not come prematurely; it shall be at the set time to favor Zion. She shall not come without the wedding garment, for she shall be brought unto the King in rainment of needlework. Not one stitch of the needle shall be either lacking or misplaced. This ornamental workmanship shall make her excel in beauty and fit her for the kingdom of immortal glory. The smell of fire cannot attach to this garment, nor can all the trials, sorrows, tribulations, afflictions or persecutions, through which she must necessarily pass, wear out, soil or mar this splendid robe.

"The virgins, her companions that follow her, shall be brought unto thee." Not one of them shall be left behind. They also shall be brought. These virgins are the companions of the church of Christ, the inmates of the kingdom of glory. "These are they which were not defiled with women; for they are virgins. These are they who follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God."—Rev. xiv. 4, 5.

"With gladness and rejoicing shall they be brought." This is applicable to the redeemed of the Lord when brought in their regeneration to the King, when delivered from death and sin, from the curse and dominion of the law, and brought under law to Christ. When translated from darkness into marvelous light, and from the kingdom of Satan to the kingdom of God's dear Son. All who have passed from death unto life can remember well the day of their espousals and the gladness and joy of their hearts on that occasion; but these words may also apply to their final exaltation to the full possession of the inheritance which is reserved in glory for them. With joy and gladness shall these virgins receive the signal from their God to come away from earth, from sorrow, toil and pain; from weeping, lamentations and woe; from doubting and sighing, and from conflicts, warfare and all opposition, to receive that crown of unfading glory which the Lord, the righteous Judge, shall give them at that day. They shall enter into the King's palace, associate with the royal family, and be made kings and priests unto God, and reign with Christ for evermore. May we be found of God in Christ at that great day, and be partakers of the glory that shall be revealed in the saints when he appeareth.

MIDDLETOWN, N. Y., July 15, 1850.

CLOSE OF VOLUME SIXTY-THREE.

THIS issue of the SIGNS OF THE TIMES completes the sixty-third year of its publication, and its seventh year as a weekly. For nearly forty years it was practically the only paper "devoted to the Old School Baptist cause," and during those years the title Old School or Primitive Baptist had a definite meaning, but of late years there has sprung up among us many schisms and factions, and all claiming to be on the old apostolic grounds of truth, and some have even claimed that the SIGNS OF THE TIMES has departed from the principles upon which it was founded. In answer to these charges we have but to refer our reader to the editorial articles of the late Elder Gilbert Beebe now being republished in the paper, dating back nearly fifty yesrs, and to the two volumes of the book of Editorials, commencing with the first editorial and continuing up to the editorials republshed. God forbid that we should indulge in any boastful spirit, but we cannot help a feeling of thankfulness that he has enabled us in our weakness to conduct the publication to the comfort and edification of so many of his iittle ones, as attested by thousands of letters.

We can make no promises that the future volumes of the SIGNS will be an improvement on the past, nor can we give encouragement to any who may feel that the paper has been too hard in doctrine, that its tone will be "softer." We have suffered the loss of thousands of subscribers within the last few years on account of certain principles of truth advocated, but we dare not allow mercenary motives to influence us.

While the past year has been financially the hardest one we have ever passed through, we can truly say, "The Lord has been better to us than all our fears." Thanking our brethren and friends for their loving forbearance, and for their kind support in contributing both for the columns of the paper and its financial support, we close our editorial labor for 1895 by asking an interest in their prayers that we may be sustained of the Lord in the future as we humbly trust we have been in the past.

B.

CHANGE OF RESIDENCE.

DEAR BRETHREN:—We have changed our place of residence from Elmwood, Ill., to 510 E. White St., Champaign, Ill., where our correspondents will please address us either by mail or telegraph.

SMITH KETCHUM.

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

Mrs. J. S. Ater, Ill., 50c, Charity Armsworth, Ill., 50c, Elizabeth Abbott, Maine, 1, D. Kennard, Cal., 2, Miss Sue E. Wright, Va., 30c, Mrs. E. Chandler, N. Y., 3.—Total, $7.30.

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